

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *Another Year*

ANOTHER year! Oh! how the moments fly,  
The rush of ages to eternity!  
The passing stream towards the ocean vast,  
The glowing present to the shadowed past.

Another year gone with its memories stored;  
Its acts, and thoughts, and words, a garnered hoard,  
Naught can be now unsaid, and naught undone,  
The hour has struck—another year's begun.

Another year! I face the future now,  
The weight of Time is heavier on my brow;  
The Vista lengthens as I backward look,  
And Memory writes fresh pages in her book.

Another year! How many more shall come?  
What milestones yet before the gates are won?  
The shadows fall from off the hills of Time:  
Those mighty hills that guard the eternal shrine.

Another year! My God, I owe to Thee  
The gift of being and the power to be;  
And in Thy universe, that speaks Thy power,  
I have my place, my duty and my hour.

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**JANUARY, 1947**

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Samuel C. Keller, 1906 West 43rd St., Los Angeles 37, Calif.

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### UNITED STATES

**Detroit, Mich.**—J. McCullough and T. Ernest Wilson had four weeks of well attended gospel meetings in the West Chicago Hall, and we trust that God will bless His Word in salvation.

**Woodbury, Vt.**—Clay Fite has returned here to follow up the summer's tent work and to help those who professed to be saved. He found many open doors for the Word of God and made contacts with some who had been saved in the denominations. Nick Vendetta of Hartford, Conn. was with him during the summer and they are looking to the Lord to still further bless His Word and work.

**Midland Park, N. J.**—The assembly was encouraged recently by visits from J. E. Fairfield, J. P. Conaway and George McKinlay.

**Lonaconing, Md.**—The Lord's people have been greatly cheered as a result of the tent meetings last summer conducted by David Calderhead and Bill Morgan. A number professing to be saved, three of whom have been baptized and received into fellowship. Since the tent work, two have been saved through the efforts of the Lord's people alone. Brother Calderhead is with us now, beginning the fourth week of meetings in the hall and one soul has professed faith in Christ.

**Broadhead, Wis.**—E. Jamison has returned to this place for further gospel work. Interest has increased and some seem stirred up as to their need of being saved while some others are seeing the truth of being gathered to the Person of the Lord Jesus Christ. Sam Hamilton also had two weeks here and at Lake Geneva with a little interest in both places.

### CHANGE OF ADDRESS

New address of Archie T. Stewart, 13590 Longacre, Detroit, Michigan.

The correspondent for the Lonaconing, Maryland, Assembly is now Daniel M. Lewellyn, Gills Hill, Lonaconing, Maryland.

# 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 Dr. E. A. Martin*

*Edited for 11 years by Charles R. Keller*

Vol. 39

JANUARY, 1947

No. 1

## GATHERED GEMS

"LIVE while you live!" the epicure would say:  
"And seize the pleasures of the passing day!"  
"Live while you live!" the Christian cries;  
"And give to God each moment as it flies."

« « «

They only have wisdom to judge of God's ways who  
have patience to wait His time.

« « «

It is the mark of a true faith that it refuses to surren-  
der the citadel, even although the enemy be at the gate.

« « «

Dear tried child of God, put your "light affliction" into  
one scale, and the "eternal weight of glory" into the other,  
and you shall see what a millionaire you are.

« « «

Many confess sin with the lip—yea, and condemn it;  
yet forsake it not.

« « «

Real confession of a sin is ever accompanied by a for-  
saking of that sin.

« « «

Often take counsel in temptation; and deal not rough-  
ly with him that is tempted.

« « «

It is far easier to shun the occasion of sin, than the  
sin, when the occasion presents it.

« « «

Take care to avoid fellowship with them, who hinder  
thy fellowship with God.

« « «

The pleasures of sin lie on the right hand and on the  
left. The eyes therefore, looking right on, escape the sight.

« « «

The power of the tempter lies in surprise.

« « «

Better accept God's full verdict than listen to Satan's  
qualifications.



## A RACE

## WELL RUN

**D**ONALD McGEACHY was born in Argyleshire, Scotland, June 3, 1868. When he was four years of age, his parents came to live in Canada, and finally settled in Huron County, Michigan, where most of his early life was spent. His mother and some of the family were saved which caused him to think about his own soul and he was finally brought to trust in Christ in March, 1892 in the city of Saginaw, Michigan. About one year later, he began to preach the gospel with Robert Jamieson in that city.

On June 22nd., 1896, he was married to Anna Janet Jamieson. They lived in Bruce Mines, Algona and in Collingwood, and finally settled in Sarnia in 1901 where he resided until his death.

He was one of the early pioneers, opening up new work in parts of Canada and the United States, and in this manner learned to know God in a way that made him a peerless champion of the truth, to which he held firmly to the end of his days. His ministry was of such character, that it built up the confidence and faith of the children of God, especially to gather to the name of the Lord Jesus, and carry out



the truth of His Lordship as taught and practiced by the Apostles and early disciples.

He had a long period of service, but the death of his wife in 1904 was such a shock to him, and he felt her loss so keenly, that his health began to be affected and his strength for preaching was not as in former years. In June, 1945, he had an automobile accident from which he never fully recovered and he died in the hospital in London, Ontario, October 11, 1946. He is the last of those preachers who were associated with Donald Munroe, Donald Ross, John Smith and W. P. Douglas who endured the hardships of pioneering to lay the foundation for the assemblies that are gathered to the name of the Lord Jesus Christ in the United States and Canada.

He was buried Monday, October 14, 1946. Private service was held at Stewart's Funeral Home in Sarnia and a public service in the Gospel Hall. Mr. Fred Watson opened the service with prayer, and Mr. Joyce gave out the hymn, "I Heard the Voice of Jesus Say" and then read Matthew 11: 28; Revelation 14:9-13, with special reference to "Blessed are the dead which die in the Lord—that they may rest from their labors and their works do follow them." He also referred to Nehemiah 7:2—"For he was a faithful man and feared God above many." Mr. Watson read Colossians 4:7—"A beloved brother and a faithful minister, and fellow servant in the Lord," recalling his personal experiences with Mr. McGeachy as being the same as mentioned in this Scripture. He told of how Mr. McGeachy was reached and finally saved through the result of reading a gospel tract given to him by his sister, "When I see the blood, I will pass over you." The service was closed with prayer and singing of Hymn No. 81, "I Am Waiting for the Dawning of the Bright and Blessed Day."

A long procession of motor cars accompanied the body to Lakeview Cemetery. At the grave Mr. Watson read the Scriptures and closed with a short prayer and singing of Hymn No. 207, "O God Our Help in Ages Past."

"No night there," Oh glorious day:  
 "Lamb of God" its light always—  
 All earth's darkness done away—  
 "Forever."

To that land, we hasten home,  
 Where the Lamb is on the throne:  
 To sing His praises—yea His alone—  
 "Forever."

### A REVIVAL OF POWER

**L**ET the trumpet be sounded far, and wide, and clear, that calls to a closer walk with God. We are not about to enter on a discussion of the "higher life" question just now; but we make bold to say that many children of God know right well there is a higher life than the one they are now living. They know this because they have seen its "gleaming from afar"—yea, they have tasted of its joys—yea, they have dwelt for a season by its "threescore-and-ten palm trees," and drunk of its springing waters.

To those who have known the joy of abiding communion, you do not need to bring forward your "strong reasons," and pile up argument upon argument to prove the existence of that path which "no fowl knoweth and which the vulture's eye hath not seen." They know it through the great evidence of past experience. Some for a longer and some for a shorter season have rejoiced in that light which is pleasant. It was a springtime of joy in a Saviour's love; and the soul was possessed by a great and holy calm that seemed as if it should endure until life's latest hour.

But that calm has been broken. The secrets of each heart are known to itself and to God. We stay not to trace up the thousand-and-one causes of departure from the Lord. We concern ourselves at the present moment with the undoubted need there seems to be of a great revival of spiritual power! For such let the godly pray—yea, we feel assured they are already crying out to the Lord for revival "in the midst of the years." Let the watchmen upon the towers of every spot where the Lord has set His name, be found waiting upon Him for times of refreshing that shall cause many a weary heart to leap for joy, and many a desert place to blossom as the rose!

It does not need a great number of believers to be the means, in God's hand, of a revival of power. It simply needs a few exercised hearts, longing for a revival time! Numbers are of no account with God. "A seed shall serve Him"; and "it shall be accounted to the Lord for a generation." The praying company for the "revival time" may be neither many nor mighty, in the estimation of man.

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**T**HE Christian, if he lives up to his privileges, and walks by His Master's rules, will endeavor to love all, to help all, to bear with all, and to condescend to all, but he will place dependence on none; now we often do the latter and neglect the former, and then we have to suffer for it.

## THE SIFTING OF THE CHURCH

### Judges 7

**T**HE Church is engaged in a midnight battle: that battle is the struggle, by lip and life, to keep the Faith, pure, whole, and undefiled, so as to be able to say at the end with Paul—"I have fought a good fight, I have kept the faith" and the great fact which now emerges with ever-increasing emphasis from the modern crisis is that the battle will be won, but only by the few. Many of us are deeply dismayed by the extraordinary falling of Christians around us; not falling into apostasy, but into such error, or such worldliness, as to make them quite useless as combatants. Now the startling revelation of Gideon's experience is that it is God who is doing the sifting: that the process of the selection of the real fighters—the souls that are actually going to win God's battle — always going on, is only supremely so in days such as these; that God is actually superintending the process; that it is the combatants themselves who decide whether they shall be in Gideon's Three Hundred; and far above all, that the battle is going to be won, but by the few.

The process of sifting begins by the Spirit of the Lord falling upon Gideon, who blew a war blast up and down the tribes, proclaiming a Holy War and summoning soldiers to Jehovah's banner. It is the work of an evangelist: it is the summons of Paul—"Fight the good fight of faith," and no less than thirty-two thousand men rallied to Jehovah. Look at that mass of men. Every man of them could fight; every man was actually enrolled as a soldier; all started out with the full intention to fight; all could have had the whole power of God for battle. Here are 32,000 converts separated for the Holy War from the whole of Israel.

We reach the next stage in the process of selection. This army of Gideon stood thirty-two thousand strong, when the surprising word comes from God—"The people that are with thee are too many for Me to give the Midianites into their hand." Thirty-two thousand Israelites, massed against 135,000 Midianites, did not seem too many: yet God says they are too many—"lest Israel vaunt themselves against Me, saying, 'Mine own hand hath saved me.'" God has to guard Himself against the conceit of His Church; as the victory is to be won by God, the paucity of numbers must prove it. It has been said that it would be happier for the world if there were fewer Christians, but better; at all events Gideon, acting on the direct command of God, assembles his men, and says, "Whosoever is fearful and trembling, let him

return." This proves at once that God has an eye to the quality, as well as the numbers, of His warriors. He will save by few, but not by cowards. Cowardice cannot trust: and all things are possible only to him who trusts.

He wants picked workers; men to whom, for their fidelity and devotion, He can give the honor and reward of winning His battles; men who can stand the spiritual strain. Some years ago a half-completed bridge jutting out over a river collapsed, killing many of the workmen, because the designer had not put in girders strong enough to bear the down-thrust of the weight: so there are believers of real grace and faith who are unfit for special strain, and whom the Lord, therefore, has to withdraw from the firing line.

So God brings before all this host the vision of the far greater host against them, only an hour's march off—the peril of their unprotected homes—the fierceness and barbarity of their Eastern enemies — the overwhelming numbers coming; and 22,000 without a word, silently slip off home, leaving, as some one says, fewer persons, but not fewer men. They had blown their trumpets with the loudest, and Gideon's heart must have swelled with pride as he beheld those massed recruits, so spontaneously and joyously mustered, converts of God's trumpet-blast. **BUT THEY MELT LIKE SNOW.** After an evangelistic mission how the ranks thin out! How many are wounded and the deserters!

It is always when the peril becomes near and acute that God's forces begin to melt: workers grow fearful, and self-indulgent, and indifferent. These men began to think the whole expedition, as conducted by Gideon, was madness. Their action silently said to Gideon—"You are standing alone. Every one thinks differently from you. You are the victim of a foolish illusion. We will go with the many, not with the few." "And there returned of the people twenty and two thousand." The martyrs found it lonely work—so shall we; the martyrs found it hard to pray, hard to suffer, hard to renounce—so shall we; and it remains forever true that a small fraction of the Church of God must do all the hard fighting.

Now we reach the third and last test, and far the most remarkable, in God's sifting process of selection. "The Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there." The courage of the ten thousand was good; but courage alone is not enough: for the custody of His revelations, for the charge of His plans, God requires men and women of

a peculiar spirit. As Napoleon said: "In war, men are nothing, the man is everything." So God brings a still closer test. Little things test and reveal character: and what a man really is can be ascertained only by observing him when he is unconscious of it, and, therefore, under no restraint. In a northern legend a queen exchanged places with her maid; but the maid was discovered by the way in which she drank from her glass at the table. The ten thousand come down to the water, little dreaming what tremendous issues are turning on that trifling act: 9,700 throw themselves casually down on the turf, and drink leisurely; 300, too eager for delay, self-disciplined, their whole mind set on the battle, catch up the water in the hollows of their hands, without breaking rank, alert, ready: and lo, Gideon has his army! The 9,700 are dismissed home, without having struck a blow. By this wise process of selection God had got the right men—men who, when others had refused, had rallied to God; men who, when the dangers were presented to them, had stood firm, while others went back; men who, when further unconsciously tested, revealed that set keenness and utter devotion without which victory is impossible. They had passed all tests; they had counted all costs; they had revealed an iron nerve: deserted by their comrades, exposed to overwhelming odds, they entered the battle alone, AND WON IT.

Now here is our supreme lesson. This is the exact process of God today. God shuts no servant of His out of His chosen army of victory; we shut ourselves out: Gideon was not once told to classify them; all he had to do was to stand by and watch; and, all unconsciously, but quite infallibly, the servants of God classified themselves, catalogued themselves. Our Gideon is Christ: He walks up and down among the Churches, watching us classify ourselves; and He apports our places accordingly. What is God saying to us all in this? He is saying this—Make up your mind that there will be few; make up your mind that God's battle is dead sure to be won; make up your mind that it will be won by the few, and the few alone; make up your mind that you can be among those few; and make up your mind that, by God's grace, and at all costs, you will. AND YOU WILL!

An evangelist once opened his heart to the writer, and gave the secret of his life. When he was about twenty-one, a converted lad, he heard an aged minister relate this legend. An angel was talking with an old Christian worker: and the angel went into an inner vault, and came back with a crown of incomparable beauty in his hand, blazing, with diamonds.

“This,” the Angel said, “was the crown I designed for you when you were a youth: but you refused, as a young man, to surrender your person and life completely to God; and it is gone.” The Angel went back into the vault, and came out with another crown, still beautiful, but plainer, and with far fewer jewels. “And this,” the Angel said, “was the crown I designed for your middle age: but you gave that middle age to a luxurious and indolent discipleship; and it is gone.” A last time he went into the vault, and returned with a simple, plain gold circlet. “Here,” said the Angel, “is the crown for your old age: this is your all for Eternity.” The young man was deeply impressed. He went home; and, in his bedroom, placing a finger on a chance verse, besought God to speak to him through it. It was a verse he had never consciously seen before: “Behold, I come quickly: hold fast that thou hast, that no man take thy crown.” HE SAW THE ANGEL; and he made a total surrender of his life. Years passed, and a business income worth thousands of dollars opened before him; at the same time came God’s silent heart-tug to a scanty and precarious ministry. Again HE SAW THE ANGEL, and yielded to the call. After ten or twelve years, came the silent call to world evangelism; “and for three Sundays,” he said, “I could only stand before people, and sob”; but again HE SAW THE ANGEL; and the last the writer heard of him, he was preaching the Gospel at the Antipodes. “BLESSED is that servant whom his lord when he cometh shall find SO DOING. Of a truth I say unto you, that he will set him over ALL THAT HE HATH.

D. M. P.

**I**NDIFFERENCE is not faith. Recklessness is not faith. There are not a few easy-going believers who find no difficulties whatever in the church. They can be calm even in the most trying circumstances. But it is not the calmness of faith. It is the calmness of sheer easy-mindedness! — a very different thing from faith in the living God.

“**L**ET due weight always be given both to the man-ward and the God-ward aspects of truth. God worketh in us both to will and to do of His good pleasure; yet He commands us to work out our own salvation with fear and trembling. It is God that sanctifies us: yet it is through ‘the truth’ that we are sanctified (John 17:17). It is God that purifies (Titus 2:14); yet it is by the faith that our hearts are purified (Acts 15:9). It is God that fills us with joy and peace; yet this is ‘in believing.’”

## WHERE GOD'S HONOR DWELLS

### The Message of the Tabernacle

HANDLEY BIRD

#### *The God of Order*

**T**HERE is none like Me declaring the end from the beginning." Isa. 46:10.

Some one has said that the Tabernacle is "poetry in linen, silver and gold," as Grecian statuary was "poetry in marble." Here God is not speaking but working His parables of the Kingdom. Therefore it is that the least detail of order and succession is of such importance.

#### *Position*

Israel's redeemed multitude, probably numbering some two millions, was composed of three classes, soldiers, workers and worshippers, with each their own place in the camp and on the march. All were equally grouped around the Tabernacle and its Presence, their nearness to which was their chiefest privilege; and in this divinely-ordered grouping of the Tribes we may perceive a gracious regard for the ties of human relationship and family life, itself a blessed relic of a heavenly order, patterned after the Fatherhood of God "of whom every family in heaven and earth is named."

On the East of the sacred enclosure lay the camp of Judah with Issachar and Zebulun on either hand, these being his two younger brothers by the same mother Leah; while Simeon and Reuben being older are not put directly under him.

On the South, Reuben with Simeon and Gad, pitched, the two former being sons of Leah, and Gad the son of her handmaid takes the place of Leah's next son Levi, who is chosen for the work of God.

On the West we find the families of the two sons of Rachel, Benjamin with Joseph's two sons Ephraim and Manasseh; and on the North were Dan, Naphtali and Asher, three sons of Jacob's handmaids. Dan who besides being the most numerous was the oldest of Jacob's children by the slave mother, being given the place of responsibility in bringing up the rear. This was all of grace and doubtless made for peace and harmony in the camp, and is perhaps a hint of the completed glory of the people of God finally gathered together with the Lamb in the midst.

Of the four standards of the leading tribes, there were but four apparently—Judah's had the figure of "A Lion" and led the van; Reuben's bore "The Man"; Ephraim's "An Ox"; and Dan, bringing up the rear, bore "An Eagle." These are the four heads of the animal creation; the lion of wild beasts,

the ox of tame creatures, the eagle, king of birds, and man of humanity. They are easily pictures of majesty, endurance—in service and sacrifice—exaltation, and intelligence or sympathy, and are found once and again in scripture when God is seen unfolding His glory. Their meaning is doubtless unfolded in the four opening books of the New Testament, a fourfold opening up of the character and person of Jesus; of which gospels we have types in four beautiful pillars which upheld and displayed the wondrous veil, itself a picture of Christ's life in the flesh leading us into the Holiest. A perfect and full-orbed view of God's Christ and in New Testament order, was thus blazoned on Israel's banners.

The station of every Israelite was thus determined by the Tabernacle and its wondrous Occupant. He must ever be "in the midst." "The Tent" was the center of all their life—political, social or religious; of their military and commissariat, diet and dress, legislation and location, sanitation and education. All was regulated and controlled from this center, God. Religion was for once "in its place" and there was no "profane" life known. The man who should get out of touch with that heart of their national life was eccentric and was "cut off" from his people.

That same Lord, the Man Christ Jesus, is yet "in the midst" both of His people here—Rev. 1:13—and on the Throne—Rev. 5:6—even as for us He was "in the midst" upon the cross of shame—John 21:18. This is the Divine order and still those who refuse it must suffer judgment, for "for this cause many are weak and sickly among you and many sleep."

There is also a manifest teaching hidden in the names of these twelve tribes. Praise and worship—Judah—leads God's host now as then, and with it are found the "service of the hired" one—Issachar—and the rest of "abiding"—Zebulon.

Reuben which means "seeing" and Simeon "hearing" are united with Gad who "overcomes at last." Then come Ephraim and Manasseh "fruitful" and "forgetting," sons of him whose name was a promise of "more and more," and with them is found Benjamin the "risen one," he who was the "child of my sorrow" now "the son of my right hand." Lastly there follow Asher "the blessed" or "happy." Naphtali, the "satisfied" the fruit of "the wrestling," and Dan whose name embalms the record of answered prayer and our God's faithfulness.

We cannot leave these names without referring to the way in which their order is made to witness for God, as it is seen in the High Priest's dress — Exod. 28. On the shoulders of Israel's priestly representative all are borne up



alike "according to their birth," sustained by his power worthy or no, but in verse 21 we find that on the heart of the High Priest the order is varied, though all are there, it is in the order of blessing, "according to their tribes"; where Reuben the unstable and Simeon the vindictive have lost their natural position and so on. Here it is the order of affection, as it was with another twelve where there were some closer to their Lord than others, dearer to His love, though all were "precious jewels."

### *Number*

Twelve—This number twelve is significant. Three times four rows of precious stones, upon the High Priest's heart, again like to the names of the twelve Apostles, who, in each of the four lists given us in the Gospels, are always in three groups of four each, of which the first name is in each list the same and the others always in the same group. Are they symbolical of those who were to preach the "Trinity in the four quarters of the globe?" for four is the number of the earth, its points of compass or "corners" its winds, its elements, etc.; while the "three-fold" usually expresses the Divine.

We shall have occasion to note further on the same significance attaching to the twelve oxen upholding the Laver. The number twelve is also prominent in the forty-eight boards standing on their ninety-six sockets, each board thus standing on the ransom price of 12,000 men, for we are told that 603,550 Israelites paid half a shekel each for their redemption which equalled a hundred talents and 1,775 shekels; this being the number of men in Israel we find that every Israelite had paid the price of his redemption and the whole atonement price was needed to bear up the Tabernacle and to suspend its Court. The ransom of the whole nation must be perfect or the foundation of God's house is insecure! We shall again find this same number "twelve" in the bread upon the Table, a perfect provision for all saints—a Divine supply for every earthly need.

Three—We have noticed that the number "three," so frequently used in the Tabernacle speaks of its Divine teaching. For purposes of transit on the march the several parts of the Tent were divided into three.

First, were the foundations and framework, representing the great verities of the Person of Christ, the foundation and backbone of every truth? These were the burden of Merari's three thousand two hundred men, and prefigure the Evangelist's work, the laying of the "foundations and building thereon."

Secondly, were the curtains and hangings, or the beau-

tiful Character, ways and life of Jesus Christ, borne by Gershon with his two thousand six hundred and thirty. Theirs was like the work of the Pastor, in outside things. For his it is to reproduce these Christly beauties in the saints of God.

Thirdly, are the holy vessels and the Ark, sweet pictures of the priestly offices of Christ, and of those inside things, the truths to be unfolded and elucidated by the Teachers. This was Kohath's privilege with two thousand seven hundred and fifty bearers.

Do not these respective numbers give us God's estimate of the relative importance or order of truth—the Person first, then the work, and lastly the life and words of His Son, Jesus Christ.

The same threefold order is seen in the plan of this sacred place which consisted of a Court, a Holy Place and a Holy of Holies. The Court, speaking generally, revealing the Son, both Sacrifice and Sanctifier; the Holy Place revealing the Holy Spirit in Lamp and Bread and Incense, as Light, Life and Love; and the Holiest of all, the Father's seat or dwelling. Since we are now the Temple of God, these also prefigure the tripartite nature of man, spirit, soul and body, or, that outward life of sacrifice and washings which is in contact with the world of men; the soul life of service, worship and ordinances, and the spirit which is the inner sanctuary of communion with God. It is remarkable that in the New Testament there are three words used for the Temple.

"Hieron" used the courtyard or sacred enclosure only. This was the place of sacrifice or priestly offering, it is never used of the Church.

"Naos" is used of the building proper and means "Temple," this is the word often used of the Church.

And "Oikos" which is the dwelling of God, literally a house or home, and refers to one room or chamber; only in the plural is it used for the whole house. It is also to be found of the Church. Compare with these the three stories of the Ark and the three Heavens of Scripture!

There were also three courts to the Temple: That of the Gentiles, which is like to "the camp," and "Jerusalem" of Rev. 11:1, 2; That of Israel, equal to the Court of the Tabernacle, open to every clean Israelite; and the Court of the Priests, for him who had the oil.

These seem to answer to the Christendom of Matt. 13, the mustard seed grown into a monstrosity! and "the house" of 2 Tim. 2:2. The "Grace" or salvation and the place of worship and service, "the place prepared for" us, the dwelling—mansion—of abiding fellowship spoken of in John 14:2, 23.

## THE PRAYER OF JABEZ

F. A. Tatford

**T**HE apparently interminable genealogies of the early chapters of the first Book of Chronicles are suddenly broken by the abrupt reference in 1 Chron. 4:9, 10 to the prayer of Jabez.

Apart from this solitary mention, nothing is known of Jabez, but the character and life of the man can well be judged from the record of these two verses. Born in sorrow, he was later recognized as being "more honorable than his brethren," and the prayer to which he gave utterance marks him out as a man of God.

It would be difficult to find a more definite and comprehensive prayer in the Bible. There are four distinct petitions in this brief supplication. Jabez's initial request was that God would truly and signally bless him—a request which really embraced the other three. He desired to experience in reality the fulness of Divine blessing. Then he prayed that his coast might be enlarged—primarily a petition for an enlargement of inheritance and family, but also for what, as one has put it, would be "equivalent to an increased measure of usefulness." Thirdly, he prayed that God might be with him—that he might experience Divine help and co-operation in every undertaking of life. Lastly, the patriarch pleaded that he desired real practical sanctification. The brief account closes with the words, "And God granted him that which he requested."

The prayer of this descendant of Judah is one which might well be taken as a pattern by the Christian today. In so many cases, prayer is simply a string of aimless and inconclusive petitions, but the prayer of Jabez was direct, definite and comprehensive.

"Oh that Thou wouldest bless me indeed," pleaded Jabez. Blessed with all spiritual blessings in the heavenlies, the Spirit-taught believer is filled with the longing for a deeper appreciation and experience of Divine blessing.

The contrast of the transience of earthly things to the permanence and abiding character of celestial blessings, creates the desire for a practical knowledge of the fulness of God's blessing, and the Christian prays, with the Apostle Paul, that he "might be filled with all the fulness of God." (Eph. 3:19).

"Enlarge my coast," was the second petition. One of the most vital needs of the Church today is an enlargement of coast. Spiritual pride and ambition have produced a spirit of exclusivism, whilst fault-finding and bickering have created

a self-centered egotism. Oh, that there might be a Divinely-wrought enlargement of vision, heart, love, ministry and fellowship, that petty trivialities might be laid aside and the power of the Spirit realized and proved.

"That Thine hand might be with me." The patriarch sought God's blessing on every undertaking and in every department of life. In the life of the average believer, there is much which originates in self and the flesh. Can we pray for God's blessing upon these things? If everything of life is judged with true heart-exercise and an honest attempt made to do God's will, this prayer will find its answer in the Christian's life, and God's hand will be with His child in blessing.

"That Thou wouldest keep me from evil, that it may not grieve me." As a true-born Israelite, Jabez knew from experience that the slightest thing might defile God's people. Contact with a bone, a dead body, or a grave resulted in ceremonial uncleanness (Num. 19:16) and, in consequence, communion was broken, and approach to God was impossible until cleansing had been effected. All this naturally produced grief to the tender conscience, and Jabez prayed for preservation from evil that he might not be grieved.

The child of God early discovers the ease with which he may contract defilement, and the consequent severance of communion results in real sorrow of heart. Under the tuition of the Holy Spirit, he realizes that preservation from evil can come only from God Himself and, like Jabez, he prays for this practical sanctification.

May the fourfold prayer of Jabez be that of every believer, and may the answer to his request be experienced in reality and truth.

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**SPIRITUAL** mercies are good things, and not only good things, but the best things, so that you may ask for them; for if no good things will be withholden, much more will none of the best things.

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**THERE** is another man. He does not lack anything, but still he feels that some great loss may injure him considerably. Go and write this down in thy cash-book. If thou hast made out thy cash-account truly, put this down: "The Lord is my shepherd, I shall not want;" put that down for something better than pounds, shillings and pence, something better than gold and silver. "The Lord is my shepherd, I shall not want." "Ah!" says the cold, calculating man, "your promise is not worth having, sir." No; it would not, if it were my promise. But fortunately it is not. It is God's promise.

### THE MORNING STAR

THREE passages of Scripture present the Lord as the Morning Star. First, in the Second Epistle of Peter we read, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." Peter wrote his epistle in a dark day. He warns of the approaching apostasy. He sees that men will arise who will deny the Lord that bought them. But in the presence of these false prophets, Peter reminds us that we have the "sure word of prophecy" to guide us as "a light that shineth in a dark place." But he tells us that we have more, for we have the "Day Star." Prophecy is like a lantern; it lights up the darkness; but the Day Star tells us that the day is coming. Prophecy exposes the condition of things around, and warns us that judgment is coming upon the evil, but the Day Star tells us that the day of glory is coming. The end of all prophecy is this, to bring all to see that Christ is the only hope, and so link the heart with Him as the coming One, and when this end is reached, prophecy has done its work and the Day Star has arisen in our hearts.

There is a Second Passage that speaks of the Morning Star. In Revelation 2:28 we hear the Lord speaking of it to the overcomer in Thyatira: "I will give him the Morning Star." All spiritual and moral darkness is found in Thyatira, but the overcomer has the light of the Morning Star. Before this the Lord said to the overcomer, "To him will I give power over the nations." But if this were all that He gave, would it satisfy the heart? No, indeed! So the Lord says, as it were, "I will give him something else, not only power over others, but I will give him an object that will have power over himself. I will give him the Morning Star." Nothing will satisfy us but an absorbing object that holds the heart by the power of love, and there is no object in all the universe of God that is great enough but Jesus, the One that is coming—the Morning Star.

Then when we come to the last passage (in Revelation 22:16), we have a word added. Not only is the Lord Jesus the Morning Star, but He is presented here as "the Bright and Morning Star." And when we see Him as the Coming One, our only hope—the One who alone can set the Church right, Israel right, and the world right—then, indeed, the Bright and Morning Star has arisen in our hearts.

Passing now to the next great truth in this passage, we see the immediate result of this beautiful presentation of

Christ, is that the Church comes into view as the Bride, as we read, "The Spirit and the Bride say Come. This is the proper response of the Church under the control of the Spirit to the presentation of Christ as the "Bright and Morning Star."

The wonder is that in the Bride God secures a people that will be perfectly suited to, and worthy of the Love of Christ, and hence, an object in the which His heart will find eternal satisfaction. "He shall see of the travail of His soul and shall be satisfied."

Genesis opens with a Bride and Revelation closes with the Bride. In Genesis we have the Bride in picture and in Revelation the Bride in fact. While in Revelation many honorable and worthy titles are conferred on our Lord, the one He leaves with us is the only one that He had to win by His death on the Cross—"I Jesus"—the Root and Offspring of David, and the bright and Morning Star." To His own, "Surely I come quickly," to the world a gracious Gospel invitation; and while we wait, amidst earth's trials and perplexities, may His parting benediction cheer our hearts. "The grace of our Lord Jesus Christ be with all the saints" (Rev. 22:21).  
H. S.

### THE COAT PUT OFF

**N**OW we can never put off the robe of His righteousness, because God Himself has put that upon us. But we can put off the other robes.

We put off the garment of humility when we give way to pride.

We put off the cloak of meekness when we assume a haughty spirit.

We put off the robe of love when we are quarrelsome and give way to temper.

We put off the dress of righteousness when we do anything inconsistent with our profession as Christians.

We put off the girdle of truth when we consult our own opinions and wishes in opposition to the truth of God.

We put off the helmet of salvation when we cease to watch against enemies and cease to watch for the coming of the Lord.

We put off the shoes of peace when we neglect to pray continually; and instead of being careful for nothing, prayerful in everything, and thankful for anything, we are careless, prayerless, and grumbling.

We throw away the shield of faith when we begin to doubt the Lord.

## HOLDING THE HEAD

**N**OT holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Col. 2:19). There is the Head, the Lord Jesus Christ in Heaven, and His work is to nourish and cherish that Church for which He shed His Blood that He might redeem it to Himself. And it is only as abiding in Him, "holding the head," that we, as members, can convey nourishment one to another. Even such nourishment as will knit together, build up, and sanctify, making happy in the Lord.

"That we may grow up into Him in all things, who is the Head, even Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:14-16). A godly and gracious brother once said to me: "If you want to be a blessing to the Church of God

### Keep Your Own Soul Right

with God." There is more than a man's doctrine to be received. You may catch a man's spirit before you receive his doctrines from his lips. We want to be so walking in communion with Christ that our intercourse one with another shall be a blessing as we go along the way.

As we meet at the Lord's Table, or wherever we be, we should be edifying and blessing one another; but it is only through the Head that we are enabled to do so. If we let go the Head we are just like branches cut off from the vine, communion is broken, the supply is cut off for the time being, and good cannot be conveyed to us. "Keep your own souls right with God."

These two passages speak of something that comes down from God to us. Ministry is for our blessing, for our sanctifying, and for our edifying. It comes from the Head through the members, by the Holy Ghost, down into our hearts. Worship, on the contrary, ascends from our hearts by the Spirit of God. Let this distinction be carefully observed.

When our Lord spoke with the woman of Samaria, He said: "The time cometh when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." God is seeking worship; God is wanting praise. The whole of God's plan of creation and

redemption is to result at last in one great eternal thanksgiving psalm.

### God Loves Praise

The heavens are filled with praise, and the firmament showeth His handiwork. He is worthy to be praised. He has brought forth in us and for us the richest of all His treasures, and given up His beloved Son to redeem us from Hell, in order that He might get the highest praise which could be given to Him for ever—that we, wretched rebels of the dung-hill, taken from the mire of this world, might form that congregation in the midst of which shall stand the Lord Himself. God wants to be worshipped, and worshipped with our hearts, with our lips, and with our lives; our whole lives being presented unto God, and acceptable through Jesus Christ our Lord, to whom “be honor and glory for ever and ever” (1 Tim. 1:17).

J. R. C.

### NOT CARING WHAT OTHERS THINK

**R**ECKLESSNESS concerning the opinion of others is no mark of spirituality of character. We sometimes hear the expression, “I don’t care what people think about me.” But we should care. If we are honestly striving to walk godly in Christ Jesus, we will care what people think about us. But if we are not striving to live godly in Christ Jesus—if we are found tampering with worldliness, or manifesting an un-Christ-like spirit—we shall very likely assume a great disregard for the opinion of our brethren. But what is the secret of our taking up such an independent attitude? The secret lies in this, that we do not want to be disturbed in our downward course. When such is our condition we may profess to have got far above “the arm of flesh”; and we may turn round to brother So-and-so and tell him that it is of no consequence what he thinks. But all this is simply the desperate attempt to disguise our true condition of soul—a condition which we instinctively feel will not bear investigation. Are we not to exhort one another while it is called today? Are our works not to bear such testimony that others will glorify our Father in Heaven? If we are right with God, we shall be glad to have any inconsistency pointed out; and if, in worship or service, we are spoken evil of, we shall be ready to be shown wherein we are not walking according to that which is written.



## GOD'S WAY OF ESCAPE

James Wright

**W**ITH the temptation," or trial—not a long time before the temptation, but with it. Of this the deliverance of Israel by the passage through the Red Sea was a remarkable illustration. God allowed the difficulties, in which His people were at that time, to increase in intensity, till they reached such a crisis that it appeared like certain destruction. Behind was the host of Egypt, pursuing with the purpose to re-capture the people whom they repented of having let escape their bondage. Before them was the rushing sea. What could save them from destruction? But, just at that very crisis, God said to Moses, "Stretch out thine hand over the sea." God made a dry pathway through the sea. "With the temptation" He made "a way of escape."

"With the temptation." Let the tried believer take comfort from this. God does not promise to make a way of escape a week before the moment of sharpest trial. He does not promise to make it a day before, or even ten minutes before the extremest bearable pressure, but "with" it.

"At some time or other the Lord will provide," and that time is God's time, and this is very often "with" the trial, that is, at the moment of its utmost intensity.

"A way of escape." Not twenty ways of escape, but one way. What is that way? God's way, and is not that what every true-hearted child of God wants? When Moses stretched out his hand, in obedience to God's command, the arm of the Lord awoke. And that is what every tried saint (when in a right state of heart) really wants. He wants the Lord to deliver. There is a vast difference between waiting for the Lord's deliverance and cutting the meshes of the net of trial ourselves. The psalmist says, "Mine eyes are ever toward the Lord; for He shall pluck my feet out of the net." He shall do it, I will not attempt to do it. I will prefer to remain in the net as long as He pleases, for the net that He spreads over me is a net to capture my heart for Himself, so I need not hurry to get out of such a net.

The psalmist says again, "I am shut up, and cannot come forth." A very painful experience to the flesh, but a very blessed one for the spirit of the one who can wait for the Lord to open a door—"a way of escape." Look at that vessel entering a canal lock. It has come in, the gates behind are shut, and before it is another two-leaved gate, against which presses the whole mass of water in the canal above.

As it passed in and the two-leaved gate behind was closed, it was "shut up" as into a watery grave. But now, unobserved by the eye of the spectator, under the water in which the vessel is floating, sluices are opened, and, from the fulness above the water comes in beneath and the vessel is gradually lifted up higher and higher. It is "shut up and cannot come forth"; but, behold! it is raised higher and higher, till it reaches the top, and then the gates are opened, and the hitherto imprisoned vessel goes forth on the upper level.

Beloved fellow-believers, when we are "shut up and cannot come forth" we must wait God's time and "way of escape." Ship-raising in a "lock" is not a quick business, but it is a sure business; so God's own time for bringing forth His "shut-up" ones may not come quickly, but if we wait upon Him, He will, by every experience, lift us, by His own grace, to a higher level of acquaintance with Himself, until, finally, He lifts us to the level of "His own eternal glory," for "the Lord will give grace and glory."

## *When He Comes*

WHAT a bright and happy morning  
 When our blessed Lord shall come,  
 And we hear the trumpet sounding  
 As we are gathered home.

In that bright, celestial city,  
 Where no night shall ever come,  
 And our tears are gone forever  
 In that glorious, happy home.

All clothed in garments clean and white,  
 As around the throne we stand,  
 We shall sing to Him our praises  
 In that fair and happy land.

We shall then behold His glory  
 In that city paved with gold,  
 Where the Tree of Life is growing.  
 No one there shall e'er grow old.

In that blessed, Holy City,  
 Where the Lamb of God doth dwell,  
 All the hosts of heaven shall praise Him,  
 Who hath done all things so well.

—M. J. H.

CANADA

**Huntsville, Ont.**—Brethren Widdifield and Miller are having meetings here with some interest. The attendance is encouraging.

**Toronto, Ont.**—Gordon Reager and Paul Plubell have just finished seven weeks in the gospel at Pape Avenue. The meetings were good; the Lord's people really exercised and nine professed salvation.

After six years of Sunday School work and gospel testimony in the Eglinton district, it is the desire of the brethren laboring there to establish a testimony to the glory and praise of our God in happy fellowship with the Pape Avenue Gospel Hall. In accordance with Acts 2:42—“And they continued stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers.” They purpose, in the will of the Lord, to commence early in the New Year in their new gospel hall, 503 Eglinton Avenue East.

J. Blackwood is having good meetings in the Birchcliffe Hall, seeking to reach the unsaved with the gospel.

**Deseronto, Ont.**—Gerold Taylor had some meetings for believers and then followed up with the gospel. Attendance was fair.

**Acton, Ont.**—A. Joyce and N. Gratton still go on here in the wooden tent. They had to move from the first location after five weeks but got it up on another location and have lined it and find it quite comfortable. Several have professed and there is still a nice interest.

**Eden Grove, Ont.**—H. Fletcher is having meetings here using the “Egypt to Canaan Chart,” seeking to help on the young in Christ.

**Parry Sound, Ont.**—R. N. Bruce and James White commenced a series of gospel meetings December 1st, and desire prayer for this effort to reach the unsaved.

**Albanel, Que.**—John Spreeman writes that he has recently met various French Roman Catholics who show a serious interest in the Word, which he trusts will result in their being saved in the near future. Others who had written for a New Testament, had afterwards been deprived of it by their priest. How guilty these men are and how severely they will be dealt with.

**Debert, N. S.**—R. Roberts and D. Leathem have been here almost five weeks, and have seen God's hand in salvation, six having professed. Interest is good and Lord willing they continue. They would value prayer for this needy Province.

**Taylor'side, Sask.**—W. H. Willoughby had two weeks meetings on the Feasts of the Lord, using a chart and then following with one week in the gospel. Attendance and interest was good.

FALLEN ASLEEP

**New York, N. Y.**—Priscilla A. Hakes went home to be with the Lord on September 25 in her 83rd year. She was at the morning meeting on the previous Lord's Day and at 5:30 A. M. on Wednesday very quietly passed away. Saved as a young girl and received into fellowship with Christians at Merion Hall, Dublin, Ireland. Soon after, she came to the United States and was associated with the early assembly in New York City. For 23 years she was connected with the Bronx Assembly and was faithful to the Lord and His people. Loved by all who knew her and will be greatly missed.

**La Crosse, Wis.**—Mrs. Martha Gile, Age 93, passed peacefully into the presence of the Lord on October 10. Saved 50 years ago through meetings held by Mr. A. Matthews. One who loved the Lord, bore a good testimony and spoke faithfully to all about the One she loved.

**Detroit, Mich.**—George Upton went to be with Christ November 26th at the age of 57. Saved 28 years and was in fellowship with Christians meeting at Central Gospel Hall, Detroit, since 1922. He

was ever active in Gospel testimony and keenly interested in all that concerned the Lord's People and their welfare. An unusually large company at the funeral gave evidence of the esteem in which he was held.

**Parkdale, Sask. Can.**—Mrs. Schick departed to be with Christ November 20th. She had been in the Louisville Assembly almost from its beginning. A quiet, consistent sister. Practically all the saints of Louisville and Mervin assemblies attended the funeral services, as well as a number of neighbors in spite of winter weather with below zero temperature.

### CONFERENCE REPORTS

**Phoenix, Arizona**—The attendance at the Thanksgiving Conference was larger than in former years. Ministry from the risen Head was given through brethren Warke, McBain, A. Ferguson and S. C. Keller, so cheering the saints, that they went away happy. Two professed to be saved. Our two brethren, Warke and McBain remained for meetings and again two professed.

**Lake Geneva, Wis.**—The conference was not large but considered good and helpful. Ministering brethren present were O. MacLeod, O. G. Smith, S. Mick, T. Wilkie, Paul Elliot, E. B. Jamison, Chauncey Yost, L. H. Brandt and Sam Hamilton.

**Detroit, Mich.**—The conference at West Chicago Blvd. Hall held November 23 and 24 was well attended and considered good with ministry varied and profitable. The following ministering brethren were present and most of them took part: F. G. Watson, R. McCrory, G. Duncan, A. Douglas, J. McCullough, H. Fletcher, W. Ferguson, T. E. Wilson, A. Klabunda, F. W. Schwartz, H. Dobson, A. Stewart, S. Hamilton, J. Adams and C. Patrizio.

**Pittsburgh, Pa.**—The conference was very large, and good wholesome ministry was given, directed by the Spirit of God. Sixteen servants of the Lord were present.

### MISSIONARY

Mr. Samuel McCune writes: "I am returning to the West Indies; I have been to my homeland for the past twelve months, Belfast, Ireland. I am thankful to say the Lord has been mindful of me, my health is much better and now I feel I can continue on in service a little longer, God willing."

His address will be % Post Office, Nassau, Bahamas, British West Indies.

Mr. Frank Carboni writes: "It pleased the Lord to send me here to Italy this year to see the need of the gospel. I have been visiting many of the about 105 assemblies Italy has as a testimony of God's grace in this dark and benighted nation. In the old regime, it was impossible to hold any meeting unless a minister of the gospel acknowledged by the authorities would take the responsibility. Many of the brethren have gone through hardship because of this. Now, thanks be unto our God, there is complete liberty. Romanism cannot stop any more as in the past.

"At Arezzo, a great orator Jesuit, who is trying to bring back to darkness and sin the Italians who have left the Catholic Church, because of words he said against the few believers of that city, was obliged to accept a contradictory and before about 20,000 people who listened through the loud speakers was put to silence by simple brethren. The result is now that a great work of the gospel is going on at Arezzo, Perugia and other places. Lord willing, I will come home about January."

His address will be 139 Norwood Ave., Long Branch, New Jersey.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *Voyaging Home*

“MY bark is wafted to the strand  
By truth Divine  
And on the helm there rests a Hand  
Other than mine;  
One who is known in storms to sail  
I have on board;  
Above the raging of the gale  
I hear my Lord.

I fear not when the billows smite,  
I shall not fall;  
If sharp 'tis short, if long 'tis light;  
He tempers all.  
Safe to the Land, safe to the Land,  
The end is this,  
And then with Him go hand in hand  
Far into bliss!”

J. F. G.

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**FEBRUARY, 1947**

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## WORDS IN SEASON

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### UNITED STATES

**Duluth, Minn.**—Sam Hamilton and C. Yost had five weeks in the Gospel and while none professed salvation, a few unsaved attended the meetings and showed some concern about their eternal welfare. Our two brethren went on to Port Arthur for some meetings.

**Toronto, Ohio.**—Steve Mick had a good siege of meetings here with one professing and a number troubled. The assembly goes on nicely and it is encouraging to see the unsaved come in to hear the Word of God.

**Detroit, Mich.**—After a good season in Bible Coach work in the Northern part of Michigan, Wm. Ferguson had some meetings in the 73rd St. Assembly, New York, on the Seven Churches. The interest was very good. He purposed going to Akron, Ohio for a short visit among the saints and have a few meetings before returning to Detroit.

**Penna.**—The Assembly at Wellsboro was encouraged recently by a visit from A. P. Klabunda.

T. Wilkie and E. Sprunt had a few nights at Olney Hall in Philadelphia.

**Mechanicville, N. Y.**—An Assembly has been planted here through the efforts of F. Pizzuli and L. Rosania. On December 1, the first Breaking of Bread took place followed by a ministry meeting in the afternoon. Neighboring Assemblies were well represented and a happy time was spent. Meetings on Lord's Day are held in the Masonic Temple, during the week in the Christians' homes for Bible study and prayer. Correspondent for the Assembly is Louie Capeci, Box 284, Stillwater, N. Y.

**Wilton, Ala.**—L. Bellhagen and Neal DeYoung had some meetings in a mining camp about 15 miles from this place. The attendance was fair and one professed to be saved. Our two brethren are seeking a place for meetings in Birmingham. These are new fields and your prayers will help. Our brethren are spreading the balmy name of Christ where He has not been preached hitherto.

**Iowa.**—Oswald MacLeod had seven weeks good meetings in Garnavillo. Two professed to be saved, and others seemed troubled. Oliver Smith and Paul Elliott are seeing some blessing at Marble Rock.

T. R. McCullough visited Sully and had encouraging meetings. He and L. E. Linsted purpose having a spell of meetings in the Avondale Hall, Chicago.

**Excelsior, Wis.**—Walter Eltjes and Alex Studnicka were encouraged in this new field. A nice number came to listen to the Gospel and one professed. They purpose returning before long.

**Tacoma, Wash.**—We enjoyed recent visits from D. R. Scott, H. Alves and Alex Wilson. Brother Wilson returned for some gospel meetings and also had some meetings out in the country.

**Forest Grove, Ore.**—All the meetings of the Forest Grove Assembly are now held in the new hall in the town instead of at Thatcher. This is a more convenient location for the 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 Dr. E. A. Martin*

*Edited for 11 years by Charles R. Keller*

Vol. 39

FEBRUARY, 1947

No. 2

## GATHERED GEMS

### Christ Only

**I**F thy soul would be distressed  
Look around;  
Care and trouble, strife, unrest  
There abound.

If thy soul would sorrow know,  
Look within;  
How unlike thy Lord art thou—  
Prone to sin.

But if thou would'st joy in love,  
Restful be;  
Brother, fix thine eye above,  
Christ to see.

Albert Midlane.

« « «

Take good heed to your walk: God will care for your  
good name.

« « «

True humility does not so much consist in thinking  
badly of ourselves, as in not thinking of ourselves at all.

« « «

As the sun gazed upon makes everything else look  
dark and dim, so does the cross darken the false splendor  
of this world.

« « «

The Lord's jewels need grinding, and cutting, and  
polishing.

« « «

It ought to be a grievous thing to us to have a wish,  
however slight, contrary to the mind of Christ.

« « «

It is well for us to shut up our desires within the com-  
pass of trusting and pleasing God.

« « «

A saint in a joyful, happy condition may be a channel  
of great blessing to others, while one of an unwatchful and  
fretful spirit will be a cause of injury to those around.



*A*  
*BROTHER*  
*BELOVED*

•

**H**UGH CAMERON THORPE was born in Aberdeen, Scotland, October 17, 1871. Was saved when fourteen years of age, and later came to the United States to live in Providence, Rhode Island, and was in fellowship in the Assembly started through the labors of William Matthews and James Campbell. Later, he went to Newark, New Jersey, and after some years in the Assembly in that city, he was heartily commended to the mission field in April, 1916. The field of labor to which he went was Barbados, British West Indies.

After six years of service there, he returned to Boston, Massachusetts where his family attended school, and where he lived until his home-call, October 9, 1946. He died in the hospital in New Haven, Connecticut where he had gone for a minor operation, but pneumonia set in and four weeks later he passed peacefully away to be with the Lord.

There were about three hundred present at his funeral on Sunday, October 13th. Christians from all the New England States and some from New Jersey attended which showed the high esteem in which he was held by those who knew him so well, and of which he was worthy.



He was a beloved brother and a faithful minister, having a care for the smaller companies of the Lord's people, and sought to help them rather than go to conferences to preach to larger gatherings.

At the funeral, Richard MacLachlan of Voices of the Vineyard spoke a good word about the high esteem in which Mr. Thorpe was held; William Farquhar opened with prayer; James McCullough closed with prayer and also said he had never met a more honorable man and had preached with him many times.

Mr. and Mrs. Thorpe planned to sail for Australia to visit a daughter living in Sydney and to do evangelistic work in that country; reservations had already been made to sail October 20, but God had other plans and called him to a better country to join the song of the redeemed and to rest from his labours here on earth.

A widow and three daughters survive, all saved and in the Assembly.

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### "AS HE IS"

WE shall see Him as He is. 1 John 3:2. What a sight for weary eyes!—weary of all the vanity of earth, we shall see Him—the man of Nazareth—the man of Sychar—the man of Calvary! "As He is"—resplendent in resurrection glory—fairer than the children of men—the chiefest among ten thousand! O the rapture of that moment when we shall behold Him as He is! not as He was—the weary way-worn traveller by Jacob's well, or the hunted and crushed victim in the toils of Jewish wrath, these days are past. Crowned with glory now, He waits the hour when His own shall be received unto Himself for ever. The fair, cloudless morning soon will dawn; and then the sunshine of that blessed presence through the eternal ages! nevermore to go out—nevermore to sin, nevermore to sorrow. Be of good cheer, thou weary, tempest-tossed follower of the Lamb, beyond time's fitful sea there is an everlasting calm, beyond this vale of tears there is a clime where tears shall never come, and from which sorrow and sighing shall flee away. Though wasted by disease, and worn-out on the rack of suffering, there is waiting for thee the dew of an eternal youth. We shall be like Him, for we shall see Him as He is. O my soul, keep that day before thee, remember the dignity of thy calling—the glory of thy destiny—the untold rapture that awaits thee, when "we shall see Him as He is"!

**WORLDLINESS IN HIGH PLACES**

**W**E are persuaded that saints owning the Lordship of Christ are not prepared to acknowledge the leadership of men who are found today fulfilling the desires of the flesh, and tomorrow professing to lead the saints into the holy place of spiritual communion! It will truly be an evil day for us when the world can say, "Such be thy leading men, O Israel!" We believe that day is distant. We pray God it may never come. But, if it is to be kept in the remote domain of the future, there is one thing that we must do—we must see to the character of our leading men. We must apply the tests of Scripture. We must bring forth the measuring line of 1 Timothy 3, and lay it to the lives and practices of those who profess to be the guides of the flock. We are aware that some contend that the saints have no right to judge in these matters, and that 1 Timothy 3 was never given for such a purpose. But we make bold to say that the saints have a right to judge. No doubt 1 Timothy 3 was given specially that any one stretching forward to oversight work might see what his character must be. But the chapter in question was not given exclusively for that purpose. We, the saints are to know them that are over us in the Lord. But how shall we recognize them except it be by the marks which Scripture says shall distinguish them? We therefore hold that the saints are perfectly entitled to judge. Certainly the saints of Ephesus concluded that they were entitled to judge in such matters. They tried those who said they were apostles; and they found them to be liars; and that church earned the divine commendation for so doing. Yet some will tell us we have no right to judge! It is a very easy thing for some would-be overseer to stand up, claiming to be a ruler, and then say to the saints, "Now, you have no right to apply 1 Timothy 3 to me: it was not given for such a purpose." That would simply place us at the mercy of any one who wanted to be great in the church. But we have not so learned Christ. The saints are not only entitled to judge, but it is their responsibility to judge; and if we have not been awake to this responsibility, the sooner we are awake to it the better. Be it far from us to encourage a spirit of fault-finding that makes a man an offender for a word and insists upon absolute perfection in every point. We must watch against such a spirit; for overseers are men—not angels. We simply mean that we should see we have the heaven-equipped men standing before us in the Lord. We shall know them by their marks, and we shall know them by their works. If these two "signs" accompany their

testimony, then let us strengthen their hands and encourage their hearts. But if it is manifest that they are not overseers according to Scripture, how dare we acknowledge them as heaven-sent men? By so doing, we would be simply strengthening the hands of mere assumption, and establishing the reign of formalism.

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### MUST SEE JESUS

**L**ONGING hearts are refusing to be satisfied with the outer shell of what often goes by the name of "ministry." They must see Jesus in the ministry; and, if they do not see Him, they feel that they have seen nothing. There are "Marys" who are saying "They have taken away my Lord." There are "Greeks" who are saying, "We would see Jesus." There are loving disciples who are saying, "Rabbi, where dwellest Thou?" These longing hearts must be satisfied; and they will not be satisfied with the mere husk of fine-spun theories. They must "see Jesus." You may "charm never so wisely"; but, like the deaf adder, they will refuse to be charmed (Ps. 58:4,5). They must hear the Master's voice. "But," you say, "are we not to have doctrine?" Yes, we reply; but sound doctrine—the healthful teaching—will point to Christ, and lead to Christ, and unveil Christ. All true ministry will have some relation to Christ. A splendid address according to the wisdom of man, may cause you to extol the preacher; but an address in the simplicity and power of the Holy Spirit will cause you to extol the Saviour. Many are perfectly well-pleased to hear a finely-worked-out statement of truth, although Christ is invisible from beginning to end! They are not longing for Him, therefore they do not observe His absence! But longing hearts are quick to discern if Christ be not there. Therefore let ministering brethren see to it that these longing souls are satisfied. And, in satisfying them, the hearts of saints at ease shall be allured to Christ, until all around the cry shall be heard, "We have found Him whom our souls love."

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**I**T is not in attainments, but in attaining, that we are safe. He who rests in attainments will soon be found resting in formalism.

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They are perfectly happy who are perfectly submissive to the will of God.

### LEST I SHOULD BE A CASTAWAY

**T**HE famous Isthmian games furnished the very apt similitude under which the apostle conveys his well-known exhortation in 1 Corinthians 9:24-27, the concluding words of which have caused trouble to many an un-instructed saint. The expression, "Lest that by any means, when I have preached to others, I myself should be a cast-away," does not, however, in the remotest way, imply the possibility of the believer being eventually lost. The race and the fight are not for eternal life, but for a prize. Eternal life is a free gift, and "whosoever will" may have it; but

"The crown's for those who run the race,  
And those who fight the fight."

In fact, the very conditions of entrance to the Isthmian competitions will show that this is the case, for the candidate must be a living man—this goes without saying, for a dead man could not race or wrestle; a free man, no slave; clear in the eye of the law, no felon, or robber, or one against whom the law had any claim; and free from debt. How beautifully all this answers to the believer's position. He has life—eternal life; he is a free man in Christ, no longer the slave of sin and Satan; he is free from the law, for Christ has redeemed him from the curse of the law; and he is free from the debt of sin, for Christ has paid it all.

The conditions being fulfilled, the candidate went to the master of the arena, who explained to him clearly that if he desired to be a winner he must submit to a rigorous course of training for ten months prior to the struggle, and live upon a prescribed diet, avoiding strong drink during that time. The severity of the training, and the self-denial involved, were very great, and yet thousands of young men, of the best blood of Greece, willingly endured all the hardships of those ten months in the hope of winning the little wreath of laurel, or oak, or olive, grown near the idol temples, and held out by the judge at the end of the course. This little wreath was worth about five cents, and it faded away in a few days, yet the glory of winning it, and hearing at the same time the thundering roar of applause from the thousands who filled those tiers of marble seats which surrounded the stadium, was so great in the eyes of the Grecian athletes as to stimulate them to all the self-denial and exertion involved in the needful training.

What a lesson to those who, having through grace fulfilled the needful spiritual conditions, are entered for the heavenly race and engaged in the good fight of faith. To

such, an unfading crown is held out by the Lord, the righteous Judge, and for such is reserved a "well done" compared with which the cheers of the Grecian stadium are of no account. And shall not such outvie the Grecian athletes in their fixed resolve to endure the needful hardship and self-denial, in order to fit themselves to "so run that they may obtain." The subject hardly needs to be enlarged upon. The illustration makes the Apostle's meaning plain enough. Let each believer determine first to be a prize winner by the help of God. Let him then seek to discover the different forms of self-indulgence which hinder him in the race and the fight, and at once and for ever avoid them. Let him even deny himself things which, though lawful, may not be expedient, as the Apostle himself has left us an example in chapters 8 and 9 of this same Epistle, which every reader should carefully study, and let him carefully note the rules of the contest, lest he find himself striving unlawfully, and so become disapproved by the Judge, or, in the Apostle's language, "be a castaway." Remember that the judgment seat of Christ is not the place for settling the question of eternal life or eternal death; but many may be found disapproved in that day, and may lose what they have wrought because they have not served God in His own way, yet they themselves shall be saved, yet so as by fire.

### YE THAT ARE SPIRITUAL

**I**T does not take heavenly wisdom, to be a flatterer—to tell a brother something that is pleasing to the flesh. But it does need wisdom from above, if you would reprove a brother, or tell him something that is withering to the flesh. It is only some that are fitted for this work. When a brother is overtaken in a trespass, Scripture says, Ye which are spiritual are to restore such an one (Gal. 6:1 R. V.). It is not for any brother to be running away to "deliver his soul" to the erring one. You may argue that, if the erring one is truly humbled, he will take offence at nothing. But that is only one side of the truth, even if it is the truth. If the Lord's directions are not followed, godly results cannot be obtained. If the Lord says, "ye that are spiritual," how can we expect happy results if "ye that are carnal" are to attempt the work of restoration? That is the side of truth which concerns us. Let us abide by what is written; and then we may have hope that, peradventure, God will give repentance to the acknowledging of the truth. "He that handleth a matter wisely, shall find good" (Prov. 16:20). But, if the matter is not handled wisely, we have no right to expect that the "good" shall be found.

## “ENEMIES AS BREAD”

F. A. Tatford, England

**A** SOMEWHAT peculiar expression is found in Numbers 14:9. When Joshua and Caleb, calling upon Israel not to fear the people of Canaan, declared, “They are bread for us: their defense is departed from them and the Lord is with us.” The word translated “defense” is literally “shadow,” but the substitution of this word only increases the difficulty of interpretation at first sight.

Consideration of the circumstances of the Israelites at the time, however, disposes of the difficulty and aptly illustrates divine truth. The bread of Israel in the wilderness was the manna, which, as Num. 11:8 indicates, was so hard that it had to be ground in mills or beaten in a mortar. When the sun rose and the shadows departed, this hard bread melted (Exo. 16:21). Similarly, the inhabitants of Canaan, declared the spies, were like the hard manna in their strength and mighty prowess, but their shadow had departed, and their strength had dissolved into nothingness before the presence of Jehovah with the people.

Is there not a lesson for the Christian in the old story? So often we fear the mighty foes who assail or seek to obstruct us, but their strength is like the hardness of the manna. The shadow has departed and, in the consciousness of our Lord's presence, we find the power of the enemy disappears, the mountainous obstacles melt, and the hindering difficulties dissolve.

## POWER FROM ON HIGH

**W**HEN the work within does not keep pace with the work without, when we read and teach more than we pray, when our work is more before the eye of men than the eye of God, there is something wrong, and we are likely to break down altogether.

The only thing that can maintain us in effective service is communion, and if we fail in this we must go wrong. Communion with God must ever hold a higher place than service for God. Secret fellowship with God must never be put out of its place by public engagements even in godly things. Many are ready to perform showy acts of service apparently for God, who feel little craving for private communion with God.

In this age there is much of the head and hands, but little of the heart and affections. Much for the eye of man, little for the eye of God. There is a lack of real spiritual power, and without this power all is vanity. O Lord, give us more of this power from on high.

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## WHERE GOD'S HONOR DWELLS

### The Message of the Tabernacle

HANDLEY BIRD

**D**AVID mentions these "Courts" in the plural long before the Temple was built. Did he refer to the line of the Levites' tents immediately surrounding the Tabernacle and to the camp, or perhaps city, beyond?

Thus also speak the three "Veils." In them we see "the Gate" of the sinner's access, or his "acceptance"; "the Door" of the believer's entrance into spiritual worship and service; and "the Veil" the way for the Shepherd Himself, who entered by His own blood, through the rent made in it, into the Holiest.

And yet again we read of the three-fold contents of the Ark—the tables of the Law, the Manna and the Rod, speaking of our Ark's threefold character as King, Prophet and Priest.

There were no non-essential matters in this Divinely appointed work! Where even a number can speak for God so clearly, we can understand the reason for the reiterated command "make it according to the pattern"; "measure the pattern," "keep the whole form," and that we have solemn warnings of the consequences, if this demand for implicit and exact obedience is ignored. It was for marring God's pattern of the risen Christ, that Moses was shut out of Canaan. In his old-life temper he sought to bring water out of the once-for-all smitten Rock by smiting it again; his disobedience was aggravated by his using his own rod, the rod of judgment, instead of the Divinely provided rod of Priesthood as directed, wherewith he might have "quite taken away their murmurings" from before the Lord. It is the same self-will and disobedience which is yet costing many of God's people the loss of a life of victory and blessedness, a life that should flow with milk and honey. Turning to the New Testament we read of Colossian saints in danger of following a teaching "after the tradition of men and not after Christ"; so also the Galatian church was hindered by "a persuasion not of Him"; while yet again we hear the beloved Apostle warning his little children of ways which were "not of the Father." This is the fatal mark of every work or teaching which is of the flesh, it is "Not of God." Both in witness for and worship of God we must "strive lawfully" if we would not strive in vain! "To the law and to the testimony if they speak not according to this word, it is because there is no light in them."

Notice also how invariable is the order observed, in every reference to the three prominent colors used, the "Blue, Purple and Scarlet." The phrase never changes. The blue and scarlet are never placed next to each other, lest they should jar upon the sense of harmony! the one must ever shade into the other through the purple! but to this we shall refer again later.

Four—In the use of the number four, most prominent were the four large curtains which covered the boards of the Tabernacle. They were placed in due order from Linen to "Badger skin." The first mentioned is that within, as the directions for the Tabernacle manufacture begin with the Ark, its innermost secret, for God's way is always to work from the heart outwards, while every religion of man begins with externals. From the outsider's point of view we see first an outer covering of Badger's skin, black and unattractive though valuable. This is the natural man's view of Christ. There is no beauty to Him that we should desire Him. This first view is thus that of the unsaved. We next have the rams' skin dyed red. A picture of Christ dying for us, which is our second view of Jesus. Under this again is the Goat's hair tent which, as it speaks of sin entirely put away, gives a blessed assurance to the believer. This is the third look. Lastly we come to the fine Linen of "the Tabernacle" itself, showing forth the beauty of the Lord Jesus, one and the same on both sides of the veil. The same to those who know Him in the light of the golden lamp here, and to those who see Him revealed in the Shekinah yonder in the glory.

The altar of burnt offering, the first object of approach to God, stood foursquare, and tells us of a suffering Saviour who is the same to all from whichever side we apprehend Him. Moreover its four horns pointed, as did the horns of the golden altar, to the four "corners of the earth." Its power—horns—was to be a provision for the whole world. This same teaching we see in the foot of the brazen sea or laver. This vessel is not described in Exodus, but we have details of its shape and size as reproduced in the temple. There we find the twelve oxen were divided into four groups, three looking North, three West, three South, three East, an order of the points of the compass, not elsewhere used, but remarkable as corresponding to the order in which God's labourers in later days carried the living waters from a risen Saviour to a needy world—to Antioch, Rome, Alexandria and Babylon.

There is a like prophetic import in the four Pillars up-



holding the beautiful Veil. This veil speaks of Christ's life in the flesh, displayed to us in the four Gospels of the New Testament, each characteristic, and together revealing a whole Christ. Standing upon their sockets of silver, they form a beautiful picture of those believers, themselves resting on redemption, divinely empowered to lay hold of and to portray the work and character of Christ. Does not this witness of an Old Testament shadow and New Testament fact uniting the two ends of the inspired word, give a powerful answer to the cavils of the unbeliever and of the destructive critic?

We have again in the Lamp, as distinguished from its branches, a four-fold repetition of the forms of beauty displayed—of blossoms, fruit and flower.

We have also the four substances of which the anointing oil is made, bitter myrrh, sweet cinnamon, the pith of the calamus, and the bark of the cassia; a manifestation of a Spiritual character as seen in God's anointed One.

Thus again the Incense, which is a beautiful picture of the fragrant Name in which our prayer and worship find access to God, is made of four spices tempered together after the art of the great Apothecary. They were "gums of incense," three of which are not mentioned again and are known only to God. The inimitable sweetness of the Son of Man, of whose subtle fragrance our "senses" are not fine enough to discern distinctions; neither are our words rich enough to portray even what we may have seen in our "visions of God"; "Indeed it is a well-known though strange fact that no one can tell as he would, of any spiritual vision when he sees it really, and no one has ever yet succeeded in describing 'a burning bush.'" How "deep calleth unto deep" in these unfoldings of the wonders of our God, His Son and His Word! We seem but to have touched the fringe of a fathomless Sea, which is the figure used in Temple-language to set forth the Word. There are surely glorious unfoldings of the Lord in His truth yet to break forth from the divine use of these and all other numbers, as also from the order and sequence of recorded events of Scripture.

All numbers used in the Tabernacle are on a natural basis; "according to the measure of a man," the cubit, from the finger tip to the elbow, which is the standard measurement among all Easterns. So in the ground plan and the elevation of the Tabernacle the decimal system is used—by digits, the measure of a man again, man having ever instinctively counted by his fingers. In Israel's relation to God, someone has shown that, throughout the Old Testament the measure of the sanctuary — God's standard

of measurement, seems to be the Exodus from Egypt; while in the New Testament it is the Resurrection of Christ.

Of the use of the numbers five and seven, prominent in Tabernacle construction, we cannot speak further than to say, that the former speaks apparently of Atonement, as seen in the altar measurements of cubits 5 by 5; as also in the five-fold sacrifices of Lev. 1-4; and the five shekels apiece paid for the redemption of the number of Levites short of the number of the first-born. It is specially the number of the Court, where we find it used several times. Seven is the acknowledged symbol of perfection on earth, being the sum of 3 and 4.

There is evidently a mystery hidden in the use of the number forty, which seems to stand for fully endured trial or for this "dispensation"—a complete experience on earth. Four is the number of earth—this world, and ten represents time; "because it is the sum of the addition of successive numbers, one plus two, plus three, plus four, suggesting time which is the sum of successive periods." Compare the forty years of the wilderness journey; of the representative reigns of Saul, David and Solomon; the forty days of unceasing rain in the flood; of the Prophet Ezekiel's testimony in lying on his side; of Elijah's journey; of Nineveh's reprieve; of the forty stripes which were not to be exceeded; the temptation of Christ; and the forty days of His risen life, after death, but before the ascension to the Throne—This last a happy illustration of the believer's portion now in his day of trial.

### **Progress**

In following the order and arrangement appointed by God in this His tent of dwelling, "Progression" is written large on every part.

The Tabernacle is God's invitation to "come near." Hence it is that every detail, from Court-curtain to cherubim, unfolds more and more, in increasing fulness, the spiritual possessions with which we are blessed in Christ.

God's order, in this revelation of Himself to Moses, begins in the Holiest, coming forth to the Court. After this we have a priesthood prepared, in order to man's approach to God. As we have already seen God works from the heart, from within. His order is spirit, soul and body which man too often inverts and consequently seldom gets further than the natural and soulish — this is building from the top! Nevertheless our appreciation of Christ, and understanding of the ways of God, is from the outward to the inward, from the less to the greater; even as the Law became "the servant" to bring us to school to Christ.

## MY PLACE IN THE BODY

**I** WAS invited to the home of a friend for dinner. I expected in his well-ordered house, to be shown the very seat on which to sit; and it turned out just as I expected. "You will please sit here," I was told. There were higher seats and lower ones, but I sat down on the one that was pointed out to me by the head of the house. On pondering the matter, trivial as it may seem, I could not help observing what a striking illustration this was of the Church, and of my place in the body. As head of his own house, he told me my place and pointed out the very chair on which I was to sit. But my "mind's eye" ran far beyond my friend, even unto Christ, who is Son over His own house, whose house are we. There and then, perhaps with power unknown before, I saw how each one of His members had a place in the body—a seat in the house; and that it was for me to find out the seat provided by the Lord for me, and to take it.

"God hath set the members in the body as it hath pleased Him." Surely, therefore, any one can see that a vast amount of Christ-given ministry is lost to the Church by the one-man system. The gifts of the ascended Lord are actually suppressed in order to allow one man to do all the "ministry." At the same time there are those who would fain run to the opposite extreme — an any-man ministry; thereby causing many members to be out of their place in the body, and wearying the saints with ministry which never came down from the ascended Lord.

We will be delivered from both these evils by simply giving attendance to "What is written." There is a beautiful diversity in the body. When Christ ascended He gave gifts — "some, apostles; some, prophets; some, evangelists; and some pastors and teachers." The Lord has scattered the gifts as it hath seemed good unto Him.

Thus we see that, in the body, there are some to take care of the flock, while the greater number need to be taken care of. And now the question we come to is this: Have we found our place in the body? have we discovered the corner we are to fill?—the work which the Lord has given us to do? It is most important that we should find out what is the place in the body the Lord would have us to fill. Great mistakes have been made here.

When a believer takes a place in the church for which he is not qualified, three evils are the result: He does not fill the place; he keeps the right man out of the place, and his own proper place is not filled.

Some would aspire to be among the leading brethren, fancying that readiness of speech and wordly sagacity is all that is needed. Some would fain be preachers of the gospel, who have never been used to the salvation of a soul. These brethren have not the secret of the Lord with them. Like Absalom, they would be reigning; and, like Saul, they would fain keep their position even after they are rejected.

How then are you to know your place in the body? You will find it in the presence of the Lord. If you are somewhat in doubt, take a low place. You cannot make a great mistake by doing that.

Let each one of us find out where God would have us to be in the body, for "every man hath his proper gift of God."  
"The Believer's Pathway."

#### **FOUR CHARACTERISTICS OF THE SERVANTS OF GOD**

1. Expectancy (John 21:22), in view of our uncertainty as to the time of our Lord's coming, though of the fact we can have no doubt whatever, seeing we have His own word, the confirmation thereof by the angels, the declaration of the Holy Ghost, and the triple repetition of the Revelation, "Behold, I come quickly."

2. Activity (Luke 19:13) in living for Him who died for us, while we are left here in a scene of darkness, using our "pound" or "talent," occupying till He come.

3. Stability (Rev. 2:25). It costs something to buy the truth; then let us sell it not at any price, but imitate the steadfastness of Moses, Elijah, Micaiah, the three Hebrews, Daniel, David's mighty man whose sword clave to his hand, and others; for, though our life cannot be taken, our crowns may be lost.

4. Obedience (1 Cor. 11:26) till our Lord comes in the power of His might, and we cast our crown at His feet, saying, "Not unto us, but unto His name be the glory."

#### **ENVIETH NOT**

**I**N 1 Corinthians 13:4, we read that love envieth not. We have here a simple, but all-powerful, test of love. You cannot envy one you love! If I find the unholy fire of envy rising in my heart concerning my brother whose "gift" is so highly accepted among the saints, I had better be asking, "Where is my love?" If I make diligent search I shall assuredly find that it was consumed in the flame of jealousy. This may be a humiliating experience; but it is a thousand times better to come honestly to that conclusion than to profess a love to which I am a stranger.

## A BREAKDOWN

**F**AITH has its mountings up, but it has often its breakings down. Human experiences teach us a little; but few can tell the whole tale. God's biographies teach us much; or He can tell the whole.

Asa's history is one of those records written by the finger of God that cannot fail to instruct. How brightly his reign begins; ten years of peace and quiet are connected with an activity of faithful service which shows that Asa was walking before God. Altars were taken away, and Judah was taught to seek the Lord.

He rested not, however, in his security; he said not, "My mountain stands strong." God gave him rest, but he prepared for war; he built fenced cities, had an army of mighty men.

Now comes the test of faith. Zerah appears on the scene, Asa goes out to Mareshah to meet him; but he leans on God. There are few more beautiful prayers in trouble than the firm, confident cry of Asa, "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we lean on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not frail men prevail against thee."

God answered the prayer, and smote the Ethiopians before Asa; and the people "carried away very much spoil." 2 Chron. 15 tells the result of this glorious victory; but even in victory God sends a note of warning by Obed, "The Lord is with you WHILE ye be with Him."

Twenty-six years pass over Asa, and now chapter 16 opens with another scene. Baasha comes against Asa, and he who met Zerah in the name of the Lord goes to meet Baasha in the name of Benhadad, king of Syria. He robs God's house and his own house to bribe the world's power to help him against his enemy. What a breakdown have we here! He who was strong as a lion against the Ethiopian with his thousand thousand men and three hundred chariots, quails before the ungodly king of Israel.

Why this change? God was the same; circumstances were less critical; but Asa had changed. He had taken another staff to lean on, therefore God had left him to his own devices; and, after the shame and dishonor have been reaped, He sends Hanani the seer, who says, "Because thou hast leaned on the king of Syria, and hast not leaned on the Lord thy God, therefore is the host of the king of Syria escaped out of thy hand," and winds up with the following precious word of promise, "The eyes of the Lord run to and

fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him."

Alas, that thirty-six years should so end! But these things are written for our admonition, and are profitable for teaching, for conviction, for setting straight what has gone crooked, and for discipline in righteousness.

The backsliding soul is slow to hear the voice that re-proves, and Hanani is put in prison; has Asa fallen so low, and his conscience became so seared? Yes, so it is!

For three years God's forbearance waits, and then again His hand is on the wayward child, he is smitten with disease in his feet. But, unhumiliated still, he seeks not to the Lord in his extremity, but to the physicians. After two years of suffering he dies, and his sun sets amidst clouds of gloom.

Man may bury with all honors, and may make a great burning of sweet odors and spices, but Asa's old age was not borne witness to by God; and we may conclude, as we are not told to the contrary, that he died leaving God's servant, His faithful seer, in prison; deeply sad is all this. He who ran so well and so long, broke down at the end, and passed away as one saved by fire.


We are only safe as we enter into Paul's experience and say, "Not as though I had already attained or were already perfect; but I press after, if that I may apprehend that for which I am apprehended of Christ Jesus." As if to give emphasis to these words the apostle adds, "Brethren, I count not myself to have apprehended but this one thing I do, forgetting the things that are behind, and reaching forth to those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Herein lies our only safeguard against those most terrible breakdowns which we see in Solomon, in Asa, in Demas, and in others who once ran well, but were hindered by the world, the flesh, and the devil. "Be thou faithful unto death, and I will give thee a crown of life."

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**DO** not get despising the little ones because they have not had so many trials as you have. You great standard men, do not get cutting the children of God in pieces because they have not been in such fights as you have. The Master leads the sheep where He pleases, and be sure He will lead them rightly, and as long as they can say the word "my," do not trouble yourselves where they learned it—if they can say from their hearts, "The Lord is my shepherd, I shall not want."

## HOW TO WIN FAME

 SEVERAL years ago a servant of the Lord was travelling abroad in search of health, and ascended the Nile to visit the ruins of a once magnificent temple. These were half covered with the sand of the desert, which the winds of centuries had swept against them; but the massive fragments of the walls that still remained, the solid pavements of the deserted chambers, and the broken columns lying here and there, still bore witness to the former grandeur of the edifice, now dismantled of its glory.

Oppressed by the desolation and loneliness of the scene, he wandered from his companions into a dimly lighted apartment, and was there musing alone, as he thought upon the mutability of human greatness. What architect planned this stately building? What king ordered its erection? What priests ministered at its altars? What warriors and statesmen and philosophers and poets came to worship at its shrine? The melancholy breeze gave the only response to his inquiries, when he was suddenly aroused from his reverie by a voice calling in the Egyptian tongue, "Abraham, Abraham." "Yes, Moses, I am here," came from another voice; and two dusky forms glided out through the door of the room, and disappeared.

How strange, he said to himself, that the men who cared nothing for fame were the very men, whose names have been transmitted to the remotest posterity, while the men who thought they were securing imperishable renown by this stupendous structure, have passed away as if they had never been. Then the Word of God came to him with new meaning and power, "The memory of the just is blessed: but the name of the wicked shall rot." "The righteous shall be in everlasting remembrance." "And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgiven in the city where they had so done. This is also vanity."

Abraham was a man of the tent and the altar, wandering about in a country in which he had no inheritance, "no, not so much as to set his foot on," utterly unmoved by worldly ambition, and his life flowing on in calm, sweet contentment, far removed from the wearing turmoils of those who were seeking earthly honors. Moses gave up his position in the court and capital of the mightiest empire of antiquity, and for forty years attended a few sheep amid the solitudes of Horeb; then for forty years more, he roved across a trackless desert and wilderness with a lot of fugitive slaves, and did not even enter the land that was the end of the long

journey, but closed his toilsome career with no human hand to ease his dying posture, or even to dig his lonely grave.

What did they gain by a course which the sneering skeptics of that time and of this time would pronounce the height of folly? For one thing they gained what the skeptics of that time never gained, and what the skeptics of this time will never gain—immortality, their names after the lapse of more than thirty centuries are as familiar as household words in every land, where even a corrupt Christianity has reared its standard; and they will be handed down to the latest generation, with the respect due to unsullied fame, stimulating millions as they have done in the past, to a life of steadfast allegiance to principle, of humble devotedness to God.

He appeared as "the God of glory" unto Abraham, and He will see to it that those who are faithful and self-forgetful shall suffer no lack of the only honor worth having, the only honor that endures, the honor that cometh from Himself. His own promise is, "them that honor me I will honor, and they that despise me shall be lightly esteemed." (1 Sam. 2:30). To this the Lord Jesus adds, "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, Him will My Father honor."

Everything done for Him, however unnoticed by man, has upon it the stamp of immortality. Every word spoken for Him shall echo through the corridors of eternity, every cross meekly borne for Him shall be changed into a crown of glory, every thought of His precious name is treasured in the book of God's remembrance, every man who has been occupied about Him and for Him, indifferent to the aims of the unbelieving world, will hear Him say, "Because thou hast been faithful in a very little, have thou authority over ten cities." Every woman pursuing the wearisome routine of her household duties, and checking the temptation to complain of her narrow sphere by the thought that she is bearing the burden for Him, will see her name shining "in the book of life," and hear Him say, amid the plaudits of angels, "She hath done what she could." Oh, how He cheers our souls, that are sometimes desponding, with the gracious word; "Whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

There are thousands of professed Christians, yea, and of ministers of the gospel, who have sacrificed their fidelity to Him to gain the applause of the world; and even then they have missed the object they have coveted, they may achieve



a little brief reputation by pandering to the tastes of a crowd, possessing about as much sense as sheep, they may succeed in getting their names into the newspapers, and imagine that they are gaining immortality; but they are soon pushed aside by a more successful claimant for notoriety, and when dead they are utterly forgotten. It is the believing Abraham, "the friend of God," and it is the meek Moses, to whom the Lord spoke "face to face, as a man speaketh unto his friend," whose fame shall outlast the distinction of worldlings in and out of the Church. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning of the resurrection, and their beauty shall consume in the grave from their dwellings."

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## LIFE

**L**IFE is a precious thing, and in its humblest form it is superior to death. This truth is imminently certain in spiritual things. It is better to be the least in the kingdom of heaven than the greatest out of it. The lowest degree of grace is superior to the noblest development of unregenerate nature. Where the Holy Ghost implants divine life in the soul, there is a precious deposit which none of the refinements of education can equal. The thief on the cross excels Caesar on his throne; Lazarus among the dogs is better than Cicero among the senators; and the most unlettered Christian is in the sight of God superior to Plato. Life is the badge of nobility in the realm of spiritual things, and men without it are only coarser or finer specimens of the same lifeless material, needing to be quickened, for they are dead in trespasses and sins.

A living, loving, gospel sermon, however unlearned in matter, and uncouth in style, is better than the finest discourse devoid of unction and power. A living dog keeps better watch than a dead lion, and is of more service to his master; and so the poorest spiritual preacher is infinitely to be preferred to the exquisite orator who has no wisdom but that of words, no energy but that of sound. The like holds good of our prayers and other exercises. If we are quickened in them by the Holy Spirit, they are acceptable to God through Jesus Christ, though we may think them to be worthless things; while our grand performances in which our

hearts were absent, like dead lions, are mere carrion in the sight of the living God. O for living groans, living sighs, living despondencies, rather than lifeless songs and dead calms. Better anything than death. The snarlings of the dog of hell will at least keep us awake, but dead faith and dead profession, what greater curses can a man have? Quicken us, quicken us, O Lord!

C.H.S.

### *The Power of Darkness*

IN yonder garden dark,  
 Through midnight stillness hark!  
 The pleading voice of One in deep distress,  
 Whose sweat became as blood,  
 While, like a rolling flood,  
 The powers unseen upon His Spirit press.

The Cross with all its gloom,  
 The dark and dismal tomb—  
 "A baptism" of suffering He must bear;  
 And "straitened" was His soul  
 Till over Him would roll  
 The sorrows He anticipated there.

His last request denied,  
 In agony He died,  
 No friendly hand a drop of water gave;  
 Forsaken by His God,  
 The billows o'er Him flow'd,  
 With none to help, He sank beneath the wave.

My soul, that dreadful hour  
 Of darkness was the power  
 From which His sorrows have delivered thee;  
 Now in God's wondrous grace  
 His kingdom is thy place,  
 Where evermore in safety thou shalt be.

The power of darkness foiled,  
 Is of its captives spoiled,  
 The glorious Victor, rising from the dead,  
 Proclaimed a jubilee,  
 And all may now go free—  
 Captivity by Him is captive led.

W. B.

### New Addresses

**Saugerties, N. Y.**—The Breaking of Bread at 10:30 A. M. and the Gospel meeting at 7:30 P. M. are held in the Mechanics Hall, Livingstone St., Saugerties, N. Y., the Prayer meeting, Wednesday, 8 P. M. is held in the home of the correspondent, Elmer Leppo, Malden-on-Hudson, N. Y. Visitors will please bring letters of commendation.

**Worcester, Mass.**—The Assembly formerly meeting at Grandview Gospel Hall now meets at Bethany Gospel Chapel, 23 Stanton St., Worcester, Mass. Correspondent, Wm. D. Milligan, 221 Maple Ave., Shrewsbury, Mass.

**Albuquerque, N. M.**—The correspondent for South Highland Gospel Hall, 1201 South Arno Street, is now Ray Traxler, 114 West Cleveland Ave., Albuquerque, New Mexico.

**Toronto, Can.**—New address of Richard Roberts is 152 Indian Grove, Toronto, Ont., Canada.

### CANADA

**Orillia, Ont.**—Brethren Gray and Cudmore started meetings here Jan. 5th, and hope to see the hand of God in blessing.

**Parry Sound, Ont.**—R. N. Bruce and J. White sowed the good seed and while some were stirred up, the meetings closed only to find them still out of Christ.

**Toronto, Ont.**—J. Gunn expects to start meetings in Brock Ave. Hall, Jan. 19, using a model of the Tabernacle.

The work in various Assemblies goes on well. The saints who have been carrying on Sunday School and Gospel work on Eglington Ave. for some years, started to remember the Lord there January 5 in full fellowship with the other Assemblies. T. Wilkie was with the West Toronto Assembly for the S. S. Treat and over the Lord's Day.

J. Blackwood was at Brock Ave. for their annual children's treat.

**Ottawa, Ont.**—George Smith returned home October 29 after another season on the Canadian Prairies in which the Lord gave help and blessing. He expects to be home most of the winter months.

**Glen Ewen, Sask.**—We had J. A. Gray, lately out from Ireland, with us for 3 weeks of much appreciated meetings. His address is Box 346, Portage la Prairie, Manitoba.

**Calgary, Alta.**—J. J. Rouse has returned after an absence of seven months. He visited Winnipeg, Brandon, Oxbow and Medicine Hat on the way home.

**Portage La Prairie, Man.**—George McKinley was with us for a week on his way to British Columbia where he expects to labor in that Province.

**Lashburn, Sash.**—C. H. Willoughby visited the small assembly here and found the saints very happy in being Outside the Camp.

**Eden Grove, Ont.**—Henry Fletcher had two weeks of well-attended and appreciated meetings in spite of blizzard-like weather. If the Lord will, he expects to try cottage meetings this winter in several small places where there is no assembly testimony. He would value prayer for open doors and open hearts.

**Bolton, Ont.**—S. W. Stubbs writes that R. McClurkin gave us a much appreciated visit for three nights.

**Charlottetown, P. E. I.**—By God's goodness, we opened a new Gospel Hall here December 6, 1946 with a two-day conference. The Word was ministered by Brethren Leatham, J. McCracken, R. Harris, D. Howard and A. Ramsay and proved profitable to all. Close to 100 unsaved were present at the Gospel meeting.

There was no Assembly in this city until November, 1941. Beginning with 8 in fellowship, the Lord has blessed from time to time and added to the little company until today, there are 25 gathered to His Name. Through the efforts of Albert Ramsay, saved in 1934 on the Island, and commended to the Lord's work July, 1945, a good Gospel interest now prevails and there is every prospect of more souls being saved in the Charlottetown area.

Thirteen years ago, the first testimony on P. E. I. was planted in Crapaud by Brethren Russel Harris, Herb Harris and A. W. Joyce; and a hall was built. In 1939 a testimony was planted by the same brethren in Springfield, 90 miles west of here. Both these Assemblies are going on happily for the Lord. Recently, the Springfield Assembly moved into a hall of their own.

**Huntsville, Ont.**—B. Widdifield gave a cheering visit here and also at Bracebridge.

Beside the above named brethren, others have entered into their labors, viz.: J. Pearson, Wm. Pinches, R. Telfer, R. W. McCracken, Sr., E. Sprunt, D. Adams, D. Saword, John McCracken, Robt. McCracken, Jr., F. Pearcey, Wm. Brennan, T. Kember, D. Leatham, A. Gratton and Hugh Thorpe.

Brethren Howard and Ramsay purpose, D. V., starting Gospel meetings January 12 in the new Charlottetown hall and will value the prayers of God's people for blessing.

#### **FALLEN ASLEEP**

**Detroit, Mich.**—Our beloved sister, Miss Lina Chambe of Central Gospel Hall Assembly went home December 11 at the age of 87 years. Saved about 72 years and was one of the oldest and probably one of the longest in the fellowship of the saints in this city and this Assembly. One who ever kept the Lord's work and Assembly activities foremost and was one of the Lord's "remembrancers" before the Throne of Grace.

Mrs. Helen Duthie Masson of Central Gospel Hall, Detroit, went home to be with the Lord on December 17. She was saved about 35 years ago in Scotland and was in fellowship in this Assembly for the past 13 years or thereabouts.

**Las Vegas, N. M.**—William McClain Allingham passed into the presence of the Lord on December 24 at the age of 82. He was saved at an early age in Glasgow, Scotland, and came to this country around 1895. Both in Scotland and in Colorado, Texas and New Mexico he was identified with the Assemblies. Up to a few years prior to his death, he spent much of his time quietly going about giving help to the Lord's people, especially in isolated places, and in preaching the gospel. He wrote a number of hymns and poems that were Christ centered.

**Vancouver, Can.**—Mr. Hector Alves, Sr., passed home to his rest Sept. 21, 1946 in his 80th year. Saved 30 years ago, and was in the Cedar Cottage Assembly where his presence was a help and blessing. The Lord raise up more like him as he will be missed.

**Langley Prairie, Can.**—Suddenly on Sept. 1, 1946, Mrs. R. Saxby was called home in her 79th year. She had been in poor health for some time but continued happy in soul to the end. Saved 22 years ago and for some years past had been associated with the Langley Prairie Assembly.

#### **CONFERENCES**

**North Vancouver, B. C., Can.**—The annual three day conference of believers gathered unto the precious name of our Lord Jesus Christ will be held as usual at Easter, April 4, 5 and 6, God willing. Correspondent, J. W. Dennis, 153 East 12th St., North Vancouver, B. C. Circulars to follow.

**Montreal, Can.**—The annual conference here was large and good. Visitors were present from as far east as Halifax and Moncton, and west from many points in Ontario. The Word was ministered in power and variety by ten of those present who give all their time to the work of the Lord.

**Hitesville, Ia.**—The New Years meeting was a time of refreshing from God's precious Word. Those who took part in the ministry were Brethren O. G. Smith, Dobson, Korf, Yosh, Eltjes, Jamison and Elliott.

**Seattle, Wash.**—Conference New Year's Day was very good, with hill nicely filled. God granted manifest help to those preaching the Word. The messages, both Christ exalting and practical, were given by Brethren Alves, Saword, Scott, McKinley and Wilson.

**Los Angeles, Calif.**—The conference at West Jefferson St. was the largest yet, and the ministry good. The Lord's servants present to minister were: David Roy, Wm. Warke, L. E. McBain and S. C. Keller.

**Haddon Heights, N. J.**—Conference was well attended; a goodly number from the Philadelphia area present. Acceptable ministry was given.

**Hartford, Conn.**—All day meetings January 1st at Whitmore St. hall proved to be a time of profit to all. J. Pearson and J. McCullough were present to minister the Word with help from N. Vendetta and W. Gourley.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *"Watching for the Morning"*

BRIGHT, bright home! beyond the skies  
Where Jesus is enthroned in glory,  
Thy beauty gleams before mine eyes,  
Thy portals glisten now before me,  
Bright, bright home!

Dark, dark world! I would not stay  
Amid thy painted scenes of splendour:  
I hasten toward the golden day,  
Thy tinsel treasure I surrender,  
Dark, dark world!

Sweet, sweet dawn! so fair and near!  
Before the eastern skies are glowing,  
I see the Morning Star appear,  
The mountain-tops in silver showing  
Sweet, sweet dawn!

Come, Lord, come! we wait for Thee,  
We listen still for Thy returning;  
Thy loveliness we long to see,  
For Thee the lamp of hope is burning!  
Come, Lord, come!

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**MARCH, 1947**

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## WORDS IN SEASON

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### EDITOR AND PUBLISHER

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### UNITED STATES

**Pawtucket, R. I.**—Gordon Reager and Paul Plubell have just concluded a series of gospel meetings here. The interest was good, one young man was restored to the Lord and one girl professed faith in the Lord Jesus. We are still looking to the Lord for further blessing on His Word which was faithfully preached.

**New Haven, Conn.**—The Lord's work continues to prosper here. R. Capiello writes that the prayers of God's people have been answered in connection with three who have recently been saved. Our brother visited East Boston, and Methuen, Mass., and also had some meetings in Hartford, Conn. The saints were helped and blessed.

**Washington, D. C.**—J. T. Dickson and T. Ernest Wilson, the latter from Angola, Africa were with us for an afternoon meeting on January 26 which was most profitable. Mr. Wilson had a ministry meeting on the following Monday and gave an account of some of his work in Africa. It was most stirring.

**Iowa.**—H. Dobson had some special meetings at Stout. Oliver Smith and Paul Elliott continued at Marble Rock with about 10 professing. The devil was very active also but better see the devil active than the saints asleep.

**California.**—S. C. Keller has been helping the Assembly in Long Beach to get a weekly Bible reading started in an orderly manner, and is to start meetings for believers in Fresno, California, Feb. 23.

**Phoenix, Ariz.**—A tent has been erected in a suburb of this city and is being operated by Alan Ferguson and P. Weiman. Latest report is that a good number of strangers are attending the meetings.

### CANADA

**Toronto, Ont.**—J. Gunn has a model of the Tabernacle up in Brock Ave. Hall and is getting a good interest in the truths set forth therein. Isaac McMullen had meetings in the Bracondale, Highfield and Junction Halls.

**Acton, Ont.**—A. Joyce and N. Gratton are again having meetings in this place. This time they are using the Two Roads Chart and find it a help to get the truth into the minds of the people.

**Orillia, Ont.**—Bren. Gray and Cudmore are having encouraging meetings. Good interest and attendance.

**Midland, Ont.**—F. Watson gave us a short visit and also visited Waubauskene. The ministry was appreciated by the Lord's people.

**Owen Sound, Ont.**—H. Fletcher gave us a short visit and then started meetings in Chatsworth, 10 miles south of here.

**South River, Ont.**—Bren. Aubrey and Dellandrea are having good meetings and God is saving souls. Several have professed, one an old man over 90 years of age.

**Straffordville, Ont.**—James McMullen spent a Lord's Day with the assembly which was a great help and encouragement and to profit.

# 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 Dr. E. A. Martin*

*Edited for 11 years by Charles R. Keller*

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## GATHERED GEMS

HE left His starry crown,  
And laid His robes aside,  
On wings of love came down,  
And wept and bled and died;  
What He endured, oh, who can tell,  
To save our souls from death and hell!

« « «

The best Christians are often found in the most trying circumstances; their trials exercise their graces, deepen the work within them, render Christ more necessary, keep them much at the throne of grace, and wean them from the present world.

« « «

If friends die, if circumstances change, if trials come, Christ is the same: the cup of consolation may be broken, but the fulness of consolation remains.

« « «

The greatest miracle ever witnessed was the incarnation of the Son of God—the Word made flesh. Next to that was the Father bruising HIS Son that He may honourably bless His enemies: yet it pleased the Father to bruise Him. O! wonder of wonders!

« « «

Look for some proof of God's presence in every work, in every place, in every circumstance; never be satisfied, but as you look through everything to God, realize that it is He who produces, directs, or over-rules everything you see, hear, enjoy or suffer.

« « «

If Satan tempts you to doubt your salvation, remember that Satan knows no more of God's decrees than you do; and the best way to foil him is to go direct to Christ and cast yourself on His perfect sacrifice, precious Word, and loving heart.


« « «

As no one can know God and not love Him, so no one can know the truth and not love it; Gospel truth is a reflecton of God's mind, the unfolding of God's heart.

« « «

Jesus is our Guide in difficulty, our Guard in danger, our Light in darkness, our Hope in trouble, and Our life in death.

### A FATAL CHOICE TO PLEASE A FATHER

 HE had been to a gospel tent meeting where several had been awakened to realize how they stood as sinners before God, and had trusted in the finished work of Christ at Calvary.

The girl's father, a wealthy farmer, came along while the meeting was going on, and out of curiosity looked into the tent. Suddenly he spied his daughter, in grief about her sins, and angrily told those standing by what he would do with her.

When she returned home, she was surprised to find her father, a big man, of two hundred and forty pounds, walking the floor, and she asked him why he was waiting up. "To give you your orders," came the sharp reply. Much alarmed, she said, "Papa, what in the world have I done?" "I looked across the tent," he replied, "and saw that you had your handkerchief up to your eyes, weeping. Now, May, if you get saved, I will wade through blood to my neck to take you out of there."

The poor girl in agony of soul, and with a desire to be saved, grieved at the way her father had spoken to her, went sorrowfully to her room. Alas, in the still darkness that night she decided she would not get saved. In her distress she cried, "O God take this feeling away from me! I will never seek Thee."

God heard her cry. The Holy Spirit, who was speaking to her, left her.

The following evening the young lady was again found at the meeting, but not feeling as she did the night before.

But notice: That was Sunday night. The meetings were over, the tent was taken down, and the preachers left. A week later, the girl went out in the morning and returned a little later, complaining of a sore head. She went to bed, and on the following Thursday afternoon sent for her mother to come up to her room, and said, "Mamma, you and papa do not know my awful condition. I want you to send for a doctor. I am going to die." The excited mother said, "I will, I will," and the family physician was soon on the scene. He felt her pulse, took her temperature, and carefully examined her. Then he touched the big strong man on the shoulder and asked him to come outside. His sad news to the father was "You have called me too late. Your daughter may soon be gone, so if you have anything to tell her, tell her at once, for I cannot help her. In a few hours she will be gone."

The shocked parent ran into the house shouting, "O May, seek the Lord! Pray, May, Pray." "Papa," replied May, "Don't taunt me with the Name of God. I asked Him to



leave me the night you 'gave me my orders,' and God took me at my word. Now I know I am going to die. Go over to the pump and get me a drink of fresh water, for I will soon be where I cannot get a drink!" She got the drink, and then cried, "Papa, my feet are slipping. Take my feet out of the fire!" Again she sent for a drink of fresh water. He started for the well, but before he returned, his beautiful girl had gone into eternity.

Never stand in the way of one who desires to be saved. Above all things, do not put off your own salvation another moment. If you believe now on the Lord Jesus Christ, God says "Thou shalt be saved."—Tract.

### TRUSTING GOD

**W**HEN God created man it was easy for him to trust in his Creator. But very soon Satan put distrust into man's heart and destroyed that fellowship and communion with God. Satan is doing his best at the present time to keep people from trusting God. However, through the wonderful mercy of our Heavenly Father it is possible to trust Him and it always is a blessing to them that do so.

We have a number of examples in the Bible of people who trusted God and it was a blessing to them and to others. Abraham trusted God, although the promise that God had made to him seemed impossible from a natural standpoint. This trust in God was counted unto him for righteousness and he was called the friend of God. We also are God's friends, if we do whatever He tells us to do and fully trust Him.

Job trusted God in the severest trials and it proved a blessing to him later, for all that he had lost was restored to him. His example of trusting God should be an encouragement to all of us.

Again and again David admonishes us to trust the Lord. In Psalm 118:8 he says, "It is better to trust in the Lord than to put confidence in man." "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Trust in the Lord and lean not unto thine own understanding." Solomon says, "He that trusteth in his own heart is a fool." In the 17th chapter of Jeremiah a blessing is pronounced upon the man that trusteth in God. He shall be as a tree planted by the waters and shall not cease from yielding fruit. On the other hand, a curse is pronounced upon the man that trusteth in man. He shall be like the heath in the desert and inhabit the parched places in the wilderness. And in chapter 49:11 he says, "Let thy widows trust in Me." The Lord "knoweth them that trust

in Him." Paul says, "We should not trust in ourselves, but in God." "We trust in the Living God."

History tells us of a number of people who trusted God for all their needs and they were never disappointed. For instance George Müller trusted God to supply all the needs for his large orphanage and God never failed him. There are others who have done the same thing and God has never disappointed them.

What does it mean to trust God? It does not mean that we do nothing and expect God to do everything. For example it would be useless for us to expect a crop, if we did not sow the seed at the right time. But when we do our part, we can trust God for results. The same will apply in spiritual things. We must obey God in the things that He has told us to do, walk in the light and then it will be easy to trust Him. When our lives are fully yielded to God, we will find that it is much easier to trust God, even for the simple things in life. When we worry, we don't trust, and when we trust we don't worry.

### THE BITTER WATER

ISRAEL murmured because of the bitter waters and the time came when they had no water of any kind—not even bitter water! Let us therefore learn not to despise God's provision. The way may be hard; and we may find ourselves at "Marah"—the place of bitterness. Yet, if Marah be in God's path it is designed of heaven for the perfecting of our faith. If we take our bitter waters of disappointment and trial as coming from God, they shall undoubtedly yield their store of grace. But if, like Israel of old, we are found murmuring with what the Lord is pleased to give, He may find it needful to send deeper trial. "God speaketh once, yea twice, yet man perceiveth it not." Thus it is with many in the heavenly family. In the course of our wilderness journey we suddenly come upon some "Marah"—some sharp disappointment of one kind or another. But we stay not to enquire, "What does the Lord mean me to learn from this?" We are so busy — or so self-sufficient — that we resolve to "battle through." The heavenly voice is neglected. God has spoken once. But His message is neglected and forgotten; and we press on with our plans—our projects—carrying out our will; until suddenly God speaks again. This time His voice is louder; for the "deep sleep" must be broken. Then, with nothing but the parched wilderness all around us, we are brought to an end of ourselves, and make the discovery that we had been following Christ afar off. Happy they who, by grace, are making such a discovery, and who, praising God for the waters of Marah, are now found exclaiming, "All my springs are in Thee!"

**"IN THE DAYS WHEN THE JUDGES RULED"****(Ruth 1:1)****Wm. Rodgers**

**T**HE part of Israel's history that is covered by the above designation is dealt with in the books of Judges and Ruth, and in the early chapters of 1 Samuel. These together form a section of the Scriptures not as familiar to the Lord's people as it ought to be; seeing that each incident recorded in it contains practical lessons for today, many of which lie on the very surface of the narrative. Of it, as of the rest of the Old Testament, it is true that "Whatsoever things were written aforetime were written for our learning" (Rom. 15:4). The failures as well as the triumphs of these people who lived in the days when "there was no king of Israel" have their counterpart in our own experiences; and the glimpses we get of their private and family lives contain both warning and encouragement for us.

According to the statement made by Paul in Acts 13:20, the period of the Judges lasted about four hundred and fifty years; but from the book of Judges itself we learn that during almost a quarter of this time the Israelites were in servitude to one or another of the nations surrounding them. No less than six of such periods of bondage are therein described, and are linked in each case with the story of the particular judge who was the instrument used by God for His people's deliverance at that time. They were as under:

1. To Chushan-rishathaim, king of Mesopotamia, they were in bondage for eight years, at the end of which deliverance was brought by Othniel, and there followed a rest of forty years.

2. To Moab they were subjected for eighteen years, then delivered by Ehud, and had rest for the long period of eighty years.

3. By Jabin, king of Canaan, they were oppressed for twenty years, till the great victory under Barak which is celebrated in the song of Deborah in Chapter 5, and which led to a rest of forty years.

4. To the raiding of the Midianites they were exposed for seven years; after which these were defeated by Gideon, during whose lifetime there was peace for forty years, at last broken in upon by civil war and the three years' rule of Abimelech.

5. To the Ammonites they were in bondage for eighteen years, till deliverance was wrought by Jephthah, and there was rest under his judgeship for six years.

6. To the Philistines forty years of subjection are mentioned, after which there was partial deliverance by Samson, who judged Israel for twenty years.

In addition to these six great warrior judges, there are six others briefly mentioned, making twelve in all during the time of which the book of Judges speaks. The latter were:

1. Shamgar, son of Anath, the length of whose judgeship is not given.
2. Tola of Issachar, who judged for twenty-three years.
3. Jair the Gileadite, who judged for twenty-two years.
4. Ibzan of Bethlehem, who judged for seven years.
5. Elon of Zebulun, who judged for ten years.
6. Abdon the Pirathonite, who judged for eight years.

It is a somewhat remarkable fact that, when all the above figures taken from the book of Judges are added together, and joined with the forty years of Eli's judgeship mentioned in 1 Samuel 4:18, the total is four hundred and fifty years, the very time given to the judges' period in Acts 13:20. Yet it is evident that all the years from Joshua to Samuel are not included in the figures given; and on the other hand it is probable that some of these terms of years overlap, as for example may be inferred from chapter 10:7, where the Ammonite oppression in the northeast and the Philistine oppression in the southwest appear to have been to some extent contemporaneous.

A difficulty which has often been noticed, with regard to the duration of those times, lies in the statement of 1 Kings 6:1 that the building of the Temple, which was commenced by Solomon in the fourth year of his reign, took place "in the four hundred and eightieth year after the Israelites were come out of Egypt." For if to the four hundred and fifty years of the Judges mentioned in Acts 13:20 there are added forty years for the wilderness journeyings, forty for the reign of Saul, forty for the reign of David, and three for the completed years of Solomon's reign, we get at least five hundred and seventy-three years as the period between the departure from Egypt and the building of the Temple, an excess of ninety-three years over the four hundred and eighty.

Various explanations of this difference have been suggested, of which the most probable is that the terms of servitude mentioned in Judges are not reckoned to Israel's credit in the statement of 1 Kings 6:1. These terms, if the 18 years of Ammonite oppression be omitted, as being concurrent with that of the Philistines, and as in any case affecting only the districts beyond Jordan, amount in all to 93 years (8 plus 18 plus 20 plus 7 plus 40), the exact difference between 573 and 480. If this is indeed the explanation, it is a solemn reminder that time spent away from God counts for nothing.

Another point of chronological interest is that the

change from judges to kings appears to have taken place just about the middle of that part of Israel's history which reaches from the Exodus to the Captivity. If to the 450 years of the Judges is added forty for the wilderness journeyings, we have 490 years from the time they left Egypt until Saul's accession; and another 490 years will bring us right up to B. C. 606, when the first of the captives of Judah were taken to Babylon.

A remarkable statement in 2 Chron. 36:21 declares that one reason for the Captivity lasting seventy years, as prophesied by Jeremiah, was that the land might "enjoy her sabbaths"; that is, the seventh year rests which had been commanded in Leviticus 25:1-7; for the neglect of which, this very doom had been threatened in Leviticus 26:33-35. Now seventy times seven, or 490 years is exactly what would be required to accumulate seventy neglected sabbath years; and since it seems likely that these rests had not been observed at any time, the seventy years' captivity would repay for their omission during the whole period of the kings; while similar neglect during the judges' period was perhaps looked on as already punished by the various servitudes which took place at the time.

This recurrence of epochs of 490 years in Israel's earlier history may bring to mind that when Daniel, by studying the "Books" (Dan. 9:2), had come to understand that the Captivity was due to last for seventy years, which term was even then drawing to its close, he sought the Lord's face in confession and prayer; and as a result learned that Israel's full and final deliverance was only to be attained at the end of a further period of seventy times seven (490) years; and that between the sixty-ninth and the seventieth of these sevens, tremendous events would occur for which no time was set.

Interesting, however, as these things are to some of us, their real value will be if they cause us more deeply to realize that disobedience to God will assuredly meet with its due punishment, whether this comes soon, or is deferred until long afterwards.

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### WORK AND REWARD

**R**EJOICE in a free salvation; exult in that doctrine of unmerited grace by which you have been accepted and justified. But remember that work can only grasp reward. Then visit the sick, feed the hungry, bear the burdens of the oppressed, suffer and sacrifice for the poor, and preach the Gospel to the perishing, that your Lord when He sits upon the throne of glory may say, "Inasmuch as ye did it unto the least of these, ye did it unto Me."—A. J. Gordon.

**"IT IS NEVER TOO LATE TO CALL UPON GOD"****Dr. E. A. Martin****1 Kings 18:31-39**

**I**T is a fact that we get into many things without praying about them, but it is just as true that God takes good care that we do not get out of them without praying about them. Jonah got into the whale's belly without praying but he prayed there before he was brought back again from the dead. And many times God's people drift and drift and get into things without praying about them, but He has a special interest in them because they are His own.

This portion is connected with a very dark period in the history of God's people Israel. They were supporting the worship and prophets of Baal and as far as appearances go they seem to have got beyond recovery. But there is a man who steps upon the scene without any introduction, a man whom God had put His hand upon, and hundreds of years afterwards, God brings him up as a man of prayer. He was a man like ourselves, a man subject to fear as he afterwards proved, subject to unbelief as he afterwards proved and subject to feelings that showed that he was human and weak, as he afterwards proved. But he looked upon the people of God and saw their departure. He could not preach against all these prophets of Baal, but there was one thing he could do, he could pray. He prayed earnestly that God would come in and stop the rain and bring the people to Himself. And now, here he is three and a half years afterwards coming forth to meet these wicked priests of Baal and to try to bring back the people of God by reaching their hearts. The first thing he does is to erect an altar with twelve stones. There had been sad days in Israel, much of trial, division and dishonour had happened, but he overlooks all that, and considers the whole of God's people as one and he erects the altar of twelve stones. And then he calls for wood and water, and drenches the wood and the altar with water as if to extinguish all hope of any spark of fire that his enemies might say was there. And then he called upon God. When? At the time of the evening sacrifice, at the time when away yonder in Jerusalem the smoke of the sacrifice was ascending to God from the evening sacrifice, and God answered by fire, and the fire consumed the sacrifice and the wood and the stones and the dust.

Dear brethren, we have a wonderful God. Our great responsibility is to go to Him. The devil would say, "You have done it before." But by virtue of the evening sacrifice God will hear and answer. In this instance the people were brought back to God and continued in obedience for some time. But if we are to be a help to God's people we must be like Jonah, a man who came back out of death.

## WHERE GOD'S HONOR DWELLS

### The Message of the Tabernacle

HANDLEY BIRD

**T**HERE are seven successive steps found in this great object lesson, as follows—First, the Gate, a revelation of and entrance into, an understanding of the Spiritual.

Second, the brazen "Altar"—devotion to God and consequent holiness of life.

Third, "the Laver"—the renewing by the Holy Ghost, of the mind and inner disposition.

Fourth, "the Table"—Christ sanctified as Lord in the heart.

Fifth, "the Lamp"—the Holy Ghost illuminating and guiding.

Sixth, "the Golden Altar"—the resurrection privilege of intercession.

Seventh, in "the Holiest" — rest and worship — liberty from "sense" and the seen! These are God's mile-stones which will show us where we are in our pilgrimage.

Nebuchadnezzar's image of earthly glory and power, began with gold and ended in mud! but this perfect picture of Divine glory begins with "brass" and ends in gold—leading us from glory to glory as the Lord the Spirit reveals more and more of Christ.

Let us note this progression—

In the court the foundation of the pillars is of "brass" with chapters and fillets of silver, while in the Holy Place the foundations were of silver and the superstructure gold.

In the Court the linen was pure white with color on the gate only; in the Holy Place the linen was all coloured—while overhead, cherubim were wrought into it; in the Holiest all around and above, the drapery was glorious with cherubim and colour.

In the Court the holy vessels were of wood and brass; in the Holy Place of wood and gold.

In the Court the foundations were all brass; in the Holy Place brass and silver; in the Holiest of silver only.

In the Court was the light of the sun; in the Holy Place that of the golden Lamp; but in the Holy of Holies, the Shekinah glory alone.

The Court was a double square open to the sky; the Holy Place was a double square but roofed; while the Holiest of all was foursquare, a perfect cube.

In the Court were offered sacrifices of slain animals; in the Holy Place those of bread and incense; but in the Holiest a spiritual worship unaided by ceremony or symbol.

In the Court the Cherubim were seen in bronze only; in the Holy Place they are in linen, while in the Holiest they are of gold.

In the Court the Levites serve; in the Holy Place the priests; and in the Holiest none save the High Priest.

This plainly written is the necessity for God's people to "go on to perfection." To stand still is to retrograde, to lose ground, until we "need one to teach us again" the earliest lessons learned in the school of grace. It is to "become" spiritual dwarfs who will hinder the whole church and rob her of blessing she would otherwise receive. Therefore it is that we must "press on"; for too oft "drink in blessing from God" and yet not to grow and increase is to be "nigh unto a curse!" The cry of the Holy Ghost in every renewed heart which He indwells, is "let us come boldly," "let us labor to enter," "let us draw near," "let us go on," "let us go forth," "let us run," etc. Twelve times is this word reiterated in the Epistle to the Hebrews. To refuse to go forward is to apostatize. There is no room for self-congratulation, no time to ungird. It is growth or death.

A withering curse upon much evangelical Christianity, is the spirit of complacent satisfaction with its attainment, experience and apprehension of truth, a self-congratulation which considers any advance in holiness of life or further revelation of truth to be "dangerous" and heretical.

By all the unveiled glory of Jesus' perfections, by the Holy Spirit's marvellous unfolding of Scripture, by the unpossessed promises so immense and mighty to the obedient heart, by the impulses, longings and ambitions of the Divine life implanted, and by the very wonder of the awful price paid and the sufferings endured "to bring us to God," are we beckoned and urged on and up, nearer and ever nearer to God.

It may be that the Court with its outward manifestations of Divine power—as typified in the bronze—its bloody sacrifices and its varied ordinances, portrayed the Jewish dispensation; the Holy Place, the Christian dispensation, the day of the Church wherein is no visible cloud, nor any manifest Shekinah, but an apparently absent Lord and a silent God, the Holy Ghost quietly working in and through the believer; and the Holiest, the glory that shall be, within the veil where God is all in all.

Be it so, then how many a "jew" is there yet in the church of God!" Christians who have never learned their priestly privilege, content with pardon for the past and oft repeated forgiveness for oft repeated sins by oft repeated applications of the blood, which was what every pious Jew enjoyed. Inside the Gate, in the place of acceptance and



blessing, but caring, oh so little! whether God gets His portion in them or no.

Every believer is a priest by birthright, as every Israelite, in the purpose of God was designed to be, a purpose yet to have its glorious fulfillment; as one day every saint will measure up to God's will for him and minister as His priestly one; alas that they do not enter into the joy and privilege now!

Because of Israel's unfitness for the office Levi is chosen in their stead, and after their failure Aaron and his sons are appointed to Levi's forfeited privilege, and thus still further narrow the circle of those who will give the Lord what He seeks for.

We see clearly marked in this story of the soul's progression, certain transition stages. On the Door, the entrance into the priest's sphere of office, were lingering traces of the lesser glory without. That is, its sockets were of brass and there were no Cherubim on its linen. Again on the Veil, we find the sockets of silver where all else is golden, and Cherubim in linen as in the Holy Place. Yet it was but a step from one to the other. David belonged to the Court and had right to its blessings alone, but his faith and love linger ardently for the priest's privilege. We hear him saying "one thing have I desired and will seek, that I may dwell in the house of Jehovah to behold the delights of the Lord and to consider the Tabernacle." We find him clad in ephod and robe, and offering his sacrifice of praise as a priest, and at least on one occasion the energy of his faith outstripped his dispensation and he entered into the House of God and did eat the shewbread, for which he is commended by his Lord.

Happy souls who have thus learned to anticipate a glory "which shall be revealed"; to whom God's promises are not all in the far future, but are richly enjoyed now through faith which obeys the Holy Ghost and enters in with true heart and full assurance.

Such know already days of heaven upon earth, they live as "seeing the King in His beauty in the land of very far distances," while they have the glad assurance that when He comes in His glory they shall share it with Him.

For his spiritual children in Corinth, the Apostle Paul's great desire was that they might be "confirmed unto the end, blameless in the day of Jesus Christ." Very solemn are the warnings his letter contains lest any should fail of the enabling grace of God and miss the joy that remains for the people of God. Listen to his words—"Every man shall receive his own reward according to his own labor." "If any man's work abide he shall receive a reward, his payment." "When the Lord comes He will both bring to

light the hidden things of darkness and will make manifest the counsels of hearts: and then shall every man have praise of God."—"Know ye not that we shall judge angels . . . but that the unrighteous shall not inherit the Kingdom."—"All run the race but one receiveth the prize, so run that ye may obtain."—"All our fathers passed through the sea . . . but some were overthrown in the wilderness and could not enter in because of unbelief."—"There remaineth therefore a Sabbath rest to the people of God, let us labor therefore to enter into that rest."—"In a moment, in the twinkling of an eye at the last trump, the dead shall be raised incorruptible and we shall be changed . . . thanks be to God which giveth us the victory." "Therefore be ye steadfast, unmoveable." And lastly, then "face to face." This was the goal "our beloved brother Paul" had ever before him and of which he writes "as my beloved sons I warn you" lest you miss it.

It is evident the reward may be forfeited even though the soul is saved; and that the future hope may be marred, of those who build unworthy lives though upon a true faith in Jesus.

Again, the Judge will reveal the dark and evil counsels of the heart, hidden under the fair profession of those who were "wise, strong and honorable, puffed up," with position and reputation, in a world that treated the Apostle as "the filth and offscouring of all things."

"The wicked man" among the Christians is delivered to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus; with an awful prospect of deprivation in that blessed day, that almost swallowed up and guilty one in overmuch sorrow! His spirit saved, but cut off from the enjoyment which belongs to those who by grace are preserved spirit, soul, and body, blameless unto the coming of our Lord Jesus Christ. Just as that part of the Lamb of the peace-offering which the offerer had not appetite for could not be eaten on "the third day," but was "burned," so, alas, that which the believer does not now enjoy of the power and grace of the Lord will be an eternal loss, once that resurrection day dawns.

Then, again, we read that the "unrighteous" that would defraud his brother should "not inherit the kingdom of God"; while to add to the solemnity of these repeated warnings the Apostle tells us that he will run and fight, will beat his body black and blue in the hardships of ceaseless service for God and souls, lest after all his sacrifice and work he should be a castaway—or "lose his life," as it is rendered in Mark—and be "disapproved" at the coming of the Lord.

**POWER WITH TRUTH**

**W**HO knows but we may soon witness another exodus from the mass of professing Christendom?" But, in connection with that question, there is another which it may be well to ask. It is this: Are we prepared for such a coming-out? And by "we" in this case we mean those of us who have professedly come out already. Supposing that there are a goodly number in the denominations ready to fly, are we in such a condition that these coming-out ones shall be attracted to where Christ is professedly owned as Lord? We believe this to be a question of vast importance. In the event of a general coming-out of saints in the denominations, eternal issues will hang on the spiritual condition of those who contend that they are already on "God's ground." Let the question be honestly faced: Is the power of God—is the grace of Christ—so reigning in the Assemblies, that Christians leaving the sects will know at once where to go? It is generally admitted that we have the truth with us; and we are thankful to God for that. But have we the power with us? Have we "the smell of a field which the Lord hath blessed?" We believe that God has blessed us. "Separation truth" has been preserved in a wonderful way during the past half-century. It has grown, and it has prevailed. There has been a continuous gathering-out of saints—in ones and twos, it may be; yet the work has gone on. New churches have sprung up in many corners of the land—yea, of the world. There has been a wonderful oneness of mind in cleaving to the truth. Brethren scattered to the farthest bounds of the earth have set up a standard to the power and preciousness of the ONE GREAT NAME—the name of JESUS. Gathered-out companies are to be found in the most unlooked-for places; and, although there is no outward confederacy of the churches, the truth has bound all together by a firmer and happier bond than any parchment deed could ever have effected. "Separation truth" has proved to be something more than a party cry. It has drawn a broad and distinct line between the Christian and the world. It has clearly defined his politics to be heavenly, and has boldly said to the political agitator, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Separation truth has led many a saint into the quiet and blessed walks of communion, who might otherwise have been vexing his soul in striving with the potsherd of earth. Separation truth has sounded clear and loud the blessed truth of the believer's identity with Christ in death, burial, and resurrection; and it is more particularly in connection with separation truth that the "Coming of the Lord" has come so prominently

forward during these past years. Truly we may thank God for the firm adherence of so many believers to what is called "separation truth." We trust that we will continue—though it be with only a little strength—to keep His Word, and not to deny His Name. But, while we maintain our position of separation unto the Name of the Lord, we must see that God's power as well as God's truth is found in our midst. We are convinced that the time has come when all our energies should be bent to the one great object of securing a revival of power. Our church position will not save us from worldliness. It is quite possible to contend for separation truth while strangers to vital godliness. We must be alive to our dangers.

It is one thing to have the Ark of God with us, and it is quite another thing to have the God of the Ark with us. Let the grave clothes of mere formality be cast off. Let the slumbers of spiritual declension be broken in upon by the trumpet-call to repentance and turning again to the Lord. If there is a higher and a holier life, we must have it. If there is a walk of faith and a warfare of victory, these must be ours. And they shall be ours if we rise to our true privileges, and seek the Lord with all our heart as to this matter. Such, we believe, is the great needs-be of the hour. Whether saints leave the sects or not, such a revival would be to our eternal profit. Yet, with power as well as truth blended in a peaceful reign "outside the camp," would our faith not look to the Lord God who gathereth the "outcasts of Israel," that many more may be gathered unto Him, beside those that are gathered unto Him? (Isa. 56:8).

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### "QUITE WELL, THANK YOU"

"IT is said that when John Quincy Adams was 80 years old, he met, in the streets of Boston, an old friend, who took his trembling hand and said: "Good morning, how is John Quincy Adams?"

"Thank you" was the ex-president's reply, John Quincy Adams himself, is well, sir—quite well, I thank you: but the house in which he lives at present is becoming dilapidated. It is tottering upon its foundations. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are very much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out soon. But he, himself is quite well, sir—quite well!"

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

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### “GO UP TO THE MOUNTAIN”

**T**HE secret of blessing is being occupied with what concerns God. When Israel came back from captivity under Zerubbabel, difficulties arose about the building of the Lord's house, as we read in Ezra 4. Difficulties test reality. Israel succumbed to the difficulties of their circumstances, and said, “The time is not come, the time that the Lord's house should be built” (Hag. 1). So now, difficulties often prove hindrances when they should be but occasions for faith to draw near and lay hold of God.

Difficulties tell where our hearts are. They showed to Israel that their hearts were set on their things; for every man ran for (not unto, but about what concerned) his own house. Thus were they proved and found wanting, and the result was that they sowed much and brought in little; they act, but were not satisfied; they drank, but were not filled; they clothed themselves, but were not warm.

Is it not so now in the spiritual life of the Church of God? Much yields little; much work brings in small results; and souls are conscious that they are neither satisfied nor warmed. We ask, why is this? God replies, “Because of Mine house that is waste, and ye run every man unto his own house,” or as Paul puts it, “All seek their own, not the things which are Jesus Christ's.” He calls upon all to “consider” (or set their heart upon) their ways. Then comes the command, “Go up to the mountain, and bring wood, and build My house.”

Through the Lord's mercy we hear of believers here and there awakening to the summons, and beloved laborers are starting for the mountain to cut down wood, and for the quarries to dig out stones. Let us speed them on with our prayers, help them with our means, comfort them with our sympathy, and thus be found fellow-helpers of the truth.

There are beams that must come from the forests, and stones costly and great that have to be dug out of the quarries; and we need, God needs, faithful men who are content to say with Paul, “I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory” (2 Tim. 1:10).

There are those who have to go into a desert place to find one soul; leaving the many-peopled city, like Philip, to find one anxious stranger who has no one to teach him. The labor, the long journey, were not in vain—“the elect's sake” made it needful—and a lifetime may be needed to win such a trophy; but he will have a double “Well done” who follow the footsteps of the Son of God, content to rejoice in spirit, and say, “I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.”

Yes, "even so," though Chorazin and Bethsaida repent not, and Capernaum be brought down to hell. God would have been glorified, though but that poor, lonely sinner had heard the invitation, "Come unto Me," and having accepted it, came and found the Blessed One in Simon the Pharisee's house (compare Matthew 11 with Luke 7:19-50), and there received from His own lips those precious, priceless words, "Thy faith hath saved thee; go in peace."

Let us not think, if after much toil one be gathered in, that it is only one; that one was needed, and the guest table would have one place vacant if that one had not come in. We have to seek out and to find God's jewels, and all must be gathered in before the Lord can respond to our cry, "Lord Jesus, come quickly."

So again we beseech saints of God to help all who are going to the mountain, and to esteem them very highly in love for their work's sake.

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### BRETHREN

**I**T was the Lord Jesus Himself Who said to His disciples, "One is your Master, even Christ, and all ye are brethren."

The first man in the Bible, who seemed to have a true idea of what "Brethren" means, was ABRAHAM. He said to Lot, "Let there be no strife I pray thee, between thee and me . . . for we are brethren."

JOSEPH knew that his brethren had not learnt the meaning of the word, hence, as he bade them farewell, his last word to them was, "See that ye fall not out by the way." He was a wise man who wanted to teach them a great lesson.

DAVID had learnt its meaning when he wrote, "Behold how good and how pleasant it is for brethren to dwell together in unity."

PETER desired that his friends might live up to their privileges, when he wrote, "Have compassion one to another, love as brethren, be pitiful, be courteous."

The church, for which of all the seven in Asia, the Lord had the greatest commendation, was Philadelphia. It means "brotherly love."

An elderly native, formerly a cannibal, was addressing some fellow-Christians. He began "Brethren," and paused for a moment, then continued, "Ah, that is a new name, we did not know the meaning of that word in our heathenism; it is the Gospel of Jesus that has taught us the meaning of "Brethren."—Scripture of Truth.

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**THROWING OFF THE DISEASE**

**A** CERTAIN writer has said that "the church in the present day needs a more nourishing diet. She is suffering from thinness of blood, so to speak; and no sooner will she be invigorated than she shall free herself from the blotches and diseases by which she is now disfigured." We are simply quoting the words of another; and, whatever general application they may have in the present day, we hold that they have a most vital bearing on the condition of the individual believer. In the case of the human body, certain diseases defy every effort made to dislodge them. Ointments and medicines are found alike useless. At last a skilled physician is brought in, and sees at a glance what is needed. "Give the patient nourishing diet," he says, "and whenever the system is brought into its proper condition it will, of its own accord, throw off the disease." Now, apply this to the case of many professed believers. They indulge in things that are not convenient. You go to them; you warn them; you exhort them. But it is of no use. You take them to a Conference; you treat them with the medicine of chapter and verse; you apply the ointment of believers' addresses. But all your efforts seem to be unavailing. The believers in question will praise the addresses, and declare that they had never been at such a splendid Conference. Yet the disease continues—the blotches remain. You are at your wits' end. The case passes your comprehension. But at last you find a key to the mystery. These believers are simply away in heart from God. That is the root of the matter. They must be brought again into the Master's presence—to drink anew at the ocean of His love, and fast upon the hidden manna of Communion. Then, when their "spiritual system," so to speak, is in its proper condition, the blotches and diseases shall be at once thrown off. Get the heart right with God, and how soon shall mighty results be seen—results that years of medicine and ointment could not have effected.

We joyfully admit that Conferences and special meetings of the saints are undoubted "means of grace" and fruitful in stimulating the people of God to a closer walk and a brighter testimony. Yet it is only true seekers after God that carry away the spoil from such meetings. We have heard believers enthusiastic in their praises of some particular Conference—declaring themselves positively delighted with the proceedings. Yet, when they reached home, the idols were not destroyed—the altars to forbidden things were not broken down! It is mere sentimentality to extol a Conference as "a blessed meeting," if we do not go home and hew down the idols that are known to exist. There must be "fruits meet for repentance." It will not do any good to

extol a special gathering of saints as "a blessed meeting," if it result not in our separating ourselves from that which we know to be opposed to the will of God. If we find ourselves thus assenting that the truth is good, while we refuse to follow its teaching, we are safe in coming to the conclusion that we have departed in soul from God. We may talk of blessed meetings and blessed truth; but our highest testimony to the truth is to obey it. "Why call ye Me Lord, Lord, and do not the things which I say?" (Luke 6:46).

### A DEAD MAN—A NEW LIFE

**T**HE day in which I was born again I became in God's reckoning a dead man; and God told me that in my reckoning I was to be a dead man too. This Adam nature of mine would not improve. It was utterly corrupt. There was nothing for it but death. And so I found God pointing me to Calvary, where Jesus died, and saying to me, "You are crucified with Him" (Gal. 2:20)—"reckon yourself dead" (Rom. 6:11). This left not the slightest provision for the flesh. It was a clean cut; and there and then, to all intents and purposes, there ceased to be such a person as \_\_\_\_\_ (Read your name in).

The last Adam, the Lord from Heaven, had come upon the scene. My earthly tabernacle had now a new tenant; and He was to be

#### Lord and Master

in everything. The old tenant would start up to oppose the claims of the new one; but the Lord told me I was not to fight with him at all. I was simply to pay no attention to him whatever. God had put the old tenant in the place of death, and I was simply to let him remain there.

Now it must be clear that if I have entered into God's thoughts about the flesh, if I am practically a dead man, then the world (see 1 John 2:16) has lost its attraction for me. What attraction can the world have for a dead man? None. The fact that I am a dead man settles a thousand questions which might otherwise have some little doubt about them. The point simply comes to be: Will this minister to the old man or to the new? Will this please the old tenant or the new one? Death to the flesh, you see, must

#### Regulate My Whole Life. .

If it is a question of expenditure, the old man would like to do the thing in style, and have a good bit of the lust of the eye and the pride of life in the matter, and perhaps get into debt over it. But when the new man is consulted his thoughts are entirely different. If it is a question of giving, say, for the Lord's work, the old man suggests a very small



coin, seeing nobody knows. The old man positively objects to being peculiar, and would fain be at the world's entertainments and great days, and have his hand in at the world's reformation schemes to show that he is not narrow-minded, and so on. But the new man gets his thoughts from God, and has no confidence in the flesh. Such a one says a hard word to me, and the old man is ready to take the sword at once and pay him back. But the new man has the "more excellent way," and beareth all things. The old man goes in for great appearances in the things of God, and gets quite impatient for crowds and success, and making a name. The new man commits his way entirely to the Lord, and takes everything from Him. If things are out of sorts at home, the old man can do nothing but grumble. It is the new man who pours oil on the troubled waters. The new man is

### **So Different from the Old**

Why? Because the new man is Christ, the last Adam, the Lord from Heaven.

May God Himself so teach us what it is to have Christ living in us, that we will be dead in practice as well as in theory, that there will be no room found for the old man at all. Then shall the new man do all the speaking, and the seeing, and the hearing, and the walking; and thus shall we truly confess that He is Lord, to the glory of God the Father.

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### **THE LORD IN THE MIDST**

**I**N time and in eternity, the place which the Father gives to the Son is the center. In the bosom of the Father, as the Center of Divine affections. In the midst of the throne, as the Center of the universal empire. In the midst of the Church, as His proper and rightful place on earth.

In the midst of the Church universal, He is seen as walking "In the midst of the seven golden lampstands," and He is in the midst of the assembly of disciples gathered to His Name; not in His Name merely, but to or unto His Name; that is to His person.

When the Lordship of Christ is owned, every question is easily settled as to the Church and its discipline; and when the Lordship of Christ is recognized and submitted to in the assembly, the blessing is unbounded; when none lift hand or foot without Him; not only not acting contrary to His will, but not acting without His will.

Now that the Lord Jesus is away, the Holy Ghost is not setting up a democracy, but maintaining the Lordship of Christ, and bringing every thought into captivity to the obedience of Him."

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### DIVIDES THE WORLD

PAUL gloried in "the Cross of our Lord Jesus Christ, by whom," he says, "the world is crucified unto me, and I unto the world." The Cross is thus the measure of the believer's separation from the world. It stands between the believer and the world. The world may wave its hand to me, and say, "We want you to join us in this." But how can there be a joining of affinity? It can only be done by my going back, and forcing my way past that Cross by which the Lord has forever separated me from the world! This is solemn. The Lord has made no provision whatever for a return into Egypt. As it was on the Crucifixion Day, so it is now—the Cross divides the world. The Lord Jesus has separated you and me from the world, beloved. Do we give our hearty Amen to what the Lord has done?

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### WHAT IS PEACE?

IS it when Fortune has filled thy cup  
 With much of her costly treasure,  
 And thou hast all that the heart can wish,  
 A life of unmingled pleasure?

To fold thy hands in luxurious ease,  
 And dream of a blissful morrow,  
 Untroubled by want, or care, or woe—  
 Shut in from the blast of sorrow?

This is not peace, though it sees so fair,  
 For beneath it all is lying  
 A nameless dread that it will not last,  
 Since the world itself is dying.

But there is a rest earth never gives,  
 Which passeth man's understanding—  
 Its sources, its center, its life, is God;  
 And therefore it has no ending.

'Tis found in the path of His grand will,  
 Accepting whate'er He pleases,  
 With never a doubt that such is right,  
 Since it is the wish of Jesus.

So thus the calm of a holy peace  
 Shall possess thy heart for ever,  
 E'en if thou art called at last to face  
 The swellings of death's dark river.

W. A. G.

**Collingwood, Ont.**—David Miller began gospel meetings here and later was joined by Mr. Williams, who with his wife have just arrived home from Venezuela, Jan. 24. Mrs. Williams' mother is very low, so it was a great joy to the family that she got home while her mother was still alive. Our two brethren had difficulty getting to the houses with tracts on account of the heavy snow storms but were getting a fair interest and attendance. Mr. Miller has some towns and villages in view to go over with tracts, and we would remind the Lord's people who have any tracts in their homes to forward them to our brother who will make good use of them. His address is 198 Bradford St., Barrie, Ontario, Canada.

**Park Hill, Ont.**—G. P. Taylor was having a good series of meetings in this needy place. The Assembly is small and weak but the Lord's people are stirred up and are bringing out their unsaved friends and hope to see some of them saved. Some of the Christians from Lake Shore and Grand Bend attend as they are able. Our brother would value your prayers. He also visited Kitchener for a week end which was a cheer to the saints there.

**British Columbia.**—Bren. Scott and McKinley expected to start meetings at Abbotsford January 19. H. Alves and S. Saword had meetings at Westbank. Mr. Alves speaking from charts, "Egypt to Canaan," and The Tabernacle and Mr. Saword gave an account of the work of the Lord in Venezuela and also preached the gospel. One young man professed to be saved.

**Portage La Prairie, Man.**—James Ronald who has been very active in the Lord's work in these parts, for some years, has been called by the Lord to give up his business and devote all his time to the Lord's service.

#### FALLEN ASLEEP

**Vancouver, B. C.**—Mr. John Rae departed to be with Christ December 5th, 1946 at the age of 81 years. He was the eldest son of John Rae, who was the well known pioneer evangelist in the early days on the western prairies of Canada. He was born in Scotland and was saved in early boyhood, and grew up to be an earnest, devoted Christian young man. He made the things of God his first concern, took active part in the little assembly where he was in fellowship, ministered the Word of God to the saints in freshness and simplicity and preached the gospel to the unsaved. As his father was away much of the time, it fell to his lot to assist his mother in the bringing up of his younger brothers which he did well and gained their respect in every way. An outstanding feature that characterized him as a man and Christian, was his humble, unobtrusive manner and ever his unselfish spirit evidenced at all times whether in the home or in business; so by reason of this and his extremely scrupulous principles, never amassed wealth, but did above many win a good name, as we read, "A good name is rather to be chosen, than great riches, and loving favor rather than silver and gold." The later years of his life were spent in Vancouver where he was most highly esteemed. His godly counsel was sought by the believers, and paid heed to when given. He took very little public part in the meetings, but his very presence in the hall gave comfort and rest to the gathered believers that made them believe he carried the presence of God with him and enabled them to worship the Lord more freely. The funeral was attended by a large company of people not only from the Vancouver Assemblies, but also from the assemblies outside the city. Those who knew him well and esteemed him highly, David Scott, George Basham and Gordon Ramsey spoke very acceptably at the funeral. His life was such a testimony that it could well be said of him, "Whose faith follow."

**La Habre, Calif.**—Dr. David C. Martin—brother of the late Dr. E. A. Martin—went home to be with the Lord October 21st, 1946 at the home of his daughter in his 82nd year. Saved when a young man, he was in the fellowship of the Central Hall, Detroit for a number of years, later on he moved to Southern California and was in fellowship with the assemblies there. He was well known to many of the Lord's people and left a good testimony.

**Indiana, Pa.**—Lott Frederick was called home suddenly on January 20th. He was in his 77th year. Was one of the first in the assembly when it began 35 years ago, and the correspondent for many years. He was at the meetings all day on Lord's Day and commented on the New Jerusalem at the Bible reading, closed the gospel meeting with a hymn and prayer and was in heaven on Monday.

**Toronto, Canada.**—Robert Miller of the Bracondale Assembly departed to be with Christ January 27 in his 80th year. Saved at Bathgate, Scotland at the age of fifteen. Was in an assembly in Glasgow and later in Sunderland, England. Came to Canada in 1923. He was a steady, consistent brother, never absent from the meetings when able to go, and enjoyed the Word.

**Cleveland, Ohio.**—Joseph Faloon passed away January 20th, in his 77th year. Saved 61 years ago in the north of Ireland. Lived a number of years in Pittsburgh, for a time near York, N. Y., and latterly in Cleveland.

Philip Knott of the Addison Road Assembly was called home January 5. Aged 65 years. Saved in Ireland 47 years ago and in fellowship with the saints in Cleveland for about 45 years. Faithful to the truth he learned in early days to the last—now at home.

**Jackson, Mich.**—Mrs. Harriet L. Reagh passed away in her 95th year. Had been 64 years in Christ. In fellowship about 50 years, during the last 25 or thereabouts, in Jackson, Mich. A beloved "mother in Israel" and one who prayed for all in the assembly every day. Such are greatly missed.

**Forest Grove, Ore.**—Byron French, one of the oldest believers in the Assembly here, departed to be with Christ Jan. 5, in his 84th year. Saved 38 years ago through W. C. Arnold. A godly, consistent follower of the Lord. He hoped to have been at the first remembrance Feast in the new hall but was called up higher that day.

**Indiana, Pa.**—Mrs. Elizabeth Park Craig, passed into the presence of the Lord December 28, 1946. Saved by God's grace in 1901, she was ever a lover of hospitality and a succourer of many.

**Miami, Fla.**—Mrs. Emma Rowe, age 95, went to be with the Lord Nov. 17. Saved when young, she was in the Assemblies about 30 years. She came to Miami from Dearborn, Mich., five years ago. She loved the Lord and His people and rarely missed a meeting.

Mrs. C. C. Stevens, after a short illness, went to be with the Lord Dec. 30th. Aged 81. Saved in Nova Scotia 31 years ago through the ministry of J. Ferguson. A good woman and will be much missed by all.

## CONFERENCES

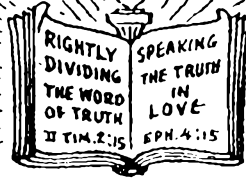
**Toronto, Can.**—The annual convention will be held during Easter season, April 4, 5 and 6. Brock Avenue, West Toronto, Bracondale and Lansing Assemblies will meet in the Central High School of Commerce, 570 Shaw Street. The Pape Avenue, Highfield Road, Broadview and Eglinton Avenue Assemblies will meet in the Eastern High School of Commerce, 16 Phin Avenue. The prayer meeting for the West End Assemblies will be held in the Brock Avenue Gospel Hall, 311 Brock Ave., on Thursday, April 3rd at 7:30 P. M. Prayer meeting for the East End Assemblies will be held in the Pape Avenue Gospel Hall on Thursday, April 3rd at 7:30 P. M. Address communications for West End to Mr. Joseph Coleman, 112 Spencer Ave., Toronto 3, Ont. For the East End, Mr. John Robertson, 43 Howard St., Toronto 5, Ont.

**Moncton, N. B., Can.**—We purpose holding our annual conference, God willing, April 3rd to 6th, inclusive, commencing with a prayer meeting on the evening of the 3rd. Meetings will be held in the Orange Building, 124 Archibald St. Visitors will be freely entertained as usual. Address any communications to N. L. MacNeil, 37 Bromley Avenue, Moncton, N. B., Canada.

**Manchester, Conn.**—Conference will be held here on April 4, 5 and 6 in the Masonic Temple. Meetings at 10:30 A. M., 2:30 and 7 P. M. Prayer meeting in the Gospel Hall, 415 Center St., Thursday, April 3, at 7:30 P. M.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *The Living Word*

LAMP of our feet, whereby we trace  
Our path when wont to stray;  
Stream from the fount of heavenly grace,  
Brook by the traveller's way.

Bread of our soul, whereon we feed,  
True manna from on high;  
Our guide and chart, wherein we read  
Of realms beyond the sky.

Lord, grant that we aright may learn  
The wisdom it imparts,  
And to its heavenly teaching turn  
With simple, childlike hearts.

—Bernard Barton.

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**APRIL, 1947**

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## WORDS IN SEASON

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### EDITOR AND PUBLISHER

Samuel C. Keller, 1906 West 43rd St., Los Angeles 37, Calif.

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### UNITED STATES

**Hartford, Conn.**—J. Pearson is holding Gospel meetings with a few unsaved coming, and is looking to the Lord for blessing upon the seed sown.

**Michigan.**—Lorne McBain and Norman Crawford had five weeks of meetings in Jackson with good attendance and interest. Three professed to be saved. George Gould and Robert Crawford have commenced a series of gospel meetings in the West Chicago Hall, Detroit, and are praying that souls will be saved.

L. E. Linsted and T. R. McCullagh have commenced a series of meetings in the Schoolcraft Hall, Detroit.

**Rochester, N. Y.**—Since the New Year, we have had visits from Richard Roberts of Toronto, Canada, and Clay Fite of Philadelphia, Pa. These visits were cheering to the little company.

**Memphis, Tenn.**—Clarence Ferwerda had two weeks of special meetings for children in this district with blessing. The adult evening meetings brought out a few but the response is not very encouraging as it seems a difficult community to work.

**LaCrosse, Wis.**—E. Jamison is here having good interest and help to preach the Word to the perishing.

**Stout, Iowa.**—H. Dobson and J. Lipke are having encouraging meetings here. Some have professed to be saved and others are exercised.

**Fresno, Calif.**—S. C. Keller had very good meetings here, speaking on the subject, "Progress in the Life of the Believer." Three who have been saved recently are to be baptized and received into the Assembly.

### NEW ADDRESSES

**Stout, Iowa.**—New correspondent, Oscar Meyer, R. F. D. 2, Parkersborg, Iowa.

**Indiana, Penna.**—New correspondent, John Walker, 248 South 13th St., Indiana, Penna.

**Peterborough, Ont., Can.**—New address of J. H. Blackwood, 160 Morrow St., Peterborough, Ontario, Canada.

### CANADA

**Toronto, Ont.**—Mr. Williams had two weeks good meetings in Highfield Rd. Hall. He also visited other halls telling of the work in Venezuela. J. A. Gray is having a week's meetings in the Pape Ave. Hall. F. Watson is starting meetings in the new Fairbank Hall and expects Mr. Gratton to join him as soon as he is able. He is not well at present.

**South River, Ont.**—The Dellandrea brothers still go on here with blessing.

**Acton, Ont.**—Bren. Joyce and Gratton closed the nightly meetings but still have Sunday and Monday nights. The attendance has been good and some fruit seen. Mr. Watson was with them three nights.

# 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 Dr. E. A. Martin*

*Edited for 11 years by Charles R. Keller*

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Vol. 39

APRIL, 1947

No. 4

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## GATHERED GEMS

I KNOW not what the day may bring  
Of joy or pain!  
I only know, O Lord, from Thee  
Comes naught but gain.  
And those who put their trust in Thee  
Trust not in vain.

“ “ “  
Saints spring and thrive most internally when they  
are most externally afflicted.

“ “ “  
Let the thoughts of a crucified Christ be meat and  
drink unto you, let them be your sweetness and consolati-  
on, your honey and your desire, your reading and your  
meditation, your life, death, and resurrection.

“ “ “  
Earthly riches are full of poverty.

“ “ “  
It is reported of Tiberius the Emperor, that passing  
by a place where he saw a cross lying in the ground upon  
a marble stone, and causing the stone to be dug up,  
they found a great deal of treasure under the cross, so  
many a saint hath found much spiritual and heavenly  
treasure under the crosses they have met withal.

“ “ “  
It is easy to wade in a warm bath, and every bird can  
sing in a sunshine day. Hard weather tries what health  
we have; afflictions try what sap we have, what grace we  
have.

“ “ “  
As you would have God to keep house with you, as  
you would have His mind and secrets made known to you,  
as you would have Christ to delight in you, as you would  
be honored among saints, get humble and keep humble.

“ “ “  
Clothe yourselves with the silk of piety, with the satin  
of sanctity, and with the purple of modesty; so shall you  
have God Himself to be your suitor.

“ “ “  
There are no pleasures so delighting, so satisfying, so  
ravishing, so engaging and so abiding as those that spring  
from union and communion with God, as those that flow  
from a sense of interest in God, and from an humble and  
holy walking with God.

### THE SURE REMEDY

**A** YOUNG French nobleman, laboring under an extraordinary depression of spirits, came to consult an eminent physician, who devoted himself especially to diseases of the mind.

The Count was a man of wealth as well as of rank, beloved in his family and esteemed by his friends. But was he happy? No; for, strange as it may appear, a deep gloom hung over his spirits, which neither the charms of a happy family circle nor the important duties of a public life could dispel.

His friends became much alarmed on his account, and by their advice he consulted various medical men. They recommended to him change of air and scene, baths, music, amusements, company. He tried all, but in vain.

Just at this juncture an intimate friend advised him to go to England and consult the above-mentioned physician. The doctor, after a most careful examination, saw there was something upon his mind and said to him: "What is troubling you? You have something weighing upon your mind." "Oh," said he, "there is nothing particular." "I know better," replied the doctor. "I must know what is on your mind; I must know what is troubling you. What subject most frequently occupies your thoughts?"

"You are approaching a matter which I hardly like to speak of, doctor. My father was an infidel; my grandfather was an infidel, and I was brought up an infidel. The ceremonies of religion are in my view as repugnant to common sense as its mysteries are to reason. I do not believe in revelation, and yet, I must confess, one of its dogmas haunts me like a spectre. I try to persuade myself that it is the result of a disordered state of the brain; but yet my mind is continually occupied with it."

"Will you tell me what it is?"

"For the last three years these words have haunted me: 'ETERNITY, WHERE SHALL IT FIND ME?' A vision of the last judgment is constantly present to my mind. The end of all things seems to have come, and the great white throne is set up. There is One seated on the throne, whose look of stern justice terrifies me. I try to escape from His penetrating glance, but Heaven and earth have disappeared, and I am left alone. Every moment I expect to hear the awful words, 'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.'"

What makes you fear such a sentence?"

"Well, in the eyes of men my life is deemed irreproachable, and not without reason. I have less to accuse myself of than most of my acquaintances; but in the presence of such dazzling glory—such spotless purity—my very best actions appear black



and hideous. I feel guilty and condemned and long to find some spot where I can hide from His presence."

"Is that what causes the melancholy?"

"I suppose so. I cannot get rid of this horrible vision."

"Ah! I am afraid you have come to the wrong physician."

"Is there no hope for me? I walk about in the daytime; I lie down at night, and it comes upon me continually—'Eternity, and where shall I spend it?' This depression of spirits endangers my reason. Do, doctor, help me, if you can."

"Now, just sit down and be quiet. A few years ago I was an infidel. I did not believe in God, and was in the same condition in which you are now. I have by me an old book, which contains a remedy for your disease," said the doctor, as he took down his Bible and turned to the fifty-third chapter of Isaiah, and read:

"'Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground; He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.'"

"Of whom do these verses speak?" asked the Count.

"Of the Lord Jesus Christ whom God sent into the world, that BY HIS DEATH He might make an atonement for sin."

"'He is despised and rejected of men; a Man of Sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not.'"

"That is indeed true," asserted the Count.

"'But HE WAS WOUNDED FOR OUR TRANSGRESSIONS, HE WAS BRUISED FOR OUR INIQUITIES; THE CHASTISEMENT OF OUR PEACE WAS UPON HIM; AND WITH HIS STRIPES WE ARE HEALED. ALL WE like sheep have gone astray; we have turned every one to his own way; and the Lord hath LAID ON HIM THE INIQUITY OF US ALL.'"

"What does that mean, doctor?"

"That the Son of God took the SINNER'S PLACE, and BORE THE PUNISHMENT due to the sinner."

"Is it possible, doctor? What divine beauty and simplicity! The guiltless dies for the guilty!"

The doctor read on through the chapter, when he had finished, the young man said: "Do you believe this, that He voluntarily left Heaven, came down to this earth, and suffered and died that we might be saved?"

"Yes, I believe it. That brought me out of infidelity, out of darkness into light." And he preached Christ and His sal-

vation to him, with the result that the Count was able to do what the doctor had done, put in "my" for "our" and say:

"He was wounded for MY transgressions, He was bruised for MY iniquities; the chastisement of MY peace was upon HIM; and with HIS STRIPES I am healed."

Some time after his return to France the young nobleman wrote Dr. Whinston, in London, telling him that the question of "Eternity, and where he should spend it," was settled, and troubling him no more. He had found "joy and peace in believing."

## THE SIN OF COVETOUSNESS — LOVE OF MONEY

George Duncan

**N**O eminent saint either in the Old or New Testament was ever accused of this sin. In Luke 16:11 the Lord Jesus speaks of being "faithful in the unrighteous mammon." Servants of Christ who have gone before may have had their faults and been subject to criticism but they were NOT COVETOUS and never suggested that they wanted money. The reason they went on well is because they TRUSTED WHOLLY IN GOD. May those who are younger learn to do this.

There are several LEADERS brought before us in God's Word and none of them were covetous but their lives are marked by unselfishness.

ABRAHAM was never charged with being a covetous man. He failed during the famine and went down to Egypt. Later when the contention rose between Lot's herdmen and his, although he was older than Lot and his uncle, he gave his nephew the first choice. Lot was covetous and chose what he thought was the best place.

MOSES was chosen by God to lead His people but his authority was questioned by his own brother and sister, and later by Korah, Dathan, and Abiram. But he could say, "I have not taken one ass from them, neither have I hurt one of them" (Num. 16:15).

SAMUEL spoke in a similar way to the people of Israel in a later day. (See 1 Sam. 12:3).

DAVID gave about 90 million dollars to forward the work of the House of the Lord, although he could not build it himself.

PAUL could say to the elders at Ephesus, "I have coveted no man's silver, or gold, or apparel" (Acts 20:33). He showed by His example, in serving the people of God, that "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

In contrast to these men there are some EXAMPLES OF COVETOUS MEN.

BALAAAM "loved the wages of unrighteousness" (2 Peter 2:15). He couldn't curse the people of Israel so he got them to mix with the Moabites in marriage. There were evil results from that and 24,000 died of the plague. (Num. 25:9). Balaam also perished with the enemies of Israel. (Num. 31:8).

GEHAZI, the servant of Elisha, had a covetous eye when he saw the gold, silver and apparel that Naaman had brought with him to buy the cure for his leprosy. His heart went after these things and as a result of his covetousness he got that which he didn't ask for—the leprosy of Naaman to the day of his death. (2 Kings 5:20-27).

ACHAN'S sin of covetousness, in taking that which belonged to God from the spoil of Jericho, caused the loss of 36 men, delayed the progress of the whole camp of Israel, and he was stoned to death. (Joshua 7).

DEMAS is another example. He forsook Paul, "having loved this present world" (2 Tim. 4:10). There is no record of his recovery.

Luke 12:13-15. "BEWARE OF COVETOUSNESS." The Lord Jesus Christ is speaking and He had a personal word for this man. This means that we are in GREAT DANGER of falling into this sin. What an awful temptation it is to go in for covetousness—laying house to house and field to field! If we go in for this it will make us unhappy and unuseful to God and to others. 1 Tim. 6:8-9. "And having food and raiment let us be therewith content. But THEY THAT WILL BE RICH fall into temptation and a snare, etc." "A man's life consisteth not in the abundance of the things which he possesseth."

Heb. 13:5-7. "LET YOUR MANNER OF LIFE BE WITHOUT COVETOUSNESS" (R. V.)—free from the love of money. "I will never leave thee nor forsake thee." He has spoken it and shall we not believe Him? Wealth may and does go but here is One who will never go—"The Lord is thy helper." If we got a grip of this it would be a "cure-all" for the hearts of many of the distracted of God's people. This is better than a big bank account.

Col. 3:5-7. We should mortify (PUT TO DEATH) THESE THINGS mentioned in verse 5. Our souls shrink from the openly ungodly things and we would readily say, "Put them to death." But along with these dreadful things is "COVETOUSNESS" and it adds "which is IDOLATRY." It is just as bad to go in for the love of money as to bow down to stocks and stones. 1 John 5:21 — "Little children, keep yourselves from idols." We should be able to PROVE GOD in every trial. The Lord give us A WHOLESOME HATRED OF COVETOUSNESS and the result will be BLESSING TO OUR OWN SOULS and A BENEFICIAL EFFECT ON OTHERS.

## FOURFOLD VIEW OF FELLOWSHIP

J. R. Caldwell

**F**ELLOWSHIP" and "Communion" are one word. I once heard a brother give a long address on the difference between the two, but thought he would have been better in his seat, for in the original they are the same.

Acts 2:44 gives us a simple idea of fellowship. "All that believed were together, and had all things common"; and Acts 4:32, "They had all things common."

Common is the root word for fellowship, mainly translated "defiled." Whatever we have in common in Adam is defiled, or unclean; whatever we have separated to God is clean, as in Jude 3, "common salvation"; and Titus 3:4, "common faith."

Another form of the word is partners, that is, persons having one common interest. "James and John, the sons of Zebedee, which were partners with Simon." They had one common interest, partnership, or fellowship in a temporal work—catching fish.

"Titus . . . my partner and fellow-helper concerning you" (2 Cor. 8:23). Paul and Titus had a common interest in building up the Church at Corinth.

Fellowship with God. "Partakers in divine nature" (2 Peter 1:4). That is, our capacity for fellowship with God, whether entered into deeply or only a shallow way. "In Christ," by the Holy Ghost. "Fellowship with God," link that thought with "partners" or "having things common." God says, "My beloved Son." We say, "Our beloved." There is the partnership. Now, as to practical fellowship, see 1 John 1:3, "Seen . . . heard . . . declare unto you that ye also may have fellowship with us." Here they are inviting the saints to have fellowship with them in what they had seen and heard, with the desired result "that your joy may be full"—only to be found in fellowship with God.

"Walk in the light." Walking in the light involves "walking in the truth," then God can have fellowship with us, but not if we walk in the darkness. If our fellowship is to be divine it must be in the light. The world has fellowship for money-making, advancing trade interests, social reform, but they are not divine because of the flesh.

Fellowship with Christ. "Called into the fellowship of His Son Jesus Christ our Lord" (1 Cor. 1:9). Bankrupt sinners taken into the fellowship of His Son, but only in the light as Christ is the light of the world, and is now the light of God. Fellowship of sufferings and reproach comes first, fellowship of the throne and the glory after. If a partner with Christ, then a believer has no separate interest from

Christ—what He shared and suffered I share and suffer. I cannot gain and Christ lose, I cannot prosper and He have loss. I cannot receive honor where He is dishonored. Holding back the truth can never be to the interests of my Lord or of mine.

Fellowship with Fellow-Saints. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). A circle having all things common, and the Holy Ghost dwelling in the midst.

Basis—Apostles' Doctrine.

Erection—Fellowship.

Manifestation—Breaking of Bread.

Binding tie—Prayers.

There is God's divine order. No lawlessness there.

Practical Fellowship. Five partners in business go right for first few years, then one makes out a little interest to himself. Self-interest immediately breaks up the common interest. Link this with different renderings of word fellowship. "Distributing to (having fellowship with) the necessity of saints" (Rom. 12:3). Fellowship is not giving, but the link of sympathy that causes the giving. "Your liberal distribution unto them" (2 Cor. 9:13). "Let him that is taught in the word communicate to him that teacheth" (Gal. 6:6). The learner and learned having fellowship one with another in temporal things.

"Ye have well done that ye did communicate with my affliction" (Phil. 4:14). The Philippian Church had fellowship with a servant of God in regard to his need. Paul spoke about that box in the same words ("an odour of a sweet smell, a service acceptable," v. 18) as he speaks about the sacrifice of Christ.

"Ready to distribute, willing to communicate" (1 Tim. 6:17, 18). Fellowship is a practical thing, for if we say we have fellowship with God and neglect fellowship with poor saints, we lie, and do not the truth. May God help us to know more and more about practical fellowship.

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### IT WAS ALL THAT HE DID

**W**HATEVER you are in the Church, do not be an Eliab (See 1 Sam. 17:28). Very little is recorded about him; and that little is not to his credit. You ask what he did. Well, all that we read about him is, that he tried to weaken the hands of the Lord's anointed. He was a murmurer. We do not read of any great mistakes that he made. But we fail to discover any good that he accomplished. He pretended to have great discernment of the motives of others, and professed to read David's pride of heart at a glance. But in reality he was afraid lest his youngest brother should succeed in doing a work which he himself could not do.

## GOD IS ABLE TO SUPPLY

**J**OHAN BRENTZ, of Wurtemberg, a friend of Luther, and a reformer of the first rank, was an object of peculiar hatred to Charles V. and the Papists. The Emperor made more than one special effort to get him into his hands. On the last of these occasions a troop of Spanish cavalry was employed for the purpose. The Colonel, on his way to Stuttgart, supped at Munich with the Elector, and mentioned at the table the purpose of his expedition. A cousin of the Duchess of Wurtemberg being present, slipped out and sent warning to the Duke (who, in turn, warned the faithful minister whom he was quite unable to protect.

Brentz immediately cast himself upon God in prayer, and at once received on his mind an impression as distinct as if a human voice said to him, "Take a loaf of bread and go into the upper town, and when thou findest a door open, enter and hide thyself under the roof.

He at once acted accordingly and found only one door, and that the last, open. Unnoticed he climbed to the top, crept on all fours behind lumber and straw, and lay hidden in a corner.

Next day the Imperial troops entered, and setting a close watch at all the gates, entered every house and examined every room, probing bed-chests and straw-lofts with their swords and spears. Brentz, listening to words spoken outside, knew from day to day that the search was still proceeding. For fourteen days it continued, till every house had been examined, that in which he lay hidden being the last visited; the spears, thrust into the straw, coming as near to him as possible. Then with joy he heard the word of command, "March, he is not here!" He had not wanted food during his long concealment. The loaf of bread he took with him as directed, would have been altogether insufficient, but the very first day, to his amazement, a hen came up to the garret and laid an egg, and that without any of the usual cackling. Next day she did the same; and so on for fourteen days in succession. The fifteenth day she did not come, and Brentz heard the people in the street say, "They are gone at last!" although he was afraid to venture out until the evening. The hen had fulfilled her commission with the egg of the previous day.

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

In days long ago a prophet was fed by ravens; in Luther's day a hen was the means of supply! God is just the same today.

—E. C.

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## WHERE GOD'S HONOR DWELLS

### The Message of the Tabernacle

HANDLEY BIRD

**I**VEN many of those who had been saved by the sprinkled blood and baptized in the Cloud of the Presence and in the waters of the sea, who were partakers of the spiritual meat, and came short of their great hope, and did not enter the Promised Land.

He that "eats his own supper" in the sectarian spirit that divides the Church, not discerning the body, eats judgment to himself, and shall be judged and chastened of the Lord when He comes.

Though I speak with tongues, have the gift of prophecy, and the faith that works wonders; though I give all my goods to feed—the altar—and my body burn out—in service—yet it may profit me nothing, and all be spent in vain.

The last solemn word of the Epistle is in keeping with all its previous warnings: "If any man love not the Lord Jesus Christ let him be—he shall be—accursed—at—the coming of the Lord."

It is most unwise to turn from the personal application of these words of God to our own hearts to discussions as to details of the Lord's coming, discussions that so often gender strife. All are agreed that our Beloved will come, that He will gather ALL His own to His home and heart for ever, and that their final and full salvation will be only and all OF GRACE.

Since it seems to be a principle of Scripture that prophecy was given not to satisfy the curiosity of those who heard it uttered, but to confirm faith in the truth of God after the event had come true. We need not be surprised that there is room for divergence of view as to the details of the events connected with the Blessed Hope, but rather should we be stirred up to "gird up the loins of our mind," to trim and fill our lamps, that watching unto prayer we may not be "taken unawares" in that solemn, blessed hour; that whoever may be "left" to share a portion with the unbelievers in the days of sorrow and darkness that will follow, we in His mercy may be taken to enter into the joy of our Lord.

Jude calls us to keep ourselves in the love of God, looking for the MERCY of our Lord Jesus Christ unto eternal life, and surely this will be the crowning mercy of all, to be kept from falling, and then in the twinkling of an eye to be caught up and away from the coming tribulation and judgment of Christendom into the presence of His glory with exceeding joy.

This is our last lesson from the Divine ORDER of the Tabernacle. Its omissions are as significant as its provisions. Throughout Scripture the silences of God say much. Why is not the name of the third worthy, in the second trial of David's mighty men, given us in 2 Sam. 23:18-23? Where is Simeon in the day of Israel's blessing, as portrayed in Deut. 33? Why is Melchizedec, in the Scripture record, "without father, without mother, without descent, having neither beginning of days nor end of life"? Why is there no question of Sin in the High-priestly prayer of our Lord in John 17? Yet again, we notice the marked omissions in the books of Chronicles as compared with Kings, and the no less marked omissions in the Gospels according to the purpose of each. All these have a message for the people of God. "The secret things belong unto the Lord."

We note in the Courtyard that there was no bolt on the gate, nor fastening of any kind, and there were no cherubim—those who had barred the way with flaming sword. The invitations of grace, attractive in beauteous colors, have nought to hinder or deter the weakest or most fearful.

There were no steps to the Altar, although it stood 4½ feet high. There must be nothing that can afford an exhibition of the flesh, nor any semblance of a gradual approach to Christ or a bit-by-bit acceptance with Him.

There are also noticeable omissions in the account of the Laver. Where every detail of size and shape is so fully given, the omission of any record as to the size of the Laver is most marked. In this it agrees with the golden Lamp of which the measurements are also omitted. They are the two vessels which had no wood in their composition. Thus the two which speak of the Holy Spirit are left unmeasured as though immeasurable. In the book of Kings the Laver is spoken of as a "Sea" in its fulness. We shall find also that there was no extinguisher for the Lamp. It was never to go out, blessed be God. For the Laver there were provided with no "rings or staves" or "coverings" for its journeys, while its "Foot," speaking of abiding stability, is constantly in evidence. Is this because the regenerating power and the sealing of the Holy Ghost are never to be repeated in the life's history of the saints?

On entering the Holy Place we at once notice the absence of any window or other provision for ventilation or to admit the light of day. "Common sense" and worldly wisdom are TOO common and worldly for God's house. The light of nature has no place there. The priest of God "shall not judge after the sight of his eyes nor after the hearing of his ears." To this agree the words of the Holy Ghost in 1 Cor. 2:12-16, "now we have received, not the spirit of the



world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth—speaking spiritual truths to spiritual men. But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them for they are spiritually discerned. But he that is spiritual understandeth all things, though he himself is understood by none."

The only light of God's house is the holy Lamp, the "golden oil" of the Holy Spirit. It was when Moses would substitute the experience and wilderness training of a Hobab for the Pillar and the Voice off the Mercy Seat, in the guidance of the host of God, that everything went wrong, and the sin which led to the forty years sinless wandering was the result.

We read much the same lesson in the absence of any use of green in the Tabernacle coloring, most pleasing to the eye in the wilderness glare though it had been. That which speaks of nature's verdure may have no place in this picture of a supernatural life.

This small but perfect dwelling is also left without a floor! There was nothing under foot but the sand of the desert. God's house is "all glory within" but it is a glory-life on earth. Around is gold, above is glory, below nought but dust. God's priest must look up, for the ground, cursed by sin, is as yet unchanged by the death and resurrection of Christ; it's day is coming, meanwhile the saint will bear a double character and live the life of a stranger yet soon, prince and pilgrim, at home away from home, risen and in heavenly places yet awaiting his resurrection midst scenes of the curse, a mingling of barrenness and beauty.

As strange as a "Home" without window or floor, is the priest's dress, ornate in every detail from crown to skirt, yet without shoes. God's minister is ever to live in the Presence; ever to be on holy ground and may never put off his servant character and become "as other men."

So also we find his service was ceaseless, "he went always accomplishing the service of God" and there was no seat for the weary worker to rest the flesh awhile. Thus is the service of the "laborer with God." It is never done, such an one must be a man of one object in life—to please Him who hath chosen him. One "unentangled with the affairs of this life" who provides neither gold nor shoes nor staves. His only seat—rest—is with his Lord in the glory beyond.

Compared with the almost universal tendency of the professing church today to make much music in its service and worship, the silence of the Tabernacle ministry is very

impressive. There was no music there save the sweet tones of the golden bells on the High Priest's dress, which were silenced only when he entered the Holiest with the blood once in the year's round. The sensual in worship is thus rebuked once and again in this object lesson.

In the Holiest of all we find nothing and no one save the Ark of the Covenant. All is gone, both of symbol, aid and medium. No company and no service, nought but Himself alone, a Presence that filled the place. Here is the Great Secret of God's house, to this goal all has led up. Experience, ceremonies, "divine service," gifts of the Holy Ghost, privileges and progress have but one end, one purpose, "to bring us to God." That there, within the Veil with nothing between, the soul may find its heaven to be with Him. That in the still quiet of that "thick darkness," one Voice only may be heard, one Love control, one Face be seen and that Sabbath be entered into which is God's own.

### *The Beauty of Jesus*

"He tabernacled amongst us and we beheld His glory."

Forty days Moses spent upon the mount with God, in reverent study of the Pattern as it was in the mind and heart of Jehovah. Taken from one thing to another, while He explained to him the meaning of each emblem and object, all else was forgotten, food and work and waiting nation, in the absorbing interest of that revelation. It was Jesus the Son of man, the incarnate Son of God! Is it not to these chapters—which so fully portray in type the Son of the Blessed—that He Himself refers when He told us that "Moses wrote of Me"? God was amongst His people "as they." As Jehovah said to David, "I have walked in a Tent and in a Tabernacle until now," so also is it written of Emmanuel "the Word was made flesh, and dwelt among us, and we beheld His glory, as of the only begotten of the Father, full of grace and truth." The word "Tabernacle" means "Dwelling," it expresses the whole wonder and purpose of this marvellous erection. A mere tent, a temporary thing for the passing occupation of the August Stranger in His sojourn here below, it was yet exceedingly beautiful. There is here seen, in figure, that moral beauty which is more specially exhibited in the Gospel by John, the Gospel of the heavenly One Whom John describes as "the Son who is in the bosom of the Father," or, in the words of the Master Himself, "The Son of man which is in heaven."

John's outline of his beloved Master's inner life and character seems to be framed upon the pattern given us in the Tabernacle.

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## GENTILE DOMINION

### Daniel 2-7

**I**T is certainly a remarkable fact, and one which adds to the innumerable proofs of verbal inspiration, that the portion of Scripture describing in graphic language the career of Gentile dominion, was written in Chaldee. From the fourth verse of the second chapter to the close of the seventh chapter, the Chaldee is used; but the remainder of the book exhibiting Gentile power in immediate connection with the Jews, is in Hebrew. There are a few other passages of the Old Testament in Chaldee, as the letters and decrees of Gentile kings recorded in the book of Ezra; and the doom of the heathen gods pronounced through the mouth of Jeremiah, as if God would say to the Gentiles, "read in your own language the helplessness and worthlessness of the idols you have worshipped.

It is also remarkable that so large a part of the great prophecy of Daniel is occupied with dreams and visions and historical incidents, which at the first glance seem to convey no very important lesson. But if carefully studied it will be apparent that the Holy Ghost had a wise design to serve in these narratives, for they illustrate the course and character of Gentile dominion down to the close of the present dispensation. In the second chapter we have its un governable passion; in the third chapter its persecuting idolatry; in the fourth chapter its systematic denial of God, lowering it to the degradation of the beasts; in the fifth chapter its daring impiety and open sensuality; in the sixth chapter its appalling blasphemy in the decree that the prayer should be offered only to man; and in the seventh chapter, war with the saints, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

Thus these successive chapters present the whole period of Gentile dominion, its characteristic features, and its righteous judgment. It began when power was taken from the hands of unfaithful Israel, and transferred to the hands of others who will still be unfaithful to their high trust, "until the times of the Gentiles be fulfilled," as our Lord expresses it, (Luke 21:24).

These times of the Gentiles are embodied and symbolized in the image Nebuchadnezzar saw in his dream, with its head of fine gold, its breast and arms of silver, its belly and thighs, or sides of brass, its legs of iron, and its feet part of clay and part of iron. Hence commencing 600 years B. C., it stretches out through all succeeding centuries to the coming of the Lord; and at last when existing in the divided and weakened form, represented by the two legs and by the ten toes part of

iron and part of clay, suddenly a stone cut out without hands, or which was not in hands, falls upon the entire structure, and it becomes like the chaff of the summer threshing floors.

The gradual deterioration indicated by the lessening value of the metals, denotes the gradual extinction of the autocratic principle, which exhibited its full force in the Babylonian empire, and the gradual encroachment of popular rights upon the divinity which doth hedge about kings. But in whatever shape government is established under Gentile dominion, whether monarchy or democracy, it is the same selfish, ambitious power, appealing to the law of might, oppressing the helpless, and acting, if not in bold defiance of God, at least in utter indifference to the requirements of His word. That it will maintain its attitude of stubborn resistance to His authority to the end of the age is plainly shown by the testimonies of the Word concerning the last days.

I will gather all nations against Jerusalem to battle; . . . Then shall the Lord go forth and fight against those nations; . . . And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east . . . And the Lord shall come, and all the saints with Thee . . . And the Lord shall be king over all the earth." (Zech. 14: 1-9). When He comes forth from the opened heavens, the beast, the last head of the restored Roman Empire, the highest embodiment of a godless civilization personified in the Anti-Christ, or another Christ, will have gathered the kings of the prophetic earth, and their armies, to make war against Him (Rev. 19:11-21). Hence when the dominion of the Gentiles be fulfilled, and dominion is about to be placed again in the hands of a repentant and restored Israel, our Lord tells us, that there shall be upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and looking after those things which are coming on the earth" (Luke 21:25, 26). His advent will be wholly unexpected, "for as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:35); and like the lightning's gleam, it will flash upon a state of unbelief and unconcern and worldliness, just as it was in the days of Noah and of Lot (Luke 17:24-30).

Surely whatever measure of obligation, or recognized privileges may press upon the believer with regard to the government as now administered, he should see to it that his heart does not become warmly enlisted in that over which hangs such a doom. There is no sincere and intelligent Christian who does not regret to see another Christian engage actively in politics, for the result is always disastrous to the interest of the soul, and also to the cause of Christ. Well would it be if the children of God were to keep aloof

from the whole defiling scene; and if plausible objection is urged that they should not leave the control of public affairs in the hands of bad men. Let the reply be that it is always safe to follow the Word of God; and that they can do more for the country in which they live, by prayer and a godly walk than by being unequally yoked together with unbelievers. God forbid that I should glory save in the cross of the Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. As an old saint once said to a young man who asked how he should vote, "I am dead; and dead men do not vote."

**FULL** many a time has a preacher rendered Scripture dark by his explanations, instead of making it brighter. Many a preacher has been like a painted window, shutting out the light, instead of admitting it.


#### AFFLICTION

**LOKMAN**, the famous Oriental philosopher, while a slave, being presented by his master with a bitter melon, immediately ate it all. "How was it possible," said his master, "for you to eat so nauseous a fruit?" Lokman replied, "I have received so many favors from you, it is no wonder I should, for once in my life, eat a bitter melon from your hand." This generous answer of the slave struck the master so forcibly, that he immediately gave him his liberty. "With such sentiments," "should man receive his portion of suffering at the hand of God."

#### WARNING VOICES

**THE** true people of God are impressed with the many loud warnings God has given lately. Day after day the public press recorded calamities and terrible accidents on land and sea, as well as in the air and down under the earth, but scarcely any voice seems raised calling the people to heed these visitations as warning voices. What a moment awaits this God-forsaking generation when suddenly the waiting, watchful saints are caught away, the Holy Spirit taken, and the whole mass of unbelieving, God-dishonoring humanity left for the appalling tribulation that is certainly pending. The "Salt" having been taken, universal corruption of every degree and kind will swiftly fill the earth. Little does the world recognize the preserving influence the Church of God exerts in the earth. Would to God she herself recognized her glorious calling in the age of her Lord's absence. Let the elect people of God "watch and pray" unceasingly, for of a surety the Lord is at hand, and with the Judgment Seat of Christ in view, live and labor, knowing that at that tribunal, just recompense will be meted out for the believer's works.

## APPROVED WORKMEN

 STRAIGHTFORWARD dealing with the Word of God is to be expected from all who call themselves by His Name. Yet today many dare to wrest and pervert the Holy Scriptures, under the presence of "rightly dividing the Word," plying and bending it to fit various schemes of doctrine; but refuse to bow to, and accept the obvious plain teaching of the Inspired Word of God. In Weymouth's translation we have, "Earnestly seek to commend yourself to God as a servant, who, because of his straightforward dealing with the Word of Truth, has no reason to feel any shame."

By God's grace, let us deal straightforwardly and fairly with

### God's Word of Truth

as those who must give account before Him; that we may render it with joy, and not with sorrow. God's Word is one whole body of truth; and hence isolated passages of Scripture will not bear any private, individual, separate interpretation apart from the rest. The Word of God is ONE—"Thy Word is TRUTH"; and truth is one—it is not truths in the plural, but THE TRUTH. We may see many phases of the truth, yet it is but one truth. There are many errors, but only one truth. Bearing this in mind, to rightly divide the Word does not mean to dissect and cut it all to pieces; to select a few portions to suit our own erroneous ideas, or to seek to support any new theory; for

### Truth Will Not Support Error

however much error may resemble or approach it. We do not always discern how ready we are to earnestly contend for a theory instead of for "the faith, once delivered to the saints." It is astonishing how much an isolated or ambiguous passage of Scripture seems to confirm our mistaken ideas sometimes, until we begin to

### Compare Scripture with Scripture,

and listen to the voice of the Holy Spirit speaking through His own Word to our hearts, in the quietness of meditation, away from the conflict of opinions and theories and the strife of words.

There are a great variety of opinions and theories of men; and they contradict one another; but the Word of God does not contradict itself in any way; only apparently, to those who do not compare Scripture with Scripture, and rightly divide it.

There are those who

### Study the Scriptures,

but are after philosophy (the love of wisdom) and not after Christ, "in whom dwelleth all the fulness of the Godhead bodily." But there are also those, who, like David, "medi-

tate in the law of the Lord day and night." They, having no room for cramped views, knowing that, because the Son has set them free, they are FREE INDEED, enjoy the "glorious liberty of the children of God." They see

### **The Unity of the Scriptures**

as a whole—the righteousness, peace, blessing and glory that is upon all them that believe, being blessed with believing Abraham. "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed."

### **"Search the Scriptures"**

The Scriptures as a whole bear testimony to JESUS CHRIST; and he that—in all his reading, study and learning—misses HIM, misses all. "The testimony of Jesus is the spirit of prophecy." He may search the Scriptures, and think that in them he has eternal life; but Jesus said, "THEY ARE THEY WHICH TESTIFY OF ME. And ye will not come to ME that ye might have life."

Let us set ourselves to read and search the Scriptures daily, that we may believe and declare all the counsel of God. Let us

### **Constantly Feed Upon the Word of God**

itself, which is able to edify and build us up—working effectually in us as we believe—that we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

As we thus lay ourselves out to be led, guided and taught by the Holy Spirit, we shall be brought to a deeper revelation of Christ in all His Divine fulness, and to a greater experimental knowledge of Him who is the Living Word; we shall have

### **An All-Round Conception of the Truth**

in all its doctrinal, practical and dispensational application; we shall come to a personal knowledge of, and a deeper fellowship with Him to whom all the prophets give witness and who Himself said, "The Words that I speak unto you, they are Spirit, they are life."

### **"What Saith the Scripture?"**

In conclusion, then, we should beware lest the rule of our judgment be based upon anything but GOD'S OWN WORD. It is not—what saith the church? What saith the fathers? What saith the elders? What saith the leaders? What saith the preachers? What saith the teachers? What saith the writers? What saith the Expositors? though we give due regard to them all; but, WHAT SAITH THE SCRIPTURE?"

### "I STEEP IT"

TWO gardeners were talking together one day about the progress of their various plants and seeds. "I don't understand how it can be that your beds are so much further advanced than mine, for I remember the seed of mine was sown on the very same day as yours." The other gardener smiled and said in reply—"I do not know, unless it be because that I steep it before I sow."

As I overheard the remark, I thought to myself the same principle might apply to those who sow the seed of the Word. Some who go forth "bearing the precious seed" are constantly cheered by a speedy and a fruitful return of their labour. They see results quickly and abundantly from the seed sown. They are not only sowers but reapers; they have the joy of seeing sinners saved as the result of their preaching or circulating of the Gospel everywhere. The secret is "they steep it." They pray over what they scatter, and God gives the increase. Others sow the same seed, but it has little or no visible result; they do not "steep it." The truth is spoken, and the tract is given, but it is with an unexercised soul. It is not preceded and followed by earnest believing prayer. Their ministry may be quite orthodox, but it is very dry; the truth is there, but it lacks "moisture." Do not forget, dear fellow-worker, to "steep it."

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### WHO WORSHIPS?

SAINTS only give it, and it includes thankfulness, gratitude, homage, admiration, adoration and praise, and is partly the result of a recognition of one's own eternal indebtedness to God for grace, mercy and salvation possessed and enjoyed. The only worshipper is a born Priest.

It sometimes takes the form of laying one's self and all possessions on the altar for Him (Rom. 12:1). A tender conscience in respecting His authority and subjection to Him as Lord, a heart-desire to honor Him by commending Him to others in the choicest of terms; zeal for His glory and honor; delight in, and relish for His word which is "sweeter than honey and more precious than fine gold," etc. The more common form however that it takes is remembering Him in the breaking of bread and drinking of wine before the Lord on the first day of the week, according to the commandment and as the primitive Christians, Paul and the rest of them, did it.

Reader, do you worship in Spirit and in truth? We are not our own, but are bought with a price; therefore let us glorify Him with our bodies and spirits which are His.



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## THE TRUE BELIEVER

1. A believing man will be a holy man.

Nor can anything said by the author against the improper use of evidences be understood as in the very slightest degree giving countenance to the opposit of this; as if it were possible that the freeness of the Gospel could give liberty to sin, or Grace be the encourager of licentiousness.

2. A believing man will be a prayerful man.

To say "I believe" and make this supposed faith an excuse for unprayerfulness, is to deny the very end and object for which we believe, viz: that we may come into the presence of God and have unceasing fellowship with Him.

3. A believing man will be a zealous man.

Faith makes a man zealous. Faith shows itself by zeal. Not by zeal for a party or system, or an opinion; but by zeal for Christ, zeal for His church, zeal for the carrying on of His work on earth.

4. A believing man will be a consistent man.

He will seek to abound in all good works—to bring forth all fruits of the Spirit—to follow the footsteps of Jesus. Where there are inconsistencies,—evil tempers, covetousness, selfishness, levity, flippancy, carnality, worldliness, pride and such like, there is but too sufficient reason to conclude that the man has not yet believed. He says that he believes, but that is not believing. He speaks much about believing, but that is not believing. He vaunts loudly of his assurance and scorns every one that will not use his language: but that is not believing. He professes great zeal for the freeness and simplicity of the Gospel, but that is not believing. He that has really believed will be too much in earnest, too much engrossed with the object before him, to be always telling others of his faith and assurance and his zeal for a free Gospel.

5. A believing man will be a humble man.

He will think little and speak little about himself. True faith carries us above this pride and self-esteem and vainglory. If he be a minister of the Word, he will shrink from proclaiming himself and his own feelings and his own doings; and if God has given him success, he will be the last to speak of it. Or if he be not a minister of the Word he will still refrain from giving prominence to self in any way. His great object will be to hide self which is so hateful to God; and not only will he seek to forget himself, but make others forget self too. The man that is still proud, boastful, vainglorious, self-confident, has good reason to suppose that he has never yet believed.

6. A believing man will be always jealous of himself.

He will walk continually with a most watchful eye upon himself, upon the state of his heart, the state of his life—his growth in grace, his conformity to the image of Jesus. Know-

ing that self-jealousy is consistent with simple faith and entire peace with God he is not afraid to cherish it. He is far more jealous of himself than others,—far more given to sit in judgment on himself than on others, though holding fast the blessed truth of a saint's assurance. He is not afraid to search himself thoroughly: saying, like Paul, "Lest by any means I should run or had run in vain." Horatius Bonar.

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### SELF-SURRENDER

WHEN people speak of the surrender of the will, we know what they mean. But the surrender of my will is really the surrender of myself. You cannot separate a man from his will. When a sea captain puts the helm into a pilot's hand, the guiding of the ship is at once under the control of another. And so it is with the believer. If my will is put into the hand of the great Pilot, it is simply a case of self-surrender. My life is then under His guiding. The whole ship moves under the touch of the Man at the helm. The surrender of the will must not be viewed as an isolated act. It is included in the giving of my own self to the Lord. It is embraced in the "living sacrifice" spoken of by Paul when he says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

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AS long as there is a particle of selfishness remaining in us, it will mar our sweet enjoyment of Christ; and until we get a complete riddance of it, our joy will never be unmixed with grief. We must dig at the roots of our selfishness to find the worm which eats our happiness.

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## *Step by Step*

BE still, my soul, and let the Master guide thee!  
 He will not tell thee how He plans each day;  
 But step by step, just as each step is taken,  
 He'll lead thee right and guide thee all the way.

Just learn this lesson. Wait! as each step opens;  
 And trust Him as the moments come and go;  
 You then will see how surely all is working—  
 So much can then be done through you.

Ah, soul! this is the secret how to please Him,  
 To live for Him each moment of the day:  
 Your hand within the wounded hand of Jesus,  
 And thus be ready for His coming day.

**Huntsville, Ont.**—B. Widdifield is helping with the regular meetings. He is not free to leave home as Mrs. Widdifield is so poorly. Pray for our sister.

**Shallow Lake, Ont.**—H. Fletcher has had good meetings here and saw some fruit.

**St. Catharines, Ont.**—J. Gunn has the model of the Tabernacle up here. The Lord's people are enjoying the ministry.

**Waubashene, Ont.**—Graham Swales and D. Moffit are having meetings and God has cheered their hearts by one who has been long troubled and long prayed for getting saved.

**Kitchener, Ont.**—F. Watson spent a Lord's Day with us. It was a good day and the ministry was appreciated and enjoyed.

**Parkhill, Ont.**—G. P. Taylor had six weeks in the Gospel. The Lord's people enjoyed the Word and attendance was good but sinners are hard to reach. He is now at Sarnia.

**Lake Shore, Ont.**—L. McBain and Norman Crawford are expected here for meetings in March.

**Grand Bend, Ont.**—H. Dobson and J. Lipke expect to have meetings here as soon as roads are fit. They are impassable with snow at present.

**Straffordville, Ont.**—Gordon Johnston had some good meetings and much appreciated by the Christians.

**Welland, Ont.**—A. Klabunda had 2 weeks of good meetings, ministering the Word to the saints here, and preaching the gospel to the unsaved.

**Halifax, N. S.**—J. H. Blackwood is starting gospel meetings here and will value the prayers of the Lord's people for blessing in this city.

**Port Arthur, Ont.**—Sam Hamilton and C. Yost had four weeks Gospel meetings in the hall and four weeks at Kakabeka Falls, 22 miles from Port Arthur. Some unsaved came out to every meeting and God gave help to preach, but there were no visible results. The good seed was sown however.

### FALLEN ASLEEP

**Cleveland, Ohio.**—Mrs. Young departed this life January 21st. Aged 67. She was saved and in fellowship for a number of years. She went to the hospital for a minor operation and passed away very suddenly.

Mrs. Fred Schubel was called home the 27th of January in her 78th year. In Christ for over 50 years and in the assembly in Grindstone City, Michigan for many years. In spite of the weather which caused the funeral to be postponed a day, a good number gathered together and the gospel was once more told out.

**Toronto, Canada.**—Mrs. Carrie Smith fell asleep in Jesus January 9 after four months' illness in her 75th year. Saved 45 years ago and soon after gathered to His Name at Broadview Hall, later with the saints at Highfield Road Hall. A faithful, godly woman who honoured God.

**Toronto, Canada.**—Mrs. John McClelland of the Central Hall Assembly, passed into the presence of the one she loved January 26. Aged 83. Saved over 50 years ago when Alex Marshall preached in Severn Bridge. She went on with a steady course in the truth.

**Chicago, Ill.**—On Feb. 22nd, our beloved brother in Christ, John Sim, passed quietly into the presence of the Lord in his 71st year. For some years prior to his coming to Chicago in 1929, he lived in Missouli, Montana. While there, he was active in the spread of the Gospel and often invited the Lord's servants to bring a tent to the city. He maintained a testimony there, to the name of the Lord Jesus, breaking bread in his home with the saved members of his family. Since coming to Chicago, he has been identified with the assembly at 86th St., where he was respected for his godly walk.

**Providence, R. I.**—Mrs. James McFetters was called home to be with the Lord January 1st. Saved in Ireland over 50 years ago. In fellowship in Barrington Assembly for many years and latterly in Providence. A quiet and sincere Christian who will be missed.

**Straffordville, Can.**—Our esteemed brother Edward Thurston, passed into the presence of the Lord Feb. 11, in his 80th year. Saved 48 years ago, he bore a good testimony in the Assembly and in the neighborhood where he lived.

**Hamilton, Can.**—On January 25, Mrs. George Alexander Reid departed to be with Christ. Aged 27. Saved early in life and for the last 18 months gathered with Christians at MacNab Gospel Hall. A consistent Christian who bore a good testimony.

**Los Angeles, Calif.**—Mr. John Stewart departed to be with Christ February 9 at the age of 70 years. Born in Northern Ireland and born again there in 1899, he saw the truth of gathering to the Lord Jesus Christ through the ministry of William McCracken and James Clark, and ever after sought to adorn the doctrine in all things. Coming to Winnipeg, he was in fellowship in the West End Assembly for many years. He came to Los Angeles 23 years ago and ever manifested a zeal for the Lord in ministry to the saints and also in the Gospel. He was highly esteemed for his quiet, godly walk and true shepherd character both in this city and in Winnipeg. The large funeral was attended by many of the Lord's people in this area and also by many of his neighbors and workmates who expressed personal testimony of his godly walk and ways before them.

## CONFERENCES

**Frostburg, Md.**—The Assembly will hold their conference May 18, preceded by a prayer meeting Saturday evening, May 17 at 7:30 P. M. Correspondent, George Savage, 42 Wright St., Frostburg, Md.

**Rochester, N. Y.**—There will be all day meetings in the Frost Avenue Gospel Hall on Decoration Day, May 30. Correspondent, Frank Perrott, 766 Frost Ave., Rochester 11, N. Y.

**Winnipeg, Can.**—The conference will commence the evening of May 30 for ministry, continuing Saturday, May 31 and Lord's Day, June 1. There will be a prayer meeting May 29. All meetings in the West End Gospel Hall, 492 Victor St., corner Elice Ave. Correspondent, S. M. Vanstone, 251 Beverley St., Winnipeg, Man., Canada.

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## LIGHT AT EVENTIDE

"At evening time it shall be light" (Zech. 14:7). It may be the eventide of sorrow; it may be the dark valley of trial or humiliation. But, to them who trust under the shadow of Jehovah's wings, light shall arise in the darkness (Ps. 112:4). A joyful light is sown for the righteous; and in due time—at the needed time—it shall spring forth. Yea, even in the eventide of death, the tomb no fearful shade shall wear. Thou shalt tread the valley with a light and easy tread, saying, "O death, where is thy sting? O grave, where is thy victory?" Fear not, then, thou child of faith. Let no dark foreboding as to the future unfit thee for thy present duty. The light will not come till the darkness comes. Grace is not given, save when it is needed. We do not want light while it is yet day, and the sun is shining on our path. But when darkness falls—when sorrow and trial encompass us, and we see no path; 'tis then the promise is fulfilled—At evening time it shall be light. Thus it comes when you find a believer committing all to his God, and living a life of faith upon His Son, that you can say of the path of such an one—"There is no night there."

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *The Shadow of the Cross*

OPPRESSED with noonday's scorching heat,  
To yonder Cross I flee;  
Beneath its shelter take my seat:  
No shade like this for me!

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

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

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

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**MAY, 1947**

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## WORDS IN SEASON

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### EDITOR AND PUBLISHER

**Samuel C. Keller, 1906 West 43rd St., Los Angeles 37, Calif.**

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### UNITED STATES

**Detroit, Mich.**—George Gould and Robert Crawford have just finished five weeks of gospel meetings in West Chicago Blvd. Hall. Meetings were good in attendance and interest. God's presence was felt and four professed to be saved for which we give thanks to the Lord; but we are still exercised about so many children of Christians who are yet unsaved and pray that the Word preached will yet be used in their salvation.

T. R. McCullough and L. E. Linsted continue in Schoolcraft Road Hall with encouragement. One has professed.

**Brooklyn, N. Y.**—Louis Montalvo continues his work for the Master among the Spanish-speaking people in this vicinity. A few were baptized recently and two have professed to be saved in the New York meeting. Our brother would value prayer for his physical health as there is so much to be done among his own countrymen.

**Longbranch, N. J.**—F. Pizzuli has been at home for some weeks trying to give help to the nearby assemblies. He expects soon to return to Mechanicville, N. Y. to help the newly formed Assembly there. About 40 believers now gather together to Break Bread every first day of the week and who are very faithful to all the meetings and are growing in grace. Brethren Rosania and Capiello are laboring there at the present time.

**Iowa.**—H. Dobson and J. Lipke have closed their meetings at Stout; attendance and interest continued to the end. Sunday nights the hall was packed and during the week the hall was well filled. The Lord's people seemed stirred and three professed faith in Christ. These had been troubled for some time but finally got deliverance.

John Elliott and Clarence Ferwerda were to commence meetings in Sully during April.

**Seattle, Wash.**—S. Saword was here for a week and meetings were encouraging. Attendance exceptionally good. Messages from Colossians were of a most practical nature. One night was devoted to giving an interesting report of some of the Lord's doings in Venezuela.

**California.**—S. C. Keller had a week's meetings in San Diego for believers.

J. Dickson and A. Dewhurst had two weeks in the Jefferson St. Hall in Los Angeles.

### NEW ADDRESS

John Elliott has moved to 347 Minota Lane, Box 237, R. R. No. 8, Springfield, Mo.

### CANADA

**Province of Ontario.**—At South River, where the Dellandrea brothers had seven weeks special meetings, the power of God was seen in salvation. Since the nightly services closed, a couple more have confessed Christ as Saviour.

# 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 Dr. E. A. Martin*  
*Edited for 11 years by Charles R. Keller*

Vol. 39

MAY, 1947

No. 5

## GATHERED GEMS

I WILL not sigh or grieve o'er what is past;  
He has forgiven, and yet His love still lasts;  
He is my Friend, I'll trust for all the days;  
I wish Him just to order all my ways."

When you are right, you can afford to keep your temper. When you are wrong, you cannot afford to lose it.

Where there is no inner light there can be no outer radiance.

He who faces a day without God, looks upon a forlorn struggle.

Love never asks the price of its gifts.

All believers are called to be God's witnesses by a holy life; and this is to the confounding of infidelity, which has no such seal.

Adversity is a trial of virtue to the wise man, and an occasion of sin to the fool (Prov. 24:10).

If thou wilt not suffer, thou refusest to be crowned.

Reluctant obedience is veiled disobedience.

Sin is not forgotten until it is forgiven.

Misdirected letters usually go to the dead letter office. Misdirected prayers, addressed to men's ears instead of to God's heart, meet a like fate.

It isn't the number of irons in the fire—it's how many we take out and use.

The chains of habit are generally too small to be felt, till they are too strong to be broken.

An old writer has well said that "to work our own contentment, we should labor not so much to increase our substance, as to moderate our desires."

### THE WRONG DOCTOR

**W**HAT has gone wrong with you to-day, John?" said one of the workers to a farmer's son. "You are generally one of the liveliest in the harvest field. One would think you had lost the price of the colt at the market yesterday, you are so dull."

On the previous day when John was taking a colt to be sold at the market he had halted on the outskirts of a crowd of people, who were listening to a street preacher preaching righteousness, temperance and judgment to come, and who as he finished quoted Isaiah 59:2, "Your iniquities have separated between you and your God, and your sins have hid His face from you."

As a huntsman wounds fatally his quarry, so did this solemn word of God pierce the young man's conscience. Day by day, as he worked in the harvest field, his mind was seeking after God, if haply he might feel after Him, and find Him (see Acts 17:27). Sometimes he would try to shake off the impression made by the preacher, but this he found to be impossible, for ever and anon there came to his mind the accusing word:—"Your iniquities have separated between you and your God, and your sins have hid His face from you."

"Try and get John in to see the doctor, I am sore afraid he is going into a decline," said John's mother to his father some weeks later, as the farmer and his son were preparing for market. As the two passed up the High Street of the market town, they encountered the genial old doctor standing at his surgery door. "Take this lad of mine in, and overhaul him," said the farmer to the doctor. "He has been so dull all through the harvest that the women out our way say his shroud is breast high on him." "I don't want to see the doctor," protested the youth; "I cannot tell him what is wrong with me." "Come away lad," said the doctor, as he shouldered his unwilling patient into his consulting room. "It is my business to find out what is wrong with you. If sick folk would only come sooner to see me, it would be much easier to cure them."

The medical examination proceeded. Never perhaps was stethoscope placed over sounder lungs, or more regularly beating heart; and the other organs proved to be alike healthy. The doctor was a little puzzled. As no organic disease was apparent he was forced to conclude that the trouble must be mental.

"What do you think about all day?" he asked.

"My sins," said the lad, taken unawares.

"Your sins," exclaimed the doctor. "Well, I am the wrong doctor altogether for you. I can do nothing for anybody's sins, I only cure the body. I don't know how the scales may dip with my own sins when it comes to the Judgment Day, but I



certainly see no need for you to trouble yourself about yours. But since you are worrying yourself about religion, I will tell you the very person to go to. There is a patient of mine, a bed-ridden woman, who lives in the next parish, and she has got a better grip of theology than anyone I ever spoke to. Now, instead of going to the church next Sunday, you walk up the water-side and see Janet W—. She'll expound doctrine to you, I'll warrant."

The invalid referred to was well known in the neighborhood as a woman of faith and prayer. For years she had lain paralyzed, in a little cottage by the wayside; and though poor she was one that realized what it is to be rich in faith, an heir of God and a joint heir with Christ.

The next Sunday found John wending his way to her home. The fields were bare and cheerless, the river flowed with a sullen undertone, and the souging wind seemed to sign a requiem for the departed summer. To his depressed mind there came a verse, "The harvest is past, the summer is ended, and we are not saved," Jer. 8:20. With an effort he put this from him, saying, "The summer is not quite gone, the harvest is not all past, and I am going to be saved." He reached the cottage and knocked at the door, and at her request entered. He told his errand simply; and she said, "When the people cried to the Lord in their distress, He sent His word and healed them," Ps. 107:20. We will look at God's Word and you will get blessing through it."

"What about my sins?" he asked, and he repeated the Scripture that had troubled him for weeks: 'Your iniquities have separated between you and your God, and your sins have hid His face from you.'

"You have thought long enough on that verse," she said, "we will read the one before it now: 'Behold, the Lord's hand is not shortened that it cannot save; neither His ear heavy, that it cannot hear' (Isa. 59:1). Think on the love of God, who gave His only Son to die for you, and think on the work of Christ. Hear what God says to the believer: 'Who His own self bare our sins in His own body on the tree, that we being dead to sins should live unto righteousness: by whose stripes ye were healed' (1 Pet. 2:24). And again what He says to the sinner: 'Come now, and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool'" (Isa. 1:19). Thus did Janet talk to the young man.

There was a meeting that day between a seeking sinner and a seeking Saviour; the sick soul found the healing touch of the Great Physician—the right physician this time, the soul physician—and that lowly cottage became a Bethel over which even the angels could rejoice.

Reader, do you know your sins forgiven?

### EL-SHADDAI

**A**S STRANGERS in an alien land, as servants in a hostile country, as children of the King in a kingdom under the rule of a usurper, we require a Friend, a Master, a Father, sufficient in Himself to meet all our need. He must be one who will not leave us in our feebleness to contend with the mighty foes that are against us, but who will cover our heads in the day of battle, and give us peace and rest under all circumstances and in all perplexities. This is what faith ever proves. The life of Abraham is specially a picture of the life of faith, and the father of the faithful (or believing ones) is our example, that we should walk in the steps of his faith, and find in each step a God suited to our every necessity.

After Abraham had sojourned five and twenty years in the land wherein he was a stranger, and fourteen years after that dark night in which he received the covenant ratified by sacrificial blood God again appears to him, and says, "I am the Almighty God (El-Shaddai), walk before me and be thou perfect" (Gen. 17). This is the first use of the word "Shaddai," the name by which God was specially known to the older patriarchs.

This glorious revelation we would connect with Psalm 91:1, "He that dwelleth in the secret place of the Most High shall abide (lodge all night) under the shadow of the Almighty." Abraham was the servant of "the Most High God, possessor of heaven and earth," and, dwelling in His secret place, Sodom's goods had no attraction for him; and now he learns that he may lodge all the night of his pilgrimage, under the shadow of El-Shaddai (though the Canaanite is still dwelling in the land), having in his God one who is almighty to protect, and omnipotent to fulfil every promise, and to ratify every covenant engagement, however unlikely or apparently impossible.

Faith has one thing to do; that is, to walk before God, realizing the presence of Him who is alike Sun and Shield. It is for God to remove difficulties, to clear away hindrances, to defend, to succour, and to help; and it is for Faith calmly to walk on, even though a Red Sea lies before and an enemy's host behind. To walk before the Almighty is to abide in the path of obedience, and to leave all results with Him. It is thus we can truly count the cost, and taking God's promise to meet all the charges, we are able to accomplish great things. God is pledged to respond to obedient faith, but not to that disobedient presumption which, under the name of faith, disregards the plainest precepts of His word.

Only by walking in the presence of the Almighty does it become possible to fulfil the latter part of the verse, "and be thou perfect." There can be no perfectness in life or walk until

the omnipotence of God becomes a part of a heaven-taught creed, carried out in the practical detail of every-day life. The path of obedience is a path of trial that needs almighty help—a path of antagonism to Satan, the flesh, and the world, that needs the arm of God; it is a path of sorrow that needs the omnipotence of love to comfort and to uphold. Abraham found “God Almighty” sufficient to enable him to intercede for Sodom, and to rescue Lot out of it; sufficient to give Sarah an Isaac, and to strengthen his own heart to place that Isaac on the altar of mount Moriah; and so also will the children of faith prove God’s all-sufficiency now.

May God give to our souls a revelation of “El-Shaddai,” and then, and not till then, shall we understand that wondrous Name.

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### “CONTINUE IN PRAYER”

**T**HERE are no promises in the word of God more mighty than those connected with prayer, none so over-whelmingly full, and none perhaps that make us so painfully conscious of how little the promises are fulfilled in our experience.

Yet “God is true,” and in His Son all the promises are “Yea” and “Amen,” “to the glory of God by us.” His glory is linked with the answering of our prayers, if the conditions made by Him are fulfilled. But there are many conditions which we falsely assume to be made by God, whereas they are put into our hearts by Satan, that our hopes of an answer might be dimmed and darkened. Among these we enumerate a few, with the desire of helping labourers in the Master’s vineyard, lest they become discouraged by the enemy, and think their discouragement comes from God.

Unworthiness is one. Nothing but pride makes unworthiness a hindrance. The centurion made his unworthiness a claim for an immediate word from the Lord. He would not trouble Him to come; He could speak, and it would be done immediately. And so he got his prayer answered, and also that precious commendation: “When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.” Let us realize for a moment that Jesus is worthy, and all sense of self is lost in Him. He is worthy, and that is all we need.

Deadness and coldness is another. “Will such prayers be answered?” whispers the adversary to the feeble child of God in his dark hours. “Better give up, and wait till you are in a happier frame,” says the pride of false humility. To all such suggestions let our faith reply as on that happy day that sealed us Christ’s for ever, “Just as I am, without one plea, I come.” Unbelief in our hearts is ever prone to bring in false

pleas that hinder blessing a thousand times more than all our conscious coldness. For all this there is a remedy in the Sun of Righteousness. The sick need the physician, the weak need help, the cold need the sun; and the seeker shall find his every want supplied. God's word commands, "Pray without ceasing."


Lack of love is also adduced as a reason. Remember, He loves still. Thank Him for the little love that makes Christ what He is to the soul. God put it there. Thank Him; and His love thankfully received will well up, and will surely increase. He loves us unto the end. Though we forsake Him and flee, though we deny Him in the hour of temptation, His love is such that many waters cannot quench it. Pray on, therefore, and the flame will kindle, and the fire from heaven will soon show that the prayer is heard.

### "A GOOD MINISTER"

**I**T is something "new" that is the demand for the present age; and serving ones are often backward to minister, unless they are prepared with something new to bring before the saints. It is considered not worth while standing up unless the preacher has something very special to say—some new thought—some new line of truth which no one ever heard of before. But the honored servants of God, whose lives are recorded in the New Testament, were not fettered by any such ideas; and we shall do well if, in this matter, we be not wise above what is written. Peter says: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir up, by putting you in remembrance." Peter was not ashamed to put the Lord's people in remembrance of things which they already knew. It was the same with Paul. In writing to Timothy he said: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." Then, "if any man minister, let him do it as of the ability which God giveth," even although the saints may fail to be startled by something which they never heard before. Saints are very forgetful as a rule; and, in our little experience, we have more than once felt the great need there is for having our minds stirred up by way of remembrance. The brethren may say that it is an old address. Well, perhaps it is. But if it is an old address with new power, even gainsayers shall be convinced that Peter's exhortation has not been given in vain. We certainly do not believe in a round of addresses, over which the preacher travels again and again in weary rotation. But if, in looking to God for a word, we find that the message He would have us give is one that the saints have heard before, we must not hesitate to deliver it. We

would point out that it is not the same truth over and over that wearies people; but it is truth without the Spirit's power. Then let us be content to be "good ministers of Jesus Christ," by stirring up the remembrance of the saints in the things of God. In so doing we shall not be without things new and fresh from the Lord, as He may be pleased to bestow; for, in using what the Lord gives us, we find a new supply waiting for us—grace for grace, or rather, grace upon grace. "Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

### GOD AND THE WORD OF HIS GRACE

 SWEETLY do the words echo along the ages, spoken by the departing apostle to the Ephesian elders, as he bade them a last farewell—'And now, brethren, I commend you to God and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.' Full well the apostle knew what awaited the saints of God, for it had been shown him that grievous wolves from without, and men speaking perverse things from within, would seek to beguile and lead into paths of error the disciples of the Lord. But to him it was also given to unfold the sources of their security, and the secrets of their preservation. Yes, blessed be God, the remedy is here as surely as the ruin; it is just like God to present them both together; the story of man's failure and God's resources, of human sin and Divine grace. How gratefully and sweetly the words would have fallen on the troubled hearts of these godly men, who must have been sorely perplexed by the dark picture that had just been set before them, of the Church's declension from its early love and from the Lord. And how full of blessing and holy cheer they are still, to all who mourn the deeper departures from the faith of these closing days of the dispensation.

To whom, or to what did the apostle commend them? Not to an apostolic succession; not to men of light and leading; not to their own wisdom and sagacity, but to "God, and to the Word of His grace." God first: His Word next. Well did Paul know both, long had he proved them.

"To God." And this is "the God of all grace." Whose resources are unlimited. And blessed be His Name, He has put them all at our disposal. "God is able to make all grace abound toward you: that ye always having all sufficiency in all things may abound to every good work." Surely this is enough. All sufficiency, always, in all things! This covers the whole field of need, whether of the individual saint, the servant of Christ,

or the Church of God. All that we require in order to have the full supply of this grace, is a humble spirit of dependence, and a Christ-like faith to God. Such grace on His part implies dependence and trust on ours. The days may grow darker, the powers of evil wax bolder; the love of saints may become cold, the path of faith be forsaken for an easier or more popular road, but to all whose hearts are true to God, whose aim is to please Him, whose desire is to dwell in the light of His countenance, He will be "a present help." "For the Lord God is a Sun and Shield, the Lord will give grace and glory, no good thing will He withhold from them that walk uprightly." Grace to go on with here; glory awaiting us there.

"And the Word of His grace." There is nothing in the way of guidance, authority, or legislation that is not found there, alike for the individual and the Churches. It is just as applicable now as in the palmy days of the Church at the beginning, before man's traditions had been introduced. The Word is like its Author, perfect and unchangeable. Nothing needs to be added to it, simply because nothing is wanting: nothing to be taken from it, because there is nothing superfluous. Blessed, peerless Volume! May it be the daily delight of our hearts; manna to our souls; light to our path; a standard to try our ways; the one supreme authority by which we shall be guided, controlled, and ruled in each department of our lives; in the family, the business, the Church, the world."

John Ritchie.

### THE BIBLE

**T**HIS BOOK contains:—the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Here, Heaven is opened, and the gates of Hell disclosed. CHRIST IS ITS GRAND SUBJECT, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the Judgment, and be remembered for ever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

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## WHERE GOD'S HONOR DWELLS

### The Message of the Tabernacle

HANDLEY BIRD

**J**OHNS gospel is easily divided into three sections, chaps. 1-13; 14-17 and 18-21. In the first of these divisions we have the Lord's life before the people corresponding to the Court of the Tabernacle. Here the first object presented to us is the Lamb—sacrifice: and the last at the entrance to the entrance to the second section—"at the door of the Tabernacle"—is the Laver with its waters of cleansing.

There follow four chapters in which we see the Lord opening His heart to the circle of His own, apart from the multitude. This is the Holy Place which is seen by the eyes of God's anointed ones alone. In these are three new revelations of priestly privilege and blessing. The witness of the Holy Ghost illuminating the glories of Jesus; fellowship and "abiding" communion—of which the supper had spoken; and prayer, new prayer unknown before, into the blessedness of which they in a measure see in the Lord's own prayer of Chapter 17.

That Golden Altar, of Chapter 17 stands immediately before the hour of darkness wherein the beautiful Veil of covering is rent in twain, through which rending the blessed One enters into the Holiest of all by His own blood. He enters into another life, in which He appears in "another form" and yet is He the "same Jesus"; now past suffering, shame and sorrow for ever, and risen, seated and living for His own.

This dwelling-place for God was to be one whole, which He calls "My offering," although it was composed of many gifts and many parts. This "whole" is Christ, a Person, not a thing. Yet each detail is also Christ, as seed and tree, spring and river are one. It is, as we find, not merely truths about Christ but a personal living Lord, Jesus Himself, by which the heart is moved and the soul blessed.

In the whole Word there is perhaps no fuller unfolding of the Sweetness, Grace and Power of Christ than we find in these three hundred verses of Exodus. They point to Christ, God's ideal object lesson, and doubtless reveal His purpose until Christ. The Temple was suggested by David not God, and was only permitted by Him but was not His best. Hence we find twice as many verses are occupied in describing the Tabernacle as are given to the Temple. Hence also we find no reference to the Temple in the epistle to the Hebrews.

*The Temple's Place Is in a Coming Age*

The importance, in the thought of God, of this foreview

of our Lord is further pointed out by Bengel who observes that while one chapter of the Bible describes how the world was made, sixteen are given to the building of the Tabernacle. We notice also the same in the fact that many of the most important words used in the New Testament are Tabernacle language such as Veil, Mercy Seat, Propitiation, Laver of Regeneration, Priest and High Priest, Redemption, Intercession, Lamb of God, Washed, Cleansed, Purged, Reconciled, Sacrifice, Atonement, Shedding of Blood, Bearing sins, etc.

It was a costly building, we can see something of Israel's estimation of its value in the sacrifices they made for its erection. Self was set aside and personal ornaments given up to adorn God's dwelling. The gold given is estimated at \$750,000; the silver of the census at \$175,000. This was a large sum for such a people to give and yet they would have given more had they not been restrained—(yet when the Antitype came amongst them they valued Him at \$15.20). But no figure can show the worth of God's great gift to man. It is only to the believer that the "preciousness" of Jesus can be known. Though "the Father loveth the Son" He gave Him up for us! Well may we exclaim "Oh Lord, now I know that Thou lovest me seeing thou hast not withheld Thy Son, Thine only Son from me."

The general appearance of this place of worship was also beautiful. It was a vision of loveliness with its snow-white walls and their gleaming silver crests—reminding one of the walls of Jasper in the New Jerusalem—and its rich hues blazoned on Gate and Door; the five golden pillars—speaking of a hidden and richer glory within—the shining bronze of the Altar and of the Laver which was polished as a looking glass, and the rich covering of fur, with perhaps the crimson and white showing beneath! If Jerome's interpretation of Ezek. 16:10 is correct, "the badger's skin" was sky blue, corresponding to the outer covering of the ark and then the distant view would have been one of brilliant blue and white, spangled with yellow bronze and shining silver. "Exceeding magnificent" indeed. Surely there is a beauty which comes even before usefulness!

While we thus write we do not forget that the real beauty and glory of the Tabernacle was within, compared with which this outer view was plain and simple. It was but a "tent" the ordinary word used for the nomad's shifting dwelling. Very similar in arrangement to those around it and so quite small and unimposing in architecture.

Thus also was its Antitype, so ordinary was He that men saw no beauty in Him that they should desire Him, their eyes were blinded by self-will and sin and could see



only a "carpenter's son"—a "Nazarene." But to anointed eyes, to whom His inner glory has been revealed, what a heaven of beauty is there here! To all save a few believing, loving souls His moral grandeur and divine glory passed unnoticed, so unimposing was His life, with none of the pomp and show of outward circumstance and merely human goodness, which is all that the carnal mind can appreciate.

We have already seen something of one form of this loveliness in the perfect symmetry and "order" of the house, and in the exact measurements and careful attention to details, which tell us of a Life in which all was in perfect proportion and in "due season." There has been but One Man who never forgot a duty—never needed to retrace a step—never apologized for a mistake or regretted a wrong committed. One who was wise and yet extreme.

Those measured spaces of five cubits between each pillar of the court, the five equal strips in one curtain, the equal height of table and mercy seat, the relative proportion in the size of golden and brazen altars and other parts of the furnishing, all speak of the blessed One in whose life we never find worship sacrificed to work, the individual need to mere numbers. In Him the great purpose of His incarnation and sojourn was ever dominant and caused Him to set His face steadfastly to go up where He must suffer. His was a life in which God received His portion and man his due without clash of conflicting claims.

The Lord Jesus was never so transcendental that the little child, the festering leper or trembling outcaste could not touch Him and yet He never could be crowded or "pushed" one jot beyond His Father's will; He can never be urged or provoked to speak one word that is "not of God."

The crowd is often left for the desert communion and yet the much needed quiet and solitude is ungrudgingly surrendered to the claims of the multitude. This perfect balance of character is foreshadowed more than once in our type. The incense that more especially speaks of Christ in what He is to God was of various spices "tempered together" and "of like weight." We read of Christ feeding five thousand yet gathering the fragments, and after driving the temple defilers with a whip retiring in prudence. Faithfulness and love, grace and truth, energy and rest being often in evidence on the same occasions and yet in perfect harmony; while the human and divine is so blended that in no instance can we dissect an action and say what of it is God's and what man's.

Again, the incense shall be "beaten small" in which as with the fine flour we have a picture of the evenness of Christ. He was ever to be depended upon, the veriest de-

tails of that methodical and well-ordered life were controlled not by passing feeling, circumstance or place but by the governing principal "I must please Him," with a wise and faithful attention to what may seem trifling detail that betrays His greatness.

In the harmony of color found in the Tabernacle we see again something of the beauty of the Lord. The blue, purple, and scarlet with the pure white and gold of the priestly dress are said to be "for glory and beauty." These are the colors that make the Tabernacle glorious.

It was an abiding beauty, these colors were all fast; they were animal dyes not liable to fade, not merely printed upon the material but of its very substance, the warp or foundation probably being of linen and the woof of colors forming pattern and figure; the material is usually called by the name of the color it bore.

The pure white of the fine linen was the basis for all the added beauty and more, for it included all, as light is pure white, the perfect union of every color. In Christ we find "the triangular prism of humanity" separating and revealing the various shades of beauty as they are refracted through it. The language of white, understood by all men, is holiness or purity. It is written of the Lord that "in Him was no sin," He "knew no sin," "He did no sin." A wonderful word in Luke 1:35, "That holy thing," gives the true import of the white linen.

The blue, from a Hebrew root meaning perfection, speaks of His heavenly grace. The common Hindustani word for blue is "heaven." And the language of the sky is ever that "God is love," the cloud being only a temporary obscuring of its truth. Thus the fringe of blue appointed to be worn upon the garment was to remind Israel that, debtors to God's grace, they were to be like Him.

The scarlet, from the same word as "Ahdam" man, and mud, is essentially the earthly color, that of the flowers and the ground. It speaks to us of Him who was the last Adam and who shed His blood—the life principle of man—for man. From the same root comes "the worm" of Psalm 22:6 and Job 25:6 as applied to Him who made Himself of no reputation.

The Purple amongst the ancients betokened royalty. It is formed of blue and scarlet mixed and is an apt picture of Him, whose name is "Wonderful," seen in His twofold nature triumphing and weeping, both denouncing sin and communing with His Father. It will be noticed that the purple is ever mentioned between the blue and the scarlet, softening the contrast, as did the royal One, Who came to mediate between heaven and earth, God and man.

## CHRISTIAN CONFERENCES

**A**N aged and experienced Christian, who has for many years attended Conferences and gatherings of the Lord's people for ministry of the Word, in speaking of the "change" that has come over many such gatherings within recent years, made the following honest and true remarks, which we would commend to the earnest consideration of the Lord's people, especially to those who occupy the time in speaking at them.

### *"Our Old-time Conferences"*

said he, "were holy seasons of deep heart-searching before God, and people who felt that they stood in need of such dealing with God came long distances, and went home humbled, restored, revived, and refreshed, to live for God and eternity. There was a marked elevation in the tone of the worship in the assemblies, a greater hold on God in the prayer meetings, and more power in preaching, followed invariably by the conversion of sinners, after these conferences of early days. Preachers and people prayed long before they came, that God would take advantage of His people being gathered together to give them a real cleansing from all defilement, within and without, and set them agoing with a freshly set 'edge' on their consciences, with a fresh grasp of God, and with fresh views of the beauty of Christ. The ministry was usually simple, plain, honest, and to the point. There were no learned disquisitions, but plain fare, freshly received from God and passed on to His people. And I believe, as a rule, those who spoke had been much in secret with God for the message and the power to speak it. I fear there has been

### *A Sad Lapse.*

I see hundreds of people come together now with a flippancy which gives one the thought that there are few of them come to hear what the Lord has to say to them. They smile and chatter and look pleased when anything, "smart" is said, but plain searching ministry goes down badly. And I notice less and less of it is given. The issue is, that when the meeting is over, we part much as we came, the practical result being scarce perceptible in godly living, separate walking, or in a more heavenly tone in the assemblies of God's people."

When Conferences cease to be the occasions for God to speak to His people, they are worse than useless.

The Treasury.

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**O**NE thing is needful. Therefore entangle not thyself with things not committed unto thee. Doing this, thou shalt be little or seldom troubled.

## WITHOUT STRENGTH

**W**HAT gives spiritual weakness like allowed sin? It was so with Israel; it will ever be so with us. Yielding to unhallowed associations, strangers devour our strength. Strangers are intended when it is said, "Ephraim hath mixed himself among the people"; and again, "They were mingled among the heathen, and learned their works."

A striking image of this is the "cake not turned." They had so entered into association with the heathen, so intermingled and intermarried with them, which God had expressly forbidden, that, as with the cake, they had become kneaded into one. Many seem to forget that God has forbidden all such association now—association with the world, its friendships, and its ways. The result is they are like a cake not turned—two-sided Christians. Mingling with the world they are all worldliness, but mingling with Christians they are all religious. If ever you saw a cake not turned, baked only on the one side, of what use is it? Of what use is a worldly, backsliding Christian?

"Strangers have devoured his strength" tells of the powerlessness of one under sin. For a Christian to be drawn down to the world is like Samson drawn down to the lap of Delilah, or David drawn away by the sight of his eyes. It separates from communion with God. God is our strength, and separated from Him we are weak as other men. The world is one of our three great enemies. But grace takes us out of it—I mean in spirit. The world is a stranger-world, and we are pilgrims and strangers in it. Said the sweet singer: "O God, thou art my God: early will I seek Thee; my soul thirsteth for Thee: my flesh longeth for Thee in a dry and thirsty land, where no water is." That is what the world was to one who knew God—"a dry and thirsty land, where no water is." All else compared with God is a dry land. Oh, sweet is the longing and thirsting for that refreshing stream of which God is the Fountain! Then the world, its sins, and its pleasures, no more satisfy us. The order is, first, at our conversion, God takes us up out of this present evil age; and then, next, sends us into it, not to be of it, but to be lights in it, and to take others out of it. And observe, if we are strangers in the world, the world is a stranger to us; if not, it will soon devour our strength. Note, the friendship of the world is enmity to God, and to our peace and rest. It is like the ivy with the oak; the ivy may give much on your bed of sickness and pain, in your sorrow, as the busy, active worker in health and strength.

Your life, with its sorrows and crosses, may be speaking to others unknown to you. "The river would be voiceless but for the rocks that interrupt its progress, and the streamlet owes its music to the pebbles which oppose its

flow. So the current of life must needs be broken by sorrows and crosses, not only that we learn that this is not our resting place, but that we may be more frequent, more fervent, more faithful in our prayers, looking for and hasting the coming of the day of God."

Let us learn, then, in the valley of Elah that God often leads us downward, in order that we may be more fitted to climb upward.

"Help with Thy grace, through life's short day,  
Our upward and our downward way."

May we glorify God in this valley, for it is the only road to the hilltop.

"What, are the shadows around us still floating?  
Sunshine is glowing all brightly above;  
Heed not the height of the hills we are climbing,  
From them we gaze on the land that we love."

J. D. Smith.

### TALKATIVE CHRISTIANS

**A** TALKATIVE Christian is rarely, if ever, a heavenly minded Christian. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise" (Prov. 10:19). We read of astonishment at our Lord's silence, but never at His "much speaking." If we are walking in fellowship with Him, we will not make ourselves conspicuous by our many words; and those whose tongues seem to go unceasingly will very likely wonder why we have not more to say. But we would not desire to see a mere affection of heavenly-mindedness—the quiet reserve of hypocrisy. Neither would we look with suspicion on the counsel of some godly brother, although, like Paul, he should continue his speech until midnight. At the same time, we believe there is something for us in that scripture, "A fool's voice is known by multitude of words" (Eccles. 5:3). Like those young in an earthly family, so those young in the heavenly family are often prone to indulge in much speaking, unless, indeed, they are the more rapidly drinking in the Spirit of Christ: and I daresay you have observed how some young convert, with a great tendency to talk at the first, has soon lost it, because he was learning to prize the hour of communion with his God far above the multitude of words in which he was wont to indulge. How refreshing to turn from such giddy conversation, and find in some ripe old saint that thoughtful demeanour, more eloquent than words, whose very silence is a rebuke to the levity around. Of such it is written, "Whose faith follow, considering the end of their conversation, Jesus Christ"; and of Him, some one has said that "every word He spoke was spoken for God."

## GROWTH IN GRACE

**S**OME tell us there is no growth in grace—As if Christians could not be more wise, more humble, more patient, more zealous, than they are—As if Paul's commendation of the Thessalonians was a falsehood, when he told them that their faith grew exceedingly, and the charity of every one of them towards each other abounded—As if Peter enjoined an absurdity when he admonished Christians to grow in grace, and in the knowledge of their Lord and Saviour—As if God Himself mocked or trifled when He said, "The righteous shall hold on his way; and he that hath clean hands shall wax stronger and stronger!"

We are not to deny what God has done for our souls. Yea, we ought to be thankful, if we have only light enough to see our darkness, and feeling enough to be sensible of our hardness.

But though we must not despise the day of small things, we are not to be satisfied with it. A day of greater things is attainable; and if we do not aspire after it, we have reason to suspect even the reality of our profession. Spiritual principles may be weak, but if they are divine, they will evince it by a tendency to growth.

The sacred writers express this progression by every kind of growth. By human growth—We read of babes, little children, young men, and those of full age, who have their senses exercised, by reason of use, to discern both good and evil. By vegetable growth — Thus we read, first the blade, then the ear, and after that the full corn in the ear; they shall spring as among the grass, as willows by the water-courses; they shall grow as the lily, they shall grow as the vine. We have animal growth—They shall grow up as calves of the stall. No creatures perhaps increase so rapidly and observably as these, especially when, as here, they are well attended and fed, and for the very purpose of bettering.

We have seen those, who, in a little time, have surprised all around them, by their progress in the divine life. So clear and full have been their views of the things of God. So established have their hearts been with grace. So simply and entirely have they depended upon the Saviour. So decided have they been in their separation from the spirit of the world; and yet so concerned to be useful in it. So spiritual have they been in their conversation: and yet so free from all religious grimace and affection. So ready have they been to do good and communicate in the cause of the poor, and the cause of Christ. Such a living sacrifice have they presented in their bodies and spirits. So have they adorned the doctrine of God our Saviour in all things.

But, alas! as to many of us, we have reason to exclaim,

"My leanness, my leanness!" How little progress have we made in knowledge, experience, practice, and usefulness, though we have possessed every advantage. After all the discipline of his family, the instructions of his word, the ordinances of his house, how dull are our ears of hearing! how slow of heart are we to believe! how much do our souls cleave unto the dust! how affected are we with the things of time and sense! and how little actuated are we by the powers of a world to come! At present the comparison reproves us.

But let it also excite and encourage. It not only reminds us of our duty, but of our privilege. This growth is not only commanded but promised—it is therefore attainable. And we know the way to our resources. Jesus came, not only that we might have life, but have it more abundantly. "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

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**T**HE Lord desires that we should have clean feet and hands.

You remember what is said in Timothy about clean hands: "I will that men pray everywhere, lifting up holy hands." 1 Tim. 2:8, as if to say, "Lord, look at my hands; they are not engaged in anything that dishonours Thee." For the child of God that is not clean is not fit to lead the people of God into His presence. My ways should be washed with the water of the Word.

—T. D. W. M.

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### A CONTRAST

**I**T seems that out of the whole company of the priests devoted to destruction there was one, Abiathar by name, who escaped the vengeance of Saul and found his way to the rejected David. In connection with this same Abiathar, an interesting contrast comes clearly out in following up the sacred narrative. In an hour of danger, when it was all-important that David should know the mind of the Lord, we find him calling for Abiathar the priest and saying: "Bring hither the ephod." The needed message came back at once from the Lord, and the fugitive king escaped from the hand of his enemy. We thus see, that while Saul sought in vain for the counsel of Heaven, the persecuted David was receiving messages from Jehovah — and these through the very man whom Saul had marked out for death! Truly they that hate the righteous shall be desolate.

### FINISHING OUR COURSE

**A** MARKED feature of the First Epistle of Peter is the truth that the child of God is a stranger and pilgrim, and that suffering from the world is his portion here. In the writings of Paul another aspect of the truth is, that the believer has a race to run, and that everything which might hinder his progress should be willingly surrendered.

The falling asleep of servants of the Lord who are more or less known to us, some in advanced life and some in earlier years, is a voice to our hearts. The length of each one's course is known to the Lord alone. That of James and of Stephen was short but well run; and that of John and of Paul was long, but steadfastly pursued to the close. To help us in diligently pressing on, so that we may be ready for the close at any time and in any way that the Lord shall please, let us recall to mind some of the Scriptures respecting the heavenly race.

In writing to the Corinthians, who so well understood this figure, the apostle Paul uses it to stir their sluggish souls, setting before them the prize, and saying, "So run that ye may obtain." Unlike those who compete in earthly games, he seeks to help on his fellow-runners by his own experience:

He kept the course—"I therefore so run, not as uncertainly."

He did not allow his body to be a hindrance—"I buffet my body and bring it into bondage" (R. V.).

He ever held in view the prize, his Lord's approval—"lest by any means . . . I should be rejected" (or "disapproved").

In Gal. 2:2, he again alludes to his own case in the words, "lest by any means I should run or had run in vain;" and while he commends the Galatians for making a good beginning (doubtless under his own inspiriting example), he has to ask why they kept not on: "Ye did run well: who did hinder you that ye should not obey the truth?" They still were zealous, but they were no longer running on the prescribed course, which is obedience to the word of God. The apostle's exhortation to Timothy to "strive lawfully" was written to guard him and us against this danger. In an earthly race men have strictly to abide by all the rules or they lose the prize, and so in the spiritual race we have to heed "all Scripture." If we run hither and thither, pressing certain truths beyond their proportion, and neglecting others, perhaps more important, we shall fail to receive the crown.

In Philippians 3, the heavenly race is vividly brought before us, and we see the apostle stripped, as it were, of every encumbrance, and with outstretched neck pressing on toward the goal "for the prize of the high calling of God in Christ Jesus." This is the more interesting, because as to the body



he was tied with a chain, and to those laid on sick beds it affords great encouragement.

The Hebrews, like the Galatians, had greatly failed in the race, and to them heavenly things were unfolded with marvellous fulness to win them onward again. Putting himself with them in the race of faith, the apostle says, "Let us run;" and he exhorts them to lay aside every weight and the besetting sin of unbelief, and to keep the eye on the Lord Himself.

In Acts 20, the apostle told the Ephesian elders of his soul's desire—"that I might finish my course," and for this he counted not life dear. By the grace of God he was able years afterwards to write, on the very eve of departure, "I have finished the course; . . . henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

The very word "finish," reminds us of Him who could say, "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do;" and, "It is finished."

Our course may end, in one sense, and yet not be finished, as with the Corinthians mentioned in 1 Cor. 9:20. May we gird our loins afresh, and seek grace to finish our course; and may the language of our hearts be—

"Oh, draw me, Saviour, after Thee!  
So shall I run and never tire;  
With gracious words still comfort me,  
Be Thou my hope, my sole desire:  
Free me from every weight: nor fear  
Nor sin can come, if Thou art near."

### WHAT IS WANTED

**T**HE Holy Spirit is able to make the Word as successful now as in the days of the Apostles. He can bring in by hundreds and thousands, as easily as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall, or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelists would be more successful than the most learned of divines, or the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power may fill a chapel; but spiritual power enlarges the Church. Mental power may gather a congregation; spiritual power will save

souls. We want spiritual power. Oh! we know some before whom we shrink into nothing as to talent, but who have no Spirit with them; but we know others—simple-hearted, worthy men, who speak their country dialect, and who stand up to preach in their country-place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O Spirit of the living God! we need Thee. Thou art the life, the soul, the source of Thy people's success. Without Thee they can do nothing; with Thee they can do everything.

### IMPORTUNITY OF OPPORTUNITY

“WHY did you go to those strange people?” asked a friend of a returned Missionary. “Did they ask you to come?” “No, they did not ask me.” “Then why did you go?” The Missionary said: “When I was a young man in college, in going to my room one night I saw a bright light in a house I passed. The wind had blown the curtain too close to the gas jet, and it was in flames. But because the family had not invited me to warn them and not wishing to disturb their peace, I passed on to my room.” “You did no such thing,” said the other. “You wasted no time in crying to them that their house was on fire.” “Certainly,” said the Missionary, “and the people of the strange land did not invite me, but I knew their danger without Christ, and I knew the peace and joy that comes with knowing Him. I was bound, knowing these things, to tell them.”—Selected.

### *The Last Watch of the Night*

“A LITTLE while” of mingled joy and sorrow,  
 “A little while” to love and serve below,  
 To wait the dawning of that bright tomorrow,  
 When morn shall break upon the night of woe.

A little longer in this vale of weeping,  
 Of yearning for the sinless home above;  
 “A little while” of watching and of keeping  
 Our garments, by the power of Him we love.

“A little while” to tell the joyful story  
 Of Him, who made our guilt and curse His own;  
 “A little while” ere we behold the glory,  
 To gather jewels for His heavenly crown.

“A little while” and we shall dwell for ever  
 Within our bright, our everlasting home;  
 Where Jesus and His bride no foe shall sever,  
 Nor blight of sin, nor curse of death, shall come.

Meetings held by Mr. F. Watson in the Fairbank Hall, Toronto, were well attended by the Lord's people, but few unsaved came in. One girl professed. Brethren Widdifield and Cudmore have seen good interest at Huntsville, so have continued on with meetings. Mrs. Widdifield suffers a good deal and we do well to remember her in prayer. Paul Plubell and Gordon Reager are getting good attendance at Midland; The past winter has been bad for storms; deep snow and blocked highways making it impossible to carry on meetings in many places in Ontario, and now floods prevail, but things will soon improve and the need of making the best of the time increases. Mr. H. Fletcher had two weeks meetings at Chatsworth, using his chart "From Egypt to Canaan." He also had three weeks of gospel meetings at Shallow Lake (another village about 9 miles from Owen Sound in a different direction from Chatsworth) in a rented hall where two professed to be saved.

**British Columbia.**—S. Saward had meetings at Woodland Hall in Vancouver. A young couple were baptized there recently and a young lad professed to be saved.

Brethren D. R. Scott and McKinley were being encouraged at Abbotsford and continued on with meetings. Alex McGaughey was able to be out to the worship meeting and took part. For this we give thanks to God.

#### FALLEN ASLEEP

**Fresno, Calif.**—On March 14, Mr. Gattey passed into the presence of the Lord. Just quietly slipped away in his sleep. His son Arthur was talking with him about one-half hour before, and the Scripture which seemed to be on his mind was, "Because I live, ye shall live also." Born in England, and born again in Canada in his early twenties, and associated with the Lord's people gathered to His Name in Vancouver, B. C. and in California. A man who loved God's Word and bore a faithful testimony.

**Collingwood, Can.**—Mrs. Mary F. Johnston, (widow of the late Andrew Johnston), fell asleep in Jesus on March 30. Saved 62 years ago. She and her husband were led on step by step in the truth of God and along with others of a like mind, formed a Scriptural Assembly. They built a hall on their farm where many souls have been saved and where the Sunnidale Assembly still goes on in happy fellowship. From the first, the old homestead was open to the Lord's servants, and even after Mr. Johnston died 23 years ago, Mrs. Johnston continued this valuable service. She was the mother of Mrs. Wm. Williams of Venezuela so that her godly influence has reached even to the benighted Roman Catholics of South America. She was a true Mother in Israel; loved her Bible, and during her last, long illness, borne with Christian patience, no one left her bedside without her asking if they had "settled peace." A large company from the surrounding Assemblies and from Toronto came to pay their respects to this loved one and solemn words of warning to the unsaved as well as ministry of cheer to the Lord's people were given by Brethren Williams, Joyce and Mr. G. G. Johnston.

**Belfast, Ireland.**—On December 17, 1946, Thomas Madill at the age of 74, was called into the presence of the Lord. Saved 55 years ago in Drum Co. Monaghan, he was a godly and faithful servant of Christ. He loved the Lord and His Word and will be greatly missed by the saints in Belfast, especially in the Assembly at Lower Windsor Gospel Hall where he helped the Lord's people for many years until his home call.

**Vancouver, Can.**—Suddenly, on October 15, 1946, Wm. H. Moore was called home to be with the Lord which is very far better. He was at the Cedar Cottage Conference and passed away the following day. He was formerly of Roseisle, Manitoba, and then for many years in the Cedar Cottage Assembly in Vancouver.

#### CONFERENCES

**Pawtucket, R. I.**—Our Conference this year will be held (D. V.) May 25th, with a prayer meeting Saturday evening, May 24th, at 7:30 P. M.

**Philadelphia, Pa.**—The Olney Conference will be held (D. V.), in the Oak Lane Review Club Hall, 70th Avenue and 12th Street, Oak Lane, Philadelphia, Pa. Meetings as follows: May 30, 10:30 A. M., 2:30 and 7:30 P. M.; June 1, 10:30 A. M., 2:30 and 7:30 P. M. Prayer meeting in the Olney Gospel Hall, 314 Chew St., Philadelphia, May 29 at 7:30 P. M. Visitors will be freely entertained. There will be no meetings on Saturday, May 31st.

**Tacoma, Wash.**—We purpose (D. V.), holding our annual Conference at Memorial time. Beginning with prayer meeting Friday evening at 7:45 P. M. Saturday, May 31 at 2:30 and 7:30 P. M. for ministry of the Word. June 1, meetings at 10:30 A. M., 2:30 and 7:30 P. M. Bring Believer's Hymn Books. Visiting saints will be taken care of. Meals will be served each day. Address communications to H. C. Montgomery, 321-5th Avenue N. W., Puyallup, Washington.

**Garnaville, Iowa.**—The annual Conference will be held this year (D. V.), on Saturday and Sunday, June 7 and 8, preceded by a prayer meeting Friday, June 6. We are looking to the Lord to send along His servants whose ministry will edify the saints and build up the Assemblies. Correspondent, Elmer H. Brandt, Garnaville, Iowa.

**Deseronto, Can.**—Lord willing, we purpose holding our annual Conference May 24 and 25 with three meetings each day in White Hall. Commencing with a prayer meeting in the Gospel Hall, St. George St., Friday, May 23 at 8 P. M. Visitors will be freely entertained. Preachers who walk in the old paths, Jer. 6:16, and teach the same will be very welcome. Trains and buses will be met upon request. Address communications to Wm. Root, R. R. 5, Napanee, Ontario, Canada.

**Sarnia, Can.**—The annual Conference will be held here, God willing, on June 6, 7 and 8 in the City Hall. Meetings at 10:30 A. M., 2:30 and 7 P. M. Prayer meeting in the Gospel Hall, corner Davis and College, Thursday, June 5 at 7:30 P. M. Correspondent, Guy Kember, R. R. 1, Sarnia, Ontario, Canada.

**Roseisle, Can.**—The annual Conference will be held, God willing, Saturday and Lord's Day, June 7 and 8. Visitors will be welcome. Address communications to C. E. Walsh, Roseisle, Manitoba, Canada.

**Portage La Prairie, Can.**—The Lord willing, our Conference will be held June 13th to 15th, with prayer meeting at 7:30 on Thursday evening. All meetings will be held in the Gospel Hall, corner 1st St. and Lorne Avenue West. The Lord's servants who are holding to the old paths will be welcomed. Correspondent, A. Vanstone, Box 346, Portage La Prairie, Manitoba, Canada.

## CONFERENCE REPORTS

**Manchester, Conn.**—We were privileged to have eleven servants of the Lord with us whose ministry was most searching and helpful; what a joy at the closing gospel testimony to see some souls weeping and we hope closed in with the Saviour. The Conference was a help and joy to many believers and the largest in attendance yet.

**Philadelphia, Pa.**—Overbrook Gospel Hall, 62nd and Jefferson Sts. We enjoyed two days of ministry at Easter. Speakers were B. Bradford, O. MacLeod, S. Mick, E. Richmond, G. Winemiller and J. Smith. Brethren MacLeod and Mick remained for a series of Gospel meetings.

**North Vancouver, B. C.**—Our Conference at Easter was large and on the whole very good. Seldom do we hear the Word of God more faithfully ministered than we did during those three days meetings. We realize the responsibility is now ours to carry it into effect and live it out in our lives. Seven of the Lord's servants who are devoting all their time to the work of the Lord were with us.

**Toronto, Can.**—The Conferences here were a time of real blessing. The attendance at both West and East side was large and the ministry varied and helpful. Over twenty of the Lord's servants taking part in ministry and preaching the gospel. Brother Fletcher had to return home during the meetings because of distress in his head, and is ordered rest and quiet for a time.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *The Riches of His Grace*

Redemption through His blood;  
My many sins forgiv'n;  
A child and heir of God;  
A home for me in Heav'n:  
There to behold my Saviour's face—  
All through the riches of His grace.

Now kept by power divine  
Upon the heav'nly way;  
A life of praise be mine  
Till dawns the longed for day,  
When through eternal hours I'll trace  
The wondrous riches of His grace.

J. T.

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**JUNE, 1947**

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## WORDS IN SEASON

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### EDITOR AND PUBLISHER

**Samuel C. Keller, 1906 West 43rd St., Los Angeles 37, Calif.**

**Entered as Second Class matter at the Post Office at St. Louis, Mo. Under Act of March 3, 1879**

### UNITED STATES

**Seattle, Wash.**—Bro. McKinley is here having his first series of meetings in this city. Both his visit and faithful ministry of the Word are being appreciated.

**California.**—J. Dickson and A. Dewhurst had some meetings in Fresno. S. Saword and H. Alves were at Jefferson St. in Los Angeles for some believers' meetings which were enjoyed by the Christians.

**Phoenix, Arizona.**—S. C. Keller had interesting meetings speaking on the prophecies in the Book of Daniel. One woman professed to be saved the last night of the meetings.

**Iowa.**—Louis Brandt has been labouring around Elgin, Claremont and West Union for a number of years. He has been helped by Wm. Warke and other brethren, and has seen the fruit of his labours by the forming of an Assembly of sixteen believers at West Union. Others who are baptized are waiting to take their place with them. They remembered the Lord in a home on March 2nd, and for the first time, and at the close of the meeting, a young man who sat behind told how he got saved on Saturday. Brother Brandt not only preached the gospel, but had six weeks meetings for the guidance of the young believers.

L. E. McBain and Norman Crawford are at Garnavillo. L. H. Brandt and Leonard DeBuhr are having meetings near Garnavillo. W. F. Hunter is having good attendance and interest at Hitesville. Oliver Smith and Paul Elliott continued at Manchester. About three professed.

**Wisconsin.**—C. J. Wittaker of Africa had four nights at LaCrosse. C. H. Willoughby had a week of good meetings there also and was at Blue River. Walter Eltjes and Chauncey Yost are at Black Earth. Sam Hamilton's activities for the present are confined to the LaCrosse area due to sickness in the home. However, he gets an occasional visit to Cassville, Beetown and Pine Hill for a Lord's Day. W. F. Hunter spent two weeks at Lake Geneva in ministry for believers. One man professed. He also had a week at Broadhead.

**Detroit, Mich.**—L. E. Linsted and T. R. McCullough closed their meetings in the Schoolcraft Rd. Hall. They had the joy of seeing the Lord working among His people; over 20 professed, mostly young men from 14 to 21 and two married couples. "God is faithful."

**New York.**—Mr. G. G. Johnston is having good meetings in Mechanicville speaking in English and Italian. Frank Pizzuli is also here at the same time. L. Rosanio and R. Capiello were here and were helped of the Lord to preach the Gospel. R. Capiello also visited Poughkeepsie.

**Ireland.**—Our brother Mr. Joseph Pearson is on a visit to Ireland. He was at the Belfast Conference where there were four thousand in attendance. Last word from him, he was on the way to Lurgan and will be sailing for home on June 6th.

# 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 Dr. E. A. Martin*

*Edited for 11 years by Charles R. Keller*

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## GATHERED GEMS

AND as I lift my eyes above  
To heaven's sweet light,  
I feel within my heart at length  
'Twill all come right.  
The darkest cloud a lining shows  
Of silver bright.

—Kate Hopkins.

“ “ “  
Grant us, Lord, that we may so partake of temporal  
felicity, that we may not lose eternal.

“ “ “  
It behoveth thee not only not to do wrong, but not  
to seem to do so.

“ “ “  
Soul-opportunities are more worth than a thousand  
worlds; mercy is in them, grace and glory are in them,  
heaven and eternity are in them.

“ “ “  
God makes afflictions to be but inlets to the soul's  
more sweet, and full enjoyment of His blessed self.

“ “ “  
So much the more God hath been displeased with the  
blackness of sin, the more will He be pleased with the  
blushing of the sinner.

“ “ “  
Oh Lord, I humbly crave that thou wilt let me be lit-  
tle in this world, that I may be great in another world;  
and low here, that I may be high forever hereafter.

“ “ “  
God had one Son without corruption but no Son with-  
out correction. A gracious soul may look through the  
darkest cloud, and see God smiling on him. We must look  
through the anger of His correction to the sweetness of  
His countenance; and as by the rainbow we see the beau-  
tiful image of the sun's light in the midst of a dark and  
waterish cloud.

“ “ “  
True repentance is a sorrowing for sin, this both  
comes from God, and drives a man to God.

“ “ “  
O my God, as long as I see thy wounds I will never  
live without wounds.—Bonaventura.

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## THE GAMBLER

**W**HAT shall it profit a man if he gain the whole world, and lose his own soul?" and yet how many a man is risking his soul for a much lower stake than "the whole world." For reputation, for wealth, for worldly glory; aye, and even less than these, for a life of pleasure and of sin, for an hour's enjoyment, for a bubble, for a shadow, a thing that is gone almost before it is grasped. For any of these will a man risk his soul: his eternal blessing, for eternal woe.

It is but a small bit of the world at most, that you or I can grasp. How limited is the amount which even the wisest, the wealthiest, the mightiest can call their own; while the greater mass of men live and die, come and go, in suffering, in poverty and in sin, unknown and unremembered. They live their little span (how little a one!) and are gone, having while here, gambled away their eternity for a life of worldliness, of pleasure or of sin, lost their own souls.

Man knows not the value of a soul or he would not risk it as he does. "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

God knows the value of a soul, and when He weighs in the balance the soul in one scale, and the whole world in the other, He declares the gain of the world to be nothing, compared with the loss of the soul.

And, knowing this, what has God done? Knowing that no man can save himself or keep alive his own soul, forfeited by sin, God has given His Son, the just One, for us, the unjust. Christ has died, has shed the blood which maketh atonement for the soul. The precious blood of Christ cleanseth us from all sin. He is the Substitute for the sinner, the Saviour of the lost. His word to such is, Come unto Me, and I will give you rest.

Reader, if you are still unsaved, still leaving your soul at stake, still like a desperate gambler, risking your all for eternity for a little more of the world, or of pleasure or of sin, we beseech you in Christ's name, be ye reconciled to God; for He hath made Him to be sin for us who knew no sin. Look to Jesus, who bore the sinner's judgment, the sinner's curse, who paid the sinner's debt, and give up at once and forever your desperate game. See in the precious blood of Christ a full satisfaction for sin, and trust it. Receive from God that gift of eternal life which is in and from His Son. Behold, I have set before you life and death, blessing and cursing; therefore choose life, that you may live.

H. C. J. B.



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## THE RAPTURE OF THE CHURCH

**T**HE Lord's coming for us, His heavenly people, may be at any moment. The Lord's appearing with us and with all His saints can not be for some time yet; certainly it cannot be until the expiration of Daniel's last week. This period of seven years has not even commenced, nor can it until His dealings with us His heavenly people have here terminated. The prophecies concerning the Jewish nation are suspended during the presence of the church on earth. There are many prophetic dates in Scripture; but they have nothing to do with our calling, which is unto a region where the measurement of time by sun and moon obtains not. After the Lord has taken up the Church to be with Himself, then the fulfillment of His words to Israel will be resumed just at that very point where it was discontinued by their murder of Messiah, or at least, by their rejection of the Holy Ghost sent down from heaven. And further: this brief period will be the last moment of His patience with this world, which will then speedily ripen in its iniquity after that we, the salt of the earth, are removed. Then will the great Roman emperor, called in Revelation the Beast, together with his false prophet, Antichrist, come to the front. These will terribly persecute all, and particularly that elect remnant of Israel, who will refuse to worship an image of that emperor, and are sustained in their refusal by the hope of the appearing of their Messiah. And so at last He will come down, not alone; but with Him.

This, His public interference is not our hope; it is Israel's. Wherever you read of this interference of His, you will invariably find that we are associated with Him in the glory of introducing His reign. How can that day come without the children of the day, who are the rays of the Sun, coming too? It is the confounding of the Church's heavenly call and hope, with Israel's earthly call and hope, that has been the cause of many mistakes about the Scripture dates. Nor is the infidel's sneer the worst that has happened in consequence. Alas! it has numbed the spiritual energies of many, so that they have ceased to watch for Himself. They have been engaged in noting the signs of the times earthwards, and studying the newspapers for indications of the approach of Antichrist, instead of, in their chambers, with anointed ears, listening attentively for the Lord's own signal.

If you refuse to see that Scripture widely distinguishes between the Lord's coming, and His appearing, you may then certainly affirm the Lord can not come yet! Such and such things remain first to be fulfilled. But rightly divide these two stages in the Lord's return, and all is plain. Watch!

### Look At This Truth from Divers Points of View

As to GOD. Whenever He begins His work of judgment, He will begin at the very top, and work downwards. His first work will be to give in full His own estimate of the value of Christ's blood, by lifting us who believe, up into the clouds, making us like His own Firstborn, and welcoming His children all, and joining the hands of the affianced Bridegroom and bride.

As to CHRIST. He has saved us! Now that His work as a Saviour is completed, His work as a Priest is begun. Therein He is engaged at this moment. Thus His work as High Priest will be found to commence at the point where His work as a Saviour is complete. Then His third work as a Bridegroom, which is to receive us to Himself, that we may be for ever with Him, will be the crown of His work as a Priest. Thus, as His second work is consequent upon the first; so His third work is the conclusion of His second. Hence His three titles—Saviour, High Priest, and Bridegroom, set forth the way of His grace to the Church. Now all this purpose of love would be still carried out, even if there were no earth in rebellion to deal with at all, until grace with us hath fully had its scope in placing its objects there!

Again, it is the HOLY GHOST, who now hinders the development of the last apostacy. For at present the Holy Ghost is here: but when He lifts up the church into the presence of her heavenly Isaac, then He will be here only by His influences, as was the case before Pentecost. For it is by the power of the Holy Ghost even now in us, that our bodies are to be raised.

Matters concerning the KINGDOM are different altogether! As to the Church's standing, all is completely fixed now as ever it can be. In Christ I see my acceptance. Each ray of His glory is another witness of my sin having been perfectly put away, and of my exaltation in Him, and the more you dwell in God's light, the more will you yourself behold the costliness of that blood in which you trust. But the kingdom, as respects your place in it and His rewards by it, are connected with your present service and faithfulness or unfaithfulness therein. These things Christ will speak to you about; but not until after He has received you in tender love. Your crown will express the measure of His approbation of your work. But still, as the members of a royal family may be—one the colonel of a regiment, another the captain of a ship, who yet when they all come together, are only one family—so is it with us, our common standing as children of God is our highest one.

Then with regard to the WORLD, Christ's advent is to take the kingdom, whilst the tribulation which precedes His

interposition in Person, in earth's affairs, ever in Scripture eyes the Jews; Jer. 30:7; Dan. 12; Matt. 24; Rev. 7. He will not interfere on earth for His heavenly people; His way is to lift them quite out of it.

The world's present civil and religious head, its god and its prince is Satan. Now he is in the heavenlies; at the rapture of the Church he will be cast down to the earth, and at Christ's appearing he will be put into the bottomless pit. Observe how the scenes in Revelation 19 vary in heaven ere they open at the appearing and afterwards. Before He is seen, in what is the Lord engaged? Is He disturbed at the nations raging and gathering for the battle of the great day of God Almighty? Not at all. There behind the clouds He is celebrating His marriage, then when He puts on the aspect of a warrior and is seen on a white horse, so those heavenly ones, called, and chosen and faithful do the same and appear, with Him as armies following Him on white horses too. When He appears, we shall appear with Him in glory. His pledge to us is perfectly distinct, that we shall not be even in the hour or time of the tribulation at all. Where will He hide us? In the secret of His own presence—not merely spiritually—that might keep us from the bitterness of the tribulation, but certainly would not keep us from being in the hour. That can only be fulfilled by taking us bodily away altogether.

When He comes, He comes with a shout! a signal for His own. Only the sheep hear His voice. Here then, is our morning star—our hope is His coming. How very significant is the contrast between the close of the Old Testament, which compares Christ's coming to the rising sun, which all must in course of time behold, and the close of the New Testament, which compares His return to the Morning Star, and which is only described by those who watch. This wondrous variation between the end of the two Testaments, should be of itself an adequate proof of the uniqueness of the Church's hope. So WATCH. —William Lincoln.

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### COMMUNION

“DO not shrink from the thought of living in full communion with God. Be decided to let God draw nearer and nearer, and put His holy finger on every detail of your daily life, on every detail of your daily work, on every detail of your daily habits, of your conversation, your reading, your writing. Very small things can hinder full communion with God. Let us be united in this—that our God shall be God during our brief term here. The believer should ever remember that Christ is his life, and that Christianity is nothing less than the living exhibition of Christ in his daily walk.”

### GOD'S SCHOOL OR MAN'S?

**G**OD has a school in which He personally trains His servants, some of His purposes being:

That they should learn experimentally to "have no confidence in the flesh," having judged and judging it in themselves, that they may be delivered from using carnal weapons and carnal wisdom in their service for God.

He wants them filled with the knowledge of His will, increasing in the knowledge of GOD, for apart from personal dealings with God how can the servant be sure of His support in his testimony, especially in times of crisis?

God therefore takes His servants aside into a desert place, and with infinite care, patience and grace instructs and disciplines them, that they may become "servicable to the Master, prepared unto every good work."

Training on these important lines may be clearly observed in the lives of Joseph, Moses, David, Elijah, Paul and others. In the wondrous stoop of Jehovah's Perfect Servant to the path of dependence, He furnished the Supreme example of the instructed ear, the surrendered will, fixed devoted purpose and untiring diligence.

Man attempts to train servants of Christ in theological colleges or in Bible Institutes. Many such seminaries, alas! are hotbeds of religious infidelity. But in others a considerable measure of Bible truth may be taught. Allowing, however, that the motive for establishing Bible Institutes is in some cases good,

#### **This Is Not God's Way**

of training His servants; which as we have seen, God undertakes Himself.

Human institutions demand human order and rules to maintain them, in the absence of Scriptural authority and instructions. This inevitably leads to GOD'S WORD BEING SET ASIDE more or less, even in institutions where the authority and inspiration of "all Scripture" is professedly upheld.

For example, truths such as believers' baptism and Scriptural assembly gathering are prominently taught in God's Word; but in many—if not all training institutes they would not be tolerated in the training course, either for fear of controversy, or perhaps of offending patrons! Should a student learn these truths for himself from the Scriptures, he would, in some places, find himself forbidden to obey them until his training course is finished, by the "Institute" regulations!

But beside hindering obedience to God's Word, such Institutes sometimes lead students into active disobedience to it; as when a young woman takes her "turn" in leading the

family prayers of the mixed company of students, contrary to 1 Timothy 2:8-12. Are such practices wholly consistent with faith in the Divine authority of "all Scripture"?

Where the Holy Spirit is ungrieved and unquenched, He teaches believers in the sphere of the assembly, (1 Cor. 14) through gifts given by the risen Lord (Eph. 4:11-13). This is the only "training school" recognized by Scripture, except learning from the Lord in secret.

Clad in Saul's armour, David wisely said, "I cannot go with these, for I have not proved them." 1 Sam. 17:39. Only what is learned in God's presence and proved in intercourse with Him, will bear the shock of battle and enable us to earn His approval. —F. H. B.

### WHAT IS TRUE LOVE?

"I FOUND more love—in a broader sphere." Yes, but what love? Was there room for love as to many things which are not the Lord's will. What love?—we would earnestly ask.

If "more love" is like the joy of the rocky-ground hearer, does it please the Lord? If there is room for love of more independence of belief, is that our Father's will? Love that does not trouble to reprove may be selfishness. It may bring "happiness," but—!

Love of music, love for a "little" more changeableness in clothing, and so forth, love for excursions and social arrangements:—those are pleasant diversions, but are they safe? The great question is—"Is there more love for Christ, and His reproach (Heb. 11:25, 26; 13:13)? Is there more love for His painful words?"

How frequently one may find some who plead for love who speak unkindly of those who are not so broad. The test is not love as an emotion, but love to Christ, and His Word still says, "If ye love Me, keep My commandments." The devil will not try us so much, if we make His appointments optional. As the strong man is in "peace" till the Stronger comes, there can never be much apparent happiness till the Truth is applied by the Holy Spirit. But, oh, to have this! Oh, for reviving of love to Christ, beloved friends. Oh, that our love may ever be "in the Truth!" (2 John 1). —P. W. H.

### HOMAGE

is what the devils gave Christ in recognizing His Divinity, personal and official glory (Mark 5:6). This is more than Unitarians and many other so-called Christians do. "He that honoreth not the Son honoreth not the Father who sent Him (John 5:23).

### THE LIFE OF FAITH

**T**HE Lord in wisdom and love keeps all our grace in His own hands and deals it out just as our circumstances demand. O, who that knows his own heart, and the heart of Christ, would not desire that all his supply should be in God and not in himself! Who, so to speak, would wish to be his own spiritual treasurer? Who that knows the blessedness of a life of faith, the sweetness of going to God in everything, and for everything, would wish to transfer his mercies from Christ's keeping to his own, or wish to hold in the present the supply of the future? Be satisfied, dear reader, to walk by faith, and not by sight. You have a full Christ to draw from, and a faithful God to look to. You have a "Covenant ordered in all things and sure," and the precious promise, "as thy day so shall thy strength be" to lean confidently upon, all the journey through. Be content, then, to be poor and dependent. Be willing to travel on empty-handed, seeing God's heart opened and Christ's hand outstretched to supply your "daily bread."

O, it is sweet to be a dependent creature upon God—to hang upon a loving Father—day by day, moment by moment to trace God in ten thousand ways, to mark His wisdom here, His condescension there; now His love and then His faithfulness, all combined and exerted for our good—truly it is the most holy and blessed life upon earth!

The Lord imparts extraordinary strength to meet extraordinary occasions. Why should we, then, shrink from any trial, or flee from any duty, or turn aside from any cross, since for that trial, and for that duty, and for that cross, Jesus has provided its required and appropriate grace? You are perhaps exclaiming "Trouble is near." Well, be it so. So also Divine grace is near—and strength is near—and counsel is near—and deliverance is near—and Jesus is near—and God is near—and a throne of grace is near; therefore why need you fear, though trouble is near? "God is our refuge and strength, a very present help in trouble."

There is a table in the wilderness. There is a supply in the desert. "I sat down under His shadow with great delight, and His fruit was sweet to my taste." Our Joseph lives, and in anticipation of the seven years of want, He has amply provided for His brethren. He will send them on their journey with full sacks, and with their money in their sack's mouth, that free grace might have all the glory.—O. Winslow.

**A**FFLICTIONS cannot sanctify us, except as they are used by Christ, as His mallet and His chisel. Our joys and our efforts cannot make us ready for heaven, apart from the hand of Jesus who fashioneth our hearts aright, and prepareth us to be partakers of the inheritance of the saints in light.

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## WHERE GOD'S HONOR DWELLS

### The Message of the Tabernacle

HANDLEY BIRD

**W**E are told that the varied hues comprising sunlight, are formed by the combustion of various substances, each giving a color to the perfect light in which all harmoniously mingle. What a picture of our Sun of Righteousness! Alas that so often the spiritual vision falls far below the physical in its powers which yet ought to be infinitely more sensitive. The Apostle speaks of "the senses being exercised to discern." Is this not one of our great needs? That second sight, the other pair of eyes which are "given us," called "the eyes of our understanding" need first to be opened and then enlightened, perhaps again and again, and with watchful care preserved, lest, by neglect they become dim like Eli's or through indulgence blind as Samson. No organ is more sensitive than the eye or so jealously guarded; and shall we protect less carefully this gift of the Holy Ghost. Meissonier, the famous French artist, whose pictures today fetch almost fabulous prices, had peculiarly delicate and beautiful hands, to which he paid unremitting attention. Each day they were carefully shampooed, the muscles exercised; and in riding or driving he wore thick gloves, so that the delicate touch and sensitive skill of his fingers should not suffer. He knew that for a masterly piece of work to be produced the worker should be in a fit condition. How much more should the Christian worker be jealously careful to be meet for the Master's use.

The attractiveness or approachableness of Christ is beautifully set forth by the use of these colors upon the Gate and Door. There, as if to tempt His people to enter, are the gorgeous colors, so dear to the eastern heart, which are like to "the glad tidings of great joy" a gospel to all men. Moreover these colors were "embroidered" or "curiously wrought," as the word is translated, into some pleasing pattern which made it attractive and precious. This "embroidered work" is only found upon the gate, the doors and the girdle, another word being used of the "cunning work" upon the linen of the Tabernacle itself.

Who has not wondered at the way in which all men found easy access to Christ? The woman of the street ventures to kiss His feet in public, the leper will approach Him though avoiding every other fellowman, even Judas will dare to betray Him with a false embrace, gentle women fol-

low and minister to Him as eastern ladies could do to no other man, and all men wonder at the gracious words that proceed out of those lips: "I am the way, no man cometh unto the Father but by Me" is not a limitation, but an invitation, for who will not come by such a road? Who can fear to enter by such a door? John 10:9.

Not only on the Gate and Door do we find this beauty, for the same adorning is seen on the Tabernacle itself. This was formed of ten equal pieces of linen sewn into two curtains which were joined together by golden hooks and loops of blue, the junction coming just over the veil which separated the holy from the most holy place. It had also the added wonder of Cherubim cunningly worked upon it, a heavenly and inimitable device found also on the Veil. These would speak to the ministering priest who saw their outstretched wings around and above him, of God's protecting care which left him at leisure from every fear to serve and worship. Thus also the Bride can say, "I sat down under His shadow with great delight." His presence makes her bliss, His face her glory:

'Tis heaven where Jesus is  
 And nowhere else beside,  
 'Tis heaven to dwell beneath the smile  
 Of Jesus glorified.

A bereaved missionary loves to tell how his little boy would every now and then run in from his play "just to see you, Father" finding his first joy simply in his father's presence and at the same time bringing a peculiar joy to the Father's heart.

The heart that has learned to reverently and lovingly trace and dwell upon again and again those sweet lineaments portrayed in the gospels and in a thousand Old Testament figures has found the secret of eternal bliss. There "the Lord is with us in Majesty."

The gentleness and tender sweetness of our Lord are clearly revealed in these wonderful pictures.

The "most holy altar" between the gate and the Tabernacle, first object of approach to God, is the altar of "sweet savour" sacrifices, as distinguished from the sin offerings of curse and shame. "An offering and a sacrifice to God for an odor of a sweet smell."

The altar itself seems to represent God in Christ. Jacob builds an altar and calls it "God the God of Israel." Moses likewise calls his altar "Jehovah my banner." And Ezekiel's



is named the "mountain of God" and the "lion of God." Our Lord tells us the altar is greater than the gift and sanctifies the sacrifice. The sacrifice probably, therefore, in some measure answers to Christ's humanity and the altar to His divinity.

The sweetness of these offerings was all Divine; honey was forbidden, as an emblem of mere natural amiability and niceness of disposition so easily turning sour under provocation. We have an illustration of this in Michael's love for God's anointed servant, real as far as it could go but becoming bitter persecution when her pride was touched, Saul's love for David was of the same order and proved of little worth.

Christ's was a sweetness "all through"; not a mere veneer of manners. This was shown in the flaying, dismembering, and the washing of the inwards of the offerings, that which satisfied even the Father's infinitely searching eyes, the whole burnt-offering being a delight and a joy to His heart.

Manward also Christ is altogether lovely. In the "meal-offering" we see Him fulfilling the second demand of the Law in loving His neighbor as Himself; even as in the whole burnt-offering He fulfilled the first part, loving God with all His heart. The fine flour, oil and frankincense is a further picture of holy gentleness and consideration for others. Grace and kindness, albeit seasoned with salt.

The peace-offering, third of the sweet savour sacrifices, was that in which God and man feasted together upon the perfection and excellencies of the sacrifices. The fat, the best even of this perfect sacrifice, being the food of the offering that God delighted in; the shoulder and breast, the strength and the affections, being the priests'. We have perhaps one reason for the fat being especially God's portion in that it is the only thing that can extract the sweet perfume of flowers; but in order to do this it must be fat without a flaw. In the perfumeries at Grasse this is most thoroughly insisted upon; after being examined the fat is cut and boiled and passed through sieves before being brought into contact with the flowers; then after it is sufficiently impregnated with the scent of the blossoms, strong spirit is mixed with it which extracts from the fat the sweetness it now contains. All God's peace-offerings will thus absorb the perfume day by day and then again yield up to the Spirit their treasures.

The frankincense we find again upon "the Bread of the presence," where it is apparently burnt with fire—bread

fresh, fine and pure but also sweet. The oft reproach of being "holy but sour," earned by the uneven, uncertain followers of the Lamb, found no occasion in Him. Why is it that with a blameless life and blessed experience of the fulness of the Spirit's power the child of God is at times hard or ungracious, lacking in tender thoughtfulness and kindly courtesy, perhaps quite unconsciously to themselves? Such may be wholesome bread but are not pleasant.

Yet again all the ingredients of which "the pure incense" was composed were "sweet spices," whose fragrance, brought out by the fire from off the altar of sacrifice, filled the holy place—a fragrance which has these nineteen hundred years compelled the homage even of His enemies. All are obliged to admire the heavenly grace of Jesus, though none may imitate it. The "imitation of Jesus" is but the sad and useless effort of the flesh to bring to pass what is alone the fruit of the Spirit and altogether divine. "That soul shall be cut off," is the solemn warning to such earnest but mistaken religionists. A sham grace, "put on" before man, is worse than the shaven face and crown, the solemn garb, the pious intonation, the dim religious light and sacred music with which modern ritualism seeks to make up for the lack of the presence and power of the Spirit, as did the ancient Paganism from which it so largely borrows. Austerity is a poor substitute for holiness or a shaven head for the halo of Godlikeness.

How freely the sensitive and kindly heart of the Lord poured forth its abundance of goodness, a strange sight in the repellant atmosphere of sordid and selfish Judaism. In every word and way He could not but be sweet. No wrong, no bitter opposition could sour Him or provoke retort. In the hour of Gethsemane's agony His greeting of the cruel betrayer of His confidence and love is "Friend," and thus it had ever been from the first record of His boyhood days. "Grace is poured into His lips." This is not of earth, though He was a plant out of this dry soil. "In His childhood everybody loves Him, He is shown growing up in favor with God and man, a child so lovely and beautiful that heaven and earth appear to smile upon Him together. So when it is added that the child grew and waxed strong in spirit filled with wisdom, and more than all, that the grace or beautifying power of God was upon Him, we look as on the unfolding of a sacred flower and seem to scent a fragrance wafted on us from other worlds . . . and when He hangs a bruised flower drooping on His cross and the sun above is dark and the earth beneath shudders with pain, what have we in this funeral grief of the worlds but a fit honor paid to the sad majesty of His divine innocence."

## THREE MANIFESTATIONS

### Past

**I**N this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (1 John 4:9). In John 2:23 we read that "Many believed in His name, when they saw the miracles which He did." They were quite convinced that He was the Messiah, but of the many, we read of only one who came to Jesus and found out that it was not so much teaching that he needed, but a new birth. How many today, who give assent to all the truths of Scripture, and have been taught these things from their youth, have never definitely received Him as their Saviour, because they never truly acknowledged their need as lost sinners. Sad to say, not a few of these deceived ones have found their way into Assembly fellowship.

### Present

John 14:21, "He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him." How we have found this to be true in the past, as a measure we learned to keep His Word and to obey His commandments to the joy of His manifestations; nothing mattered then, all the gloom and sadness disappeared, as His presence was felt and enjoyed.

His own found it so on the Resurrection Day. Think of the desolation of Mary's heart at the grave, and then the joy when He manifested Himself to her. Think of Peter's sad heart till he had that secret meeting with his risen Lord. Then, those two journeying wearily and sadly homeward to Emmaus, and then the burning hearts—the hearts so filled with joy that they could not keep it to themselves! He had manifested Himself to them.

What changed the mourning and the weeping of Mark 16:10 to the joy and wonder (Luke 24:41) and the praise and blessing (Luke 24:53) of the glad disciples? It was because He manifested Himself to them!

### Future

1 John 3:2, "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when He shall appear we shall be like Him; for we shall see Him as He is." It will not always be the wilderness for us and the time of rejection for our blessed Lord. Soon it shall be said, "Who is this that cometh up from the wilderness, leaning on her Beloved? Yes, He is then to be manifested in His own glory, and in His Father's, and of the holy angels (Luke 9:26). No doubt this is foreshadowed in 1

Thess. 4:16—"with a shout—the shout of a glorified Man—His own glory: with the trump of God—the glory of the Father (see Exodus 16 where the trumpet is connected with the glory of Sinai): and the voice of the archangel, amid the glorified angel host.

"Some day, some day, I shall behold His face,  
 Shall see those pierced hands, that wounded side;  
 Shall understand the wonders of His grace,  
 Who on the cross for me was crucified.

Yes, I shall see, without a veil between,  
 The Blessed One, whom I have known so long;  
 That dear Companion, loved yet never seen,  
 Who turned my night of weeping into song."

—H. J. B.

### WITTY SPEAKERS

**T**HERE is a class of preachers—we hope it is a small one—who come within the descriptive line of Cowper, of those who court a grin where they should woo a soul; aiming to say amusing and funny things to move the visibles of their hearers, seemingly forgetful that their vocation is something far more serious than this. A careful study of the epistles of Paul, would fail to discover directions on the value of securing attention, by keeping an audience in jolly good humour. Paul, himself was a model preacher in matter and manner. We hear of his earnest exhortation and persuasion, of his consuming self-sacrifice and zeal, of his tears while beseeching sinners; but never of his efforts to make his hearers laugh.

He had too awful a sense of his responsibility of delivering his message, which was to prove a savour of life or death to others, and of his anxiety to be free from the blood of all men. But where do we learn of his attempts to amuse? He habitually remembered the ministry of his Master, who wept over the incorrigible and was even angry at their obstinate unbelief, without once descending to witicism. The discovery was left to modern times to visit a hospital in a merry mood, that the diseased and dying might be diverted from their real condition. If there is a time to laugh, it is certainly not in the sanctuary, or when sacred and momentous truths are to be enforced on the attention of dying sinners. Make merry over the prodigal returned if you will; it is out of place while he is spending his substance in riotous living.

A preacher should be gravely in earnest while he handles the solemn matters with which he deals, and tremble at the thought of putting sinners into good humour with him or themselves by the overflowing of an eccentric wit.

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**KNOWLEDGE PUFFETH UP****1 Corinthians 8:1**

**N**EVER has there been greater need than at the present time to remember these searching words of the Holy Ghost: "Knowledge puffeth up, but charity edifieth," or rather, "love buildeth up." During the last few years many have engaged with a new relish in the reading of the Bible, and now the danger is that the mind will become enlisted in the study of the word, while the heart remains unaffected. It is easy to slip into a merely intellectual exercise even in the pursuit of divine truth, and when this is the fact, it is impossible to think of a condition more disastrous to the cause of Christ or to the souls of men.

The Lord Jesus promised to send to the disciples the Holy Ghost, the Spirit of truth, not to train and discipline their mental powers, but to guide them into all truth as the great end. The meaning of this will be plain enough when we listen to the voice of the Son of God saying, "I am THE truth," and then hear Him declaring, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of ME," "He shall glorify ME."

Unless, therefore, increased acquaintance with the truth leads to increased acquaintance with Christ, a closer walk with Christ, a brighter likeness to Christ, greater love for Christ, the soul will be left barren and dwarfed. But there is something worse even than this, for knowledge apart from love "puffeth up." Alas, how sad and how frequent are the illustrations of the Apostle's statement which are found among those who claim "to know the truth!" How uncharitable and unlovely they often are, how full of jealousy and rivalry of other teachers, how impatient of opposition, how supercilious as critics, and how inefficient in the Master's service!

It is strange that any who "know the truth" do not continually remember there is in themselves an evil heart of unbelief, a nature born of the flesh, and that remains the flesh, amid all their boasted knowledge of the Scriptures. It is strange they do not reflect that just because they know the truth, Satan will put forth special efforts to entice them into some sin or folly or indiscretion or unbrotherly act, in order to bring dishonor upon the truth, and reproach, upon the name of Jesus. It is strange they do not deeply and keenly feel the unspeakable importance and necessity, not only of studying the Bible, but of walking very softly and carefully and humbly before the Lord, carrying with them the solemn warning, "Knowledge puffeth up, but love buildeth up. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know."

In this same Epistle, addressed to saints who were in danger of being charmed "with enticing words of man's wisdom, the Apostle testifies, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing." Hence no step that is taken by the intellect alone in search of truth is of the slightest value in the sight of God. He does not say, son, give Me thy head, but, "My son, give Me thine heart," and while we read of the wise-hearted seven times in the Bible, we do not read of the wise-headed once. He does not want our mental exercise, but our awakened affections, and it is precisely as the affections are quickened into more fervent devotedness to the person of our Lord, that there is any real progress in the knowledge of His word.

It would be well, therefore, if such expressions as "advanced truth," and "advanced students of the Bible," that are coming into use, were banished entirely from the discourse of saints; for it is humbling to think how little the most advanced know of that wonderful book, which is infinite like God Himself. He who has most diligently and prayerfully searched its sacred pages will confess, like Sir Isaac Newton, that he has been picking up a few pebbles on the beach, while a boundless sea rolls undiscovered before him, and he will take shame to himself that he has studied to so little profit. If he has studied with the head only, he will be puffed up, but he cannot be built up; and nothing can be more deplorable than the state of a Christian or of a Christian congregation, lulled into spiritual slumber by a consciousness or conceit of superior knowledge. Truth unattended by love is as powerless for good as the weakest error.

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**L**ET your light shine—a light that burns well at home shines anywhere.

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#### MINISTRY

Many ministries have been given to Christ personally on earth. "Women ministered to Him of their substance" (Luke 8:1). Their ministry is even now frequently very opportune, and on many an occasion more appreciated than any preaching. We read also of ministering to the saints. See Rom. 15:25; Phil. 2:25. Angels are "ministering spirits" (Heb. 1:14). Rulers are also called "ministers" (Rom. 13:6). The idea of ministry is impartation—the greater in possessions serving the less, and the idea of service is doing good by becoming smaller than the person served.

## THE CALL TO SPECIAL SERVICE

**A** GOOD soldier, we are told, "entangleth not himself with the affairs of this life," and he goeth not a warfare "at his own charges." These two points are closely connected, and have well to be studied by those who are called to any special service for the Lord.

In one sense all children of God are soldiers, and all have a conflict to wage with the powers of darkness; but it is also true that some are singled out for special service and have to give themselves to the ministry of the gospel, just as the twelve apostles were called to leave their fishing, or other occupations, and to follow their Lord. The apostles were to become especially fishers of men, though all the disciples were also to be fishers, like the woman of Samaria, or the man out of whom the legion of devils was cast.

But if we press the general call in this matter, we may weaken the special call that places on the few the direct responsibility of a definite service in the church or in the world. The result of this generalizing will be to enfeeble the spirit of service among the saints of God.

An especial service needs an especial call, and that call must be certain and clear to the soul concerned. Thus all God's servants mentioned in Scripture were called, sent, and sustained in their service, and, in some cases recalled when they had turned aside from it. Jonah was in grace restored to his work, when he fled from it, and the apostles were recalled by the Lord when they had again gone afishing, instead of waiting for Him in Galilee, as they were bidden.

In the case of any return to a previous course, however, it does not become us to judge one another. Many have found that they have mistaken a well-meant purpose for a divine call, and, discerning their mistake, have gone back to their earthly occupations. It would have been better if they had waited patiently for the clear guidance of the Lord at first, but if on discovering their mistake they acknowledged it, we can only honor them, and ask the Lord to doubly bless them in the old path.

There are others whose love has waxed cold, whose zeal has flagged, and who, against their conscience, have allowed themselves to be entangled with this life's things. To such the apostle's word to Timothy would apply, "Remember Jesus Christ raised from the dead." If difficulties have come in and appeared overwhelming, remember the very gospel that you have preached and Him who was raised from the grave to the glory.

When occasion required, Paul worked with his hands to supply his own need or that of others, but we are sure that in his case there was no entanglement.

As an encouragement, the apostle reminds Timothy of his own case — "Wherein I suffer trouble as an evil doer, even unto bonds . . . I endure all things for the elect's sake." And he adds, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

It is essential to remember that no one serves at his own charges in any warfare to which he is called by God. Without this assurance there can be no quietness or endurance. The battle is the Lord's; the charges are His; all difficulties are under His control; and all means are at His disposal for the accomplishment of His purposes.

On this point definiteness is wanted. General assurances will not satisfy. The divine call raises the soul above doubts, and in the darkest hour brings the conviction to the heart that God will meet all the exigencies of His own work. In this Moses, Jeremiah, Paul, and other servants of God began, carried on, and ended their work for God, with God, and to God.

Our place is to abide with God in the calling in which He has called us, until, like Elisha, the mantle cast on us prepares us to leave all and to follow wherever the Lord may lead. All responsibilities, charges, cares can then be cast on God, and, after fulfilling this life's service, we can leave God's work in God's hands, passing away, like Paul, without anxiety as to the future, to await our reward and our crown.

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### CONTENTMENT

**L**ET us walk about this garden of content and look closely at the flowers that bloom there. One of them is self-forgetfulness. When we brood over what we have suffered and what we have lost; or what others have which has been denied us, discontent possesses us. There is one sure cure for this unhappiness. An old man was telling his experience: "I had an attack of the blues once," he said, "but it was not long before I was cured. I was a young man and was working on the Erie Canal. It was late in the fall. Winter was coming on and I had no shoes. I had to send home every cent I made except what my food cost. I did not know how I was to manage to get those shoes before cold weather set in. But one day I met a man who hadn't any feet. That cured me, and when I am tempted to be discontented I think of that day."

Let me give you a never failing panacea for discontent. When you feel it laying its devastating hand on your mind and heart, go out into the highways and byways of the city, where are the poor and the halt and the maimed and the blind. Try to carry a little cheer into the sodden gloom of their lives. You will bring to them a blessing, and the clouds will scatter and the sun will shine again in your own heart.



### BLESSEDNESS OF THE TRUE CHRISTIAN

**H**APPY and blessed is the true Christian! He can look upward, and exclaim, "I shall not want, for the Lord Jehovah is my Shepherd! He who sits on the right hand of the Majesty on high, invites me to repose with confidence in His care; and promises to provide whatsoever may be necessary for my body and my soul, for my support in time, and my happiness in eternity!"

Happy and blessed is the true Christian! He can look onward for ever, and exclaim, "I SHALL NOT WANT!" He soars in thought above the horizon of men. With eagle eye he looks down the vista of time, to gaze upon the glories which surround the threshold of eternity. He beholds by faith the advent of his Lord—the splendour of the attendant seraphs—the resurrection of the sleeping, and the transfiguration of the living saints—their spiritual, glorified, and immortal bodies—the city of the living God—the heavenly Jerusalem—the innumerable company of angels—and the effulgent presence of Him at whose right hand is fulness of joy and pleasures for evermore. He contemplates with delight the removal of all sin—the subjugation of every enemy—the delivering up of the kingdom to the Father—and God all in all! Thus, onward and onward, can the Christian gaze, and exclaim with wonder, and gratitude, and adoration, "I SHALL NEVER WANT! The Lord Jesus shall be my Shepherd—the ransomed flock shall be my companions—heaven shall be my fold—and God Himself shall be my portion, for ever and for evermore!" —Stevenson.

### THE JUDGMENT SEAT OF CHRIST

**A** REALITY for each child of God. Every work will be brought into judgment. This is of the most momentous importance. And when the Lord Jesus judges, there will be righteousness. The judgment seat of Christ is quite as exact as the Great White Throne. If there is judgment at all, there must be consistency. Favoritism before a judgment seat would be dishonest. The Lord will not call disobedience obedience, nor overlook an emptiness. There must be a holy strictness, and if works are burnt up, there must be a real loss (1 Cor. 3:15), and if there has been sowing unto the flesh, there must be a reaping of corruption (Gal. 6:8). An unfelt loss is not "suffering loss." Nevertheless the losses are of a different character from those of the ungodly. Are not believers often taught to be too careless about the Judgment Seat of Christ? Assured glory is not to make us regardless of the solemn alternatives. The weight of glory is precious, but to "reap corruption" can hardly mean "the joy of the Lord." And do we not value His joy enough to be concerned as to this? The believer who puts

aside the thought of the Judgment Seat of Christ is losing much of Divine teaching. The coming of the Lord is rich with glory, but let it be repeated, things that are bad will not be called good (2 Cor. 5:10). If this Scriptural instruction is applied by the Spirit of God, it will not produce melancholy, but it will tend to prevent the misuse of prayer, and lightness as to sin. The love of Christ attracts His people to rejoice in His joy (Matt. 25:21, 23). Let us live for Him with happy expectancy, and seek His reproving now, that we may have His approving then. —P. W. H.

**R**ETRIBUTION, atonement, grace, redemption, a great perdition, a great salvation, a great and Divine Saviour, all become credible when there is truly realized the heinousness of sin. They all rise as it rises in the moral estimate; they all fall as it falls. When it goes out, they become incredible.

### *The Unknown and the Known*

UNKNOWN the battles we must fight;  
 Unknown the foe's permitted might;  
 Unknown the burdens one must bear;  
 Unknown the sorrows one must share;  
 Unknown the task in coming day;  
 Unknown the service on the way;  
 Unknown God's when and where and how;  
 Unknown is all beyond life's now.

But known is true and faithful guide;  
 And known His promise to abide;  
 Oft tested, "Word" that never failed  
 In hour when, "weary," one has quailed  
 Remembered, grasp of steadying hand  
 When feeble knees refused to stand;  
 Recalled in many a given song,  
 When nights were dark and days were long.

Then why need one, with falt'ring gaze,  
 Shrink back in fear from unknown ways?  
 The Master ne'er has left His own  
 To walk unguarded and alone.  
 Whate'er the future has in store,  
 Experience cheers from days of yore.  
 Still one may hear, with heart of praise,  
 "Lo, I am with you all the days!"

—S. N. R.

## NEW ADDRESSES

Mr. C. Patrizio has moved to 908 Pasadena Ave., Hollywood, California.

The correspondent for the Long Branch, N. J. Assembly is now Mr. Joseph Cagliostro, 103 Myrtle Ave., Long Branch, New Jersey.

### CANADA

**Moncton, N. B.**—Our Conference at Easter was a time of blessing. Eight of the Lord's servants were present and ministered the Word to edification. Bren. Howard and Ramsay had been holding forth in the Gospel since March 9th, and continued five weeks after the conference with blessing from the Lord in the salvation of a number we believe.

**Cambridge, N. S.**—Isaac McMullen had several weeks meetings here, where about 12 professed to be saved. He is now in River Denys, where the Lord appears to be working. Both of these places are virgin soil.

**Grand Bend, Ont.**—T. Dobson and J. Lipke still plod on here. Some are interested but no break has come yet.

**Midland, Ont.**—Gordon Reager and Paul Plubell have been having good meetings with blessing among the young folks which has cheered the hearts of the saints.

**Earlton, Ont.**—We had a visit from Bro. Watson which was appreciated. Attendance was good in spite of very bad roads. He also visited Kirkland Lake and Rolette where the few meetings were a cheer to God's people. He also visited the homes of all the Lord's people in the Assembly at Englehart although it was not convenient to have meetings there.

**Toronto, Ont.**—Bro. Fletcher is some better and able to be about but has not been to a meeting yet. We had a baptism in Brock Ave. Hall when a number from Acton were baptized as well as several from Toronto. D. Leatham from Nova Scotia was in the city for a few days and had a meeting in each of several of the halls. The Word ministered was appreciated. L. E. Wilson visited the Pape Ave. Assembly and ministered the Word to profit.

Broadview Hall. We had a much appreciated visit from Thos. Robinson who spent a Lord's Day with us recently. Quite a few strangers came to the Gospel meeting.

**Parkhill, Ont.**—R. Bruce had some meetings here. He also visited Kitchener and other places in Western Ontario.

**Welland, Ont.**—Albert Joyce and J. P. Taylor spent a Lord's Day with us which was a cheer to the saints here.

**Creemore, Ont.**—David Miller was seeking to reach sinners here and also to help the Lord's people. He was in the village of Bradford for a time breaking up new ground. He covered the place with Gospel tracts and a home opened up for cottage meetings. He found four saved people in the family and how they enjoyed the Word of God.

### FALLEN ASLEEP

**Methuen, Mass.**—On March 14, John Dewhurst fell asleep in Jesus after a short illness. Aged 81. He was in fellowship for almost 54 years.

**Boston, Mass.**—Our sister, Mrs. Frank Mills, went suddenly home to glory on the morning of March 27. She had no sickness, pain or crying, but was gone in a moment. She had been associated with the Boston Assembly for about twenty years.

**Arlington, Wash.**—On March 17, Henry Breckveldt departed to be with Christ in his 74th year. Saved in Arnham, Holland at the age of 19 while in military service. Came to Arlington in 1920 and although 15 miles from the Gospel Hall, he seldom missed a meeting in 26 years. Many of his unsaved neighbors heard the gospel at the funeral service which was held in the Gospel Hall.

**Dakota, Minn.**—Chris Trocinske, age 70 years, entered into the presence of the Lord on March 30th. He was stricken with a stroke while at his place of business on March 28. Raised a Roman Catholic, until he was saved by grace 49 years ago through the ministry of Alexander Matthews. He was in fellowship with the LaCrosse, Wisconsin Assembly at the time of his home call where he was loved and respected by all and will be greatly missed.

**New Zealand.**—Sophia Ann Ferguson died at Awapuni Hospital February 27. Aged 81 years. She was the wife of Franklin Ferguson, the well known servant of the Lord and editor for many years of The Treasury. She was saved 65 years ago, came into fellowship with believers in Farley Hall, Dunedin, afterwards at Gore and Wanganui and for the last forty years in Palmerston North. Her husband writes, in various branches of the Master's work she was keenly interested, particularly so in all wherewith I was engaged. I owe it to her kindly and persistent persuasion that my books were published which have been circulated by thousands in many lands, and continue to be. Truly was she God's chosen help meet for me, strong in faith and fervent in spirit.

**Toronto, Can.**—James Gunn, father of the well known servant of the Lord, James Gunn, Jr., passed into the presence of the Lord April 27 in his 77th year. Had been in Christ 55 years. In the Assembly first in Scotland, then in Broadview and Swanwick Assemblies in Toronto. He was a real help to the saints in these and other Assemblies where his ministry was much appreciated. The saints will feel the loss of such a brother.

Mrs. Eileen Bell, daughter of Mr. and Mrs. John Winters of Pape Ave. Gospel Hall, departed to be with Christ March 19. Aged 25. Raised in the Sunday School, saved in her early years and received into the Assembly. Funeral in the Gospel Hall was large and impressive.

**Los Angeles, Calif.**—Mrs. Cecelia Roy departed to be with Christ April 24 in her 85th year. She was the widow of E. B. Roy whose service for the Lord in Central Hall, Detroit and on the Pacific Coast is well known. Saved when very young, in fellowship in Central Hall, Detroit. Has been in California 30 years and in Jefferson St. Assembly at the time of her death. She had a long and useful life and was loved by all who knew her.

**Cleveland, Ohio.**—Robert A. Nunn went to be with Christ March 20. The power of the gospel reached him, a thorough worlding. He was saved in 1923 and in Addison Rd. Assembly ever since. Usually there and always thankful to God for saving him.

#### CONFERENCES

**Stout, Iowa.**—A Conference will be held Lord willing June 14 and 15, preceded by a prayer meeting Friday evening, June 13. Correspondent, Oscar Meyer, Parkersburg, Iowa.

**Mervin - Louisville, Sask., Can.**—We purpose (D. V.) holding our annual midsummer Conference July 12, 13 and 14. Visitors will be welcome and will be freely entertained. Believers' Hymn books will be used. Please bring one. Correspondent, C. C. Cox, Drawer "C," Mervin, Sask., Canada.

**Taylor'side, Sask.**—We purpose (D. V.) holding our annual Conference July 5, 6 and 7, preceded by a prayer meeting July 4 at 8 P. M. Accommodation will be provided for those coming from a distance. Correspondent, Stanley Wright, Taylor'side, Sask., Canada.

**Glen Ewen, Sask.**—The annual conference will be held in the Gospel Hall, 8 miles south of Glen Ewen, Sask. on June 27, 28 and 29, preceded by a prayer meeting June 26 at 8 P. M. Visitors heartily welcomed and freely entertained. Correspondent, Roy Macfarlane, Glen Ewen, Sask., Canada.

**Victoria Road, Can.**—The annual conference will be held (D. V.), in the Long Point Gospel Hall, June 13, 14 and 15. Prayer meeting June 12 at 8 P. M. Accommodations provided for all. All meetings Daylight Saving Time. Trains will be met at Kirkfield, C. N. R., Friday at 12 o'clock. Anyone desiring to be met at any other time, kindly let us know. Correspondent, Frank Stone, R. R. 2, Kirkfield, Ontario.

**Pugwash Jct., N. S., Can.**—We purpose holding our Conference (D. V.), June 29 and 30 and July 1. Prayer meeting the evening of June 28. Correspondent, F. H. Elliott, Wallace, N. S., Canada.

**Earlton - Charlton, Ont., Can.**—The Earlton and Charlton Conference will be held June 27 and 28, all meetings at Charlton. June 29, Lord's Day, meetings at Charlton and Earlton. June 30 and July 1, all meetings, Earlton. Prayer meetings will be held on June 26 at 8 P. M. Standard Time. Correspondent, Hugh Ferguson, Earlton, Ont.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *Alone with God*

WHEN doubts and fears that trouble us  
So bitterly  
Sink like the child-tossed pebbles  
Within the sea;—

When our restlessness and sorrow  
Lose their sting,  
And self, so strong and wilful, is  
A passive thing;—

When we find the open Treasury  
All our own,  
And every promise bears our names  
Before the Throne;—

When the glory of the future  
Floods our lives,  
And with the peace of His great love  
No hindrance strives,—

Strong is that dwelling place. Our nest  
Is in the Rock:  
The open Heart wherein we hide  
No hand can lock.

The nest is but a feeble thing,  
The Rock is strong;  
And so, alone with Him, we find  
Our life a song. —A. S.

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**JULY, 1947**

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## WORDS IN SEASON

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### EDITOR AND PUBLISHER

**Samuel C. Keller, 1906 West 43rd St., Los Angeles 37, Calif.**

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### UNITED STATES

**Seattle, Wash.**—Brethren Williams and Saword were here for a night and were greeted by a good audience. Brother Saword's needed word on "Encouragement" was timely, and Brother Williams gave a lengthy and most interesting story of some of the Lord's doings in South America since his first going there over 35 years ago.

**National City, Calif.**—H. Alves and T. Colangelo have continued with nightly meetings in this place. Last week a number of strangers were attending, but no break in the ranks of the enemy. This is a new field for the gospel and is a suburb of San Diego, Calif. Mrs. Alves has continued to improve in health since coming to these parts and for this we give thanks to our Heavenly Father.

**Phoenix, Ariz.**—S. C. Keller spent a Lord's Day here and also visited San Antonio and Houston, Texas on his way to conferences in Iowa.

**Long Branch, N. J.**—Frank Carboni returned to the United States after some nine months visiting and preaching the gospel in Italy. He says the need is great! The day of opportunity is NOW! while the American soldiers are there; we are able to enjoy the liberty of the gospel and we pray that the U. S. A. may keep them there for a long time in order that this liberty might be continued. The many Gospel Halls I have visited and new open doors have convinced me that God is really visiting Italy with the gospel. Brother Rosania, a worthy servant of Christ is going over to help. The moment I came and told him and others of the blessings there, the Lord spoke to his heart. I was in his native town with the gospel and three of his family were saved. In another place nearby, I have learned since my return, twelve have believed the gospel. We do earnestly pray for Italy and ask you to pray for that poor benighted country—yet, so full of opportunity. Our brother wishes to thank the Lord's people for their prayerful interest and for the many gifts, packages and helps while he was there.

### NEW ADDRESSES

Correspondent for the Richmond Hill Assembly meeting at 117-09 Hillside Ave., Richmond Hill, N. Y. is now Mr. John Spencer, 122-03 180th Street, St. Albans, New York.

New address of Mr. A. McDonald is 930 Chestnut Ave., Long Beach 13, Calif.

New address of Mr. W. J. Chawner is Suite 8, Queens Court, New Westminster, B. C., Canada.

The Christians who formerly met in 7th Avenue Gospel Hall, now meet in the Gospel Hall, 6th Ave and 9th St., New Westminster, B. C., Canada.

Please note new address: Cesare Patrizio, 908 Pasadena Avenue, Hollywood, Philadelphia 11, Pa.

### CANADA

**Deseronto, Ont.**—Noah Gratton remained after the conference for a few nights and gave an interesting account of the Lord's work among the French Roman Catholics in Quebec.

# 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 Dr. E. A. Martin*

*Edited for 11 years by Charles R. Keller*

Vol. 39

JULY, 1947

No. 7

## GATHERED GEMS

CHRISTIAN pilgrim! watchful be,  
Many eyes are watching thee;  
Satan watches to enthral,  
Worldlings watch to see thee fall:  
Saviour, watch Thy servant too,  
Guard and guide me safely through.

« « «  
A gentle voice is of untold value. All can attain it.

« « «  
Feigned voices are the great causes of relaxed throats.

« « «  
He who seeks, by a feigned voice, to make men wonder, makes them smile.

« « «  
The voice depends on the heart.

« « «  
Idleness has no advocate but it has many friends.

« « «  
The only lessons really learned are the lessons that are lived.

« « «  
Forgetfulness is not exactly ingratitude, but it is the ground in which it grows.

« « «  
Holiness is not attained by a single act of faith; it is gotten by life-long walking with God.

« « «  
He that allows himself in small sins, will at length break out in great ones.

« « «  
When my heart is filled with Christ, I have no heart or eye for the trash of the world.

« « «  
One sin on the conscience unjudged is like a rolling snowball, constantly increasing in size.

« « «  
It is only as by faith we see our home above, that we are proper pilgrims here.

« « «  
It is rare to find one wholly free from the blemish of self-seeking.

« « «  
He has experienced a great deliverance who is delivered from self-seeking.

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**REPENTANCE**
**Luke 13:3**

**T**HE meaning of the Greek term is change of mind. (See Heb. 12:17, marg.). About what?

About ourselves. Perhaps we have not thought we were so bad as preachers tried to make us believe. We compared ourselves with those around us, and thought we were even better than they. But what is the Lord's thought about us? His opinion of us is that we are sinners. He says, "All have sinned"; so that in that respect there is no difference between us and the worst to be found. In His sight there are but two classes—saints and sinners. When the great division is made, it will be enough that we belong to the class sinners, without inquiring as to the sub-class. He says, "There is none righteous, no, not one." "The Scripture has concluded all under sin." Our thoughts must be changed and made to agree with His.

About our works. Perhaps we do not think ourselves quite what we ought to be, but hope to render ourselves acceptable by our works. Thinking we shall be saved as the result of our deeds implies that they are meritorious and praiseworthy. But what does God think of them? The Lord says, "A corrupt tree cannot bring forth good fruit." The character of the deeds must therefore be decided by that of the heart. Very decidedly are we told that "the heart is deceitful above all things, and desperately wicked," in every unrenewed man. Can the fruit of such a corrupt tree be other than corrupt? He has said before, "There is none righteous"; He says now, "There is none that doeth good." The works to which we trusted to recommend us are but so many causes of offence.

About our condition. Some who are quite ready to acknowledge that they are sinners are yet careless and unconcerned because they have an opinion as to the condition of such which is widely different from that of God. They think they will find it all right in the end; that God will not be so very strict. But God says that He will by no means close the guilty and the wicked shall be turned into hell, with all the people that forget God. He is angry with the wicked every day, and His wrath abideth upon them. Not only is condemnation sure at the judgment, but the sinner is condemned already. Whoever shall not be found written in the book of life shall be cast into the lake of fire. These words must be fulfilled, for the Scripture cannot be broken, but liveth and abideth for ever. This is God's thought as to our position and danger.

About sin. Have we no need to change our minds with respect to sin? Are we not disposed to think of it more lightly than God does? Until we think of it in some degree as He



does we cannot acknowledge the justice of His severe sentence against it. Every sin is a direct act of defiance, a declaration of our independence; none but fools would make a mock at it. If we think lightly of it, God does not, for the price of pardon for it was nothing less than the life of His own Son. Christ hath once suffered for sins; He was delivered for our offences. Is it reasonable, then, to suppose that we may break His laws with impunity? The death of Christ is our measure of God's hatred to sin. It is such as He cannot pardon without satisfaction. Unless we accept Christ as satisfaction for us we must ourselves bear the wrath of a God so hating sin as not to spare it on His own Son. But until our mind is changed about it we shall not accept the atonement.

About God. As we mistake about God's thoughts, so do we mistake about Himself. Some think of God as afar off, taking no interest in them or their affairs. Others think of Him only as a tyrant rigidly exacting the uttermost farthing owing, if not exacting more than their iniquities deserve. Too often He is regarded as One whose only delight is to punish, keeping strict watch that no opportunity might be lost of doing so. But is this the God we have to do with? No, indeed. Our God takes an interest in us; He taketh pleasure in the prosperity of His people. That He does not take pleasure in the death of the wicked. Instead of delighting in judgment, He delighteth in mercy. When Christ beheld the doomed city, He wept over it. Looking upon the rebellious one who would not return, He said, "How shall I give thee up?" God must be just; but He is love, and He commendeth His love toward us in that, while we were yet sinners, Christ died for us. "The goodness of God leadeth to repentance."

Unless our minds be changed on these subjects we shall not seek salvation, and without it we must perish. All are in like danger: without salvation they must perish. M. M. A.

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WE never read of the Apostle Paul having an organ or a choir to commend his meetings to any, but we do read of him being stoned and then left for dead. His great object was to please Christ. Instead of having the fascination of luscious music or exercising himself in the art of coining fine empty phrases, he spent his secret time with God, and when preaching publicly the same God in whose fellowship privately he delighted was blessing him. Oh, for grace to follow in his footsteps. "They that honor me I will honor, and they that despise me shall be lightly esteemed" were the Lord's own words to Eli. (1 Sam. 2:30).

## UPBRINGING OF FAMILIES

### Franklin Ferguson, New Zealand

**T**HERE is not seen speaking generally, that holy zeal for families which characterized Moses' demand to Pharaoh to let all Israel go three days' journey into the wilderness to hold a feast unto the Lord. He said, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go . . . there shall not a hoof be left behind" (Exo. 10:9, 26). Noble declaration.

It is painful to see Christian parents, even well versed in truth, bringing up their families in such a manner that they acquire a greedy liking for worldliness in its attractingly varying forms. Some are desirous of having the children introduced into what is called good society. Friendships are sought after and encouraged with those who are strangers to the ways of God, and the children are invited out to things that once upon a time the parents protested against. Having tasted "the pleasures of sin" you cannot restrain them. Numbers of fathers and mothers will see their children "go away into everlasting punishment" (Matt. 25:46), all because of the worldly unbringing they gave them, and for not checking them when young. Neglect in the spiritual training of families will yet be proven a fearful thing.

The history of Lot is sad reading. Though he was called "a righteous man" (2 Peter 2:8), yet he settled in Sodom, taking his family with him into that wicked environment; marrying some of his daughters to men of the city, for he had risen to influence and sat with the chief persons in the gate. But what a wreck of a home! Part of his family perished in the fire God rained on Sodom; his wife was judged as soon as she left the doomed city; while his two daughters who escaped with him, proved themselves afterward as shockingly depraved women (Gen. 19:31-38).

What a different story is told of Abraham. God has summed it up in these magnificent words: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him" (Gen. 18:19).

In Nehemiah's day so serious, indeed, had family matters become, that the children of many of the Jews "spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people" (Neh. 13:24).

From so distressing a state of matters, one turns with much pleasure to 1 Chron. 25:5-6, where we read: "And God

gave to Heman fourteen sons and three daughters. All these were under the hands of their father for song in the house of the Lord according to the King's order to Asaph, Jeduthun, and Herman." Think of it: a family of 17 serving in the house of the Lord! Heman must have been a glad father and a thoroughly godly man.

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### "SOME LITTLE THINGS"

#### 1 Kings 17:1-16

**E**LIJAH is the type of John the Baptist, and Elisha is a type of Christ. Elijah generally wrought his miracles by using means, but Elisha wrought without means. Elisha asked for a double portion because, whereas Elijah wrought eight miracles, Elisha wrought sixteen, but the Lord Jesus wrought at least thirty-two. Elijah is a wonderful name—El, God Almighty in front of me—JAH, Jehovah behind me, and I, wedged in between—EL-I-JAH. He came onto the scene like a thunderbolt and he went out like a whirlwind. He said that there would be no dew or rain. Dew speaks of blessing to God's people, while rain speaks of blessing to the unsaved. Dew doesn't fall on dead things but generally falls on living things—the trees and grass—an old dry stone or board never get much dew; when the heavens are clear and there is nothing between you and God, the dew descends. God is waiting with millions of tons of dew whenever the world reaches dew-point. After God's people have been well wet with the dew of heaven, then we will expect to see a little rain descend on those that are out of Christ.

Here he was to get down to the brook Cherith, speaking of separation. It takes some faith to get your meals by a raven. God feeds the ravens, and they live 125 years. They only get one meal at a time. A raven is fed from heaven and a lily is clothed from heaven. Solomon was never clothed like a lily, so God is able to clothe His people and to feed His people.

Then after a while the brook dried up. Somebody likes you pretty well for a while but that source soon dries up. God's gospel is kept up by the poor of God's people. One needs to depend on God because one brook will dry up but God will open up another source.

Then Elijah was to go to Zarephath—that is the place of refining in the crucible. Gold has nothing to lose by being in the crucible—only the dirt and dross will come off. Testing will do you good if you are a genuine child of God. You have often heard it said that God is the refiner of silver. Silver is put in the crucible and is not taken off the fire until the refiner can see his own reflection in it. Maybe that's

why you are on the fire—He wants to conform you to His image.

Then we have the widow woman. He told her to bring a little water. Grace is satisfied with little but the flesh is satisfied with nothing. Then he wanted a morsel of bread. She said she had no cake but just a handful of meal in a barrel and a little oil, but he wanted her to make him a little cake first. Some people say, "If I were rich, how much I would do." What do you do with the little you have? Give God a little of your little bit and watch your little bit expand. Young people should learn a habit that my mother taught all of us, and that is to give to the Lord. Some people don't give enough to the Lord to pay for the sugar in their tea. And notice he calls it a barrel of meal, not a handful, and before they are through, that barrel of meal becomes greater than all the storehouses of Egypt and that cruse of oil turns into a fountain of oil. What was just a little bit they all ate for a whole year.

Then we have the little cloud. He prayed seven times. Abraham prayed only six times and his prayer was not answered. He saw a little cloud like a man's hand, and it is the hand of God. That hand in the barrel was also the hand of God.

The only great woman mentioned in the Bible was the Shunammite woman. Many want to be great women and are not satisfied with being little. There are many great women but they are not called that. This woman was married to an old man. It is far better to have a good old man than a bad young man. She was a woman of perception and judgment. "Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither." She saw this man's thoughts were in heaven and his affections weren't set upon the earth at all. She furnished the room in simplicity so as not to distract his attention from the things of heaven. Every real servant of God knows something about these things:

Bed—rest in Christ

Table—communion with Christ

Stool—instruction from Christ

Lamp—testimony for Christ

A good bed takes you right off your feet. It was a little chamber. That is another thing some of the young don't think about nowadays. Dear sisters in Christ, if you want to be great in God's sight, you see that there is a little place kept for God's servants in your home and they will have some place to stop. Some Christians have room for everybody but a servant of God. God will name you one of His great women

if you try to please Him; and remember, the women that do all the talking at the sisters' meetings are not great women. One thing the Bible says is that a woman is not to teach. You can be a great woman without going to Africa or China or any part of the world, by simply placing God first in your home and heart. God will not be your debtor if you make room for him.

Then there is the little while until He come. We believe we are living on the very edge of that little while. He says in His Word, "Surely I come quickly; and my reward (or payroll) is with me to give every man according as his work shall be." He is going to pay you back for everything you have ever done for Him. Never be afraid to invest in the things of God because when He comes back He is going to have His payroll along.

John Conaway.

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### THROUGH EVIL REPORT

**W**E often tell the Lord that our great desire is to follow Him, whether it be through "evil report" or "good report" (2 Cor. 6:8). But, like the man who said, "Master, I will follow Thee whithersoever Thou goest" (Matt. 8:19), we do not "count the cost." So long as the affairs of the church are going well—so long as we are favorably spoken of, and have "a good testimony," it is easy to tell the Lord we will follow Him through evil report. But it is quite a different matter when failure and trials come in. It is then that the flesh positively rebels against following the Lord through evil report. If the company of believers, with whom we happen to be associated, are brought into bad repute in some way, it is a trying time for those who have never been properly grounded in the truth. They had not counted on this trial. They get faint-hearted, and are almost ready to go back to the "weak and beggarly elements." Ah! beloved, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Peter 4:12). Do not fancy that, to be in God's path, we must be ever on the "successful side" which in these days means the popular side. Let us honor the truth and the rejected name of our Lord Jesus; and we shall rejoice in the day of Christ. Are we found in the way of truth? Why then should we leave it, although some may fail to adorn the doctrine? But let us be clear as to what is meant by the truth; for by that expression we mean far more than abstract doctrine. To be grounded in the truth includes personal attachment to an absent Lord. When Absalom proclaimed himself king (2 Sam. 15) it was soon made manifest who were the true lovers of David. They were a mere handful, it is true, compared with the thousands who flocked to the rebel stand-

ard of Absalom. Yet in that "trying time" the thoughts of many hearts were revealed. Those who were attached to David's person cared not whether it were David with a crown or David without a crown. To be on the "successful side" had no weight with them. The king might have to make, as he did make, an ignominious retreat from Jerusalem. Yet it mattered not to his faithful followers. If he told one to pause and count the cost, the answer was ready: "Surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be" (2 Sam. 15:21). These men did not follow David for reward. They were not looking forward to the day of recompense: indeed they had no guarantee that David would ever sit on the throne again. But he was the Lord's anointed; and he had won their hearts—this was the secret of it all. Do you recognize our David—the rejected Lord Jesus as the Anointed of God? Has He indeed won our hearts? Then, whether He be reigning or rejected, let us be found following Him; and, in so doing, we shall not walk in darkness, but have the light of life.

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### CHRIST'S DIVINITY

TWO gentlemen were discussing the Divinity of Christ, when one of them affirmed that, if it were so, it should have been more explicitly stated in the Bible. The other said, "How would you express it to make it indubitable?" He replied, "I would say that Jesus Christ is the true God." The other answered, "You are happy in the choice of your words, and they are the very words of inspiration. John, speaking of Christ, says, 'This is the true God, and eternal life.'"

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### WHY ART THOU CAST DOWN?

WHATEVER advantage Satan may get over you as a child of God—never be discouraged. It is the greatest victory of the great enemy when he persuades us to lose heart. But it must not be. We are the Lord's—redeemed by His blood—sealed by His Spirit—bound up in the bundle of life with Him—never to be separated from His love. Therefore, because I am His, I turn round to the great Adversary, and say, "You have no claim on me; I have died and risen in Him who sits on the throne above. I belong to Him; and back to the great arms of His love I flee. Ah! beloved, we are fighting a good fight. The tempest may wax fiercer, and the darkness may deepen. Yet it is our privilege ever to say, 'Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise Him for the help of His countenance.'"

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## WHERE GOD'S HONOR DWELLS

### The Message of the Tabernacle

HANDLEY BIRD

**T**HERE is another beauty no less divine to be seen in the very simplicity of the Tabernacle. There was something about its form and proportions very suited to its environment, which the so lately liberated slaves of Israel could appreciate. It was but a tent belonging to the desert, probably no larger than those they occupied. Though speaking of mysteries that transcend human imagination or feeling, the Tabernacle like its great antitype "very gently and simply opened the way to God." "If any man will to do His will He shall know." This was the only qualification the Master's teaching required. His illustrations are commonplace, His words within the reach of the humblest, His life is lived largely among "the common people." He borrows nothing of influence from noble birth, social standing, a commanding presence, great eloquence, intellect or wealth. Are they real in faith and honest of heart, then are the poorest capable of receiving His simple teaching and following it as in His perfect life.

This is the beauty we see in nature with nothing of art about it and so manifestly beyond the highest flights of genius or skill. No wonder the Psalmist falls in love with such sweet beauty! "How lovely are thy tabernacles oh Lord of hosts, my soul longeth, yea even fainteth for the courts of Jehovah. The sparrow hath found her house and the swallow a nest where she may lay her young in thine altars my King and my God. Blessed are they that thus dwell in thy house, they will be unceasingly praising thee. I had rather sit at the door of the house of my God than dwell in the tents of wickedness."

The Lord's was a beauty of contrast, an outshining in the midst of corruption of His internal beauty and purity, in every word and action. He did all "in a way of ease and naturalness just because it is easy for clear waters to flow from a pure spring." Has this no call to His own who would be followers of God as dear children? May not the same divine power bring forth again like miracles of beauty amidst moral ugliness and filth. "In the midst of a crooked and perverse generation shine ye as heavenly luminaries. transparent and blameless; sons of God without rebuke." A recent writer describing the phenomenon of the spiritual development of a much-used man of God in spite of coarse surroundings, thus witnesses to the blessed possibilities before each Christian who will believe God — for "He that

supplieth to you the fulness of the Spirit and workest in you the power of a miraculous life doeth it—by the hearing of faith.”

Such may be the history of the heart. In one sense it is a miracle, in another it is but the natural outcome of persistent seeking after God. If God exists, if He is what He says He is, the God of character; if Christ is His true and rightful exponent, the manifestation of the Infinite under the bondage of time and space; and if this embodied Sun of Righteousness is indeed shining in our skies, then to attain to the sight of Him necessarily must produce purity of character, and conduct fashioned by another standard than the sordid course of this world. Many of us are groping, at various stages, but some few have done with the groping and have come out into the free air and light beyond, and these attract all eyes. They cannot help it. There they are and evasion is not possible. To take three hours or four hours a day for secret prayer, to take them in the early morning “while yet the heavens by the sun’s team untrod have took no print of the approaching light”; this is the kind of persistent groping that at last reaches the top, and breaks out into a radiant blossom of self-forgetting happiness. After that the commission to speak and the wonderful effect of the words is but a secondary thing and a natural consequence, and those of us who have not tried the preliminary groping need not criticise the result.

Very gorgeous were the priestly vestments which fitted Aaron for his office. “Garments of glory and beauty”—of ornament and splendour—they are called.

Having in his own person no purity or perfection, no moral right of his own to act as priest for the people, Aaron must of necessity put on the fitness from without. Hence we shall find his mere robes will answer to the beauties and glories of his Antitype’s inner disposition and character; a seven-fold, or perfect and sufficient Saviour.

Of such an One does the apostle write in Heb. 8:1. “Now of all we have preached to you this is the sum total such an High Priest set on the right hand of the throne.” That is, add up all the old testament types, prophecies and teachings which we have expounded and all our apostolic witness, and it will spell “Jesus Christ.”

These are the wonders which the seven articles of the high priest’s dress set forth:

1. The Ephod was a brilliant waistcoat resplendent in blue, purple, scarlet, gold and fine linen worn as commonly in the East, outermost. The back and front portions were joined at the shoulders and bound at the waist to belt or



girdle by a lace of blue. This was the high priest's regalia of office and his sign of honor. The ouches—of gold upon the shoulders, seem to have been much what the epaulettes of modern officers are. Job declares that could he obtain the indictment his enemy had written he would take it upon his shoulders as a crown and draw near to God as a prince proclaiming the probity of his walk. The government is, in like manner, laid upon the shoulder of the Prince of Peace, Whose are the keys of all authority. "Yet He bowed His shoulders to bear" and upon that place of strength and safety laid the ransomed sheep; and here also He wills that His beloved should ever dwell. This is the sure and steadfast hope of the believer in One who saves to the uttermost because He continueth ever. "For that He is strong in power not one faileth."

We are not told what the stones were. Job calls them "very precious." Robertson says that the word "onyx" is derived from a Hebrew root meaning "to shine with lustre of fire." This was Israel's safety; in figure flashing with the beauty of her High Priest's glory and worth. As the gift of the Father and the purchase of the Saviour's toil, to His own belong the blessed assurance that they shall never perish. Yet He delights to adorn Himself with these trophies of His grace, gathered, like the precious stones, from the confines of the earth or the depths of the sea; or from the ashes and wreck of a ruined past transformed by the chemistry of His love and power. God's diamonds are but transformed charcoal and His pearls disease transfigured.

"Mr. Ruskin in his *Ethics of the Dust*, reminds us of the marvellous transformation that goes on continually in the world of crystallization. The sun works wonders only by shining. He takes the sand, and works it into new crystal shapes, and it becomes the opal. The clay wrought on becomes the sapphire. The soot crystallized is the diamond, and even filthy, stagnant water can be evaporated and then sent down to earth in beautiful snowflakes and ice-gems."

There were twelve of these precious stones, all diverse one from another, brought from afar into a perfect whole upon the breast of the high priest.

2. This Breast-plate—"ornament"—was a bag "doubled," of the same materials as the ephod from which it was suspended by rings at its corners and chains of gold fastened to the shoulder pieces. From the ephod it was never to be taken off. That is to say, the near and dear relation Christ's people bear to Him and in which He brings them to the Father is perpetually sustained by His priestly office. "Can Christ condemn who die, yea rather who is risen again, who is even at the right hand of God, who also maketh

intercession for us. Who shall separate us from the love of Christ . . ."? "He saves for evermore because He ever liveth to intercede." This is His "armour" of faithfulness and love in which He meets every assault of the enemy upon His "peculiar treasure." That sympathizing heart can be easily "touched" by the needs and infirmities of His loved ones.

In these stones all Israel are represented, all are precious yet each has its own value and glory. This is seen in the fact that while upon the shoulders the names were engraved according to the order of their birth upon the heart we find they were placed according to their desert and privilege. For though saved and upheld of grace alone, apart from any merit in themselves, affection discerns the difference, and while every believer is engraven upon the heart's affections of the Beloved One, some are so much dearer to Him than others, as satisfying the longings of His love. There was one disciple whom Jesus loved and who leaned upon His bosom; there were three that shared His holiest experiences of power, prayer and passion; there were twelve chosen specially to be "with him," seventy to go before Him and five hundred to witness His resurrection life. An ever widening circle from that wondrous center of "light and perfection."

It is worthy of notice that the first and last stones of the breastplate are the chosen emblems to figure the Person of Him who sat upon the throne as John saw Him. Each was but a part of His glory, as saint shines according to the measure received of the Father's great gift of Christ.

"Within" the bag formed by the fold of the breastplate were deposited the Urim and Thummim—lights and perfections—What these were is unknown, but by them God revealed His will to His servants.

Urim is translated "fire" and seems to speak of the "light that makes manifest"; the fiery eyes of Him who says "I know," "I know." Thummim means "without blemish," as in the Passover lamb, speaking of the demand of God's holiness and of Israel in Christ as coming up to God's standard, the only place in which we may reach His holiness. This also is the only place to know the mind of God. He who leant upon the breast of Jesus was alone able to draw forth His secrets, and it points to the open secret of guidance for every saint.

3. This priestly insignia was bound in place by the skilfully woven "Band" of similar work, the work of the "curious worker." The same word is used by the Psalmist of the body of Christ. "The girdle of His reins" was a divinely wrought "faithfulness."

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**“MEMORIAL DAY”****Exodus 12:14**

**W**E all know that there are many days during the year that are set aside as special days—we have Christmas Day, New Year's Day, Liberty Day, Mother's Day, Father's Day. But I want to speak about the Christian's memorial day. The world has its Memorial Day and the Lord's people also have their Memorial Day, and in the scriptures we have read we find the children of Israel had a Memorial Day. That Memorial Day has connected with it blessing, responsibility and consequences.

Here we find that God by His grace and power has delivered them from the thralldom of Pharaoh's power. He has taken them out from under that bondage and brought them into the place of separation, and He has given them blessing. When God brought them out, one of the first things He did was to give them a day of remembrance, and He said to them, "This day shall be unto you for a memorial." God never wanted the children of Israel to forget the mercies He had shown to them. He never wanted them to forget what He had brought them out of, or His power or His grace when He emancipated them from Egypt. He never wanted them to forget that at one time they were slaves and that now they were free because of His wonderful grace and rich mercy. And it is still true that God would never want you and me to forget that we have a Memorial Day. If you were to read in the book of Acts you would find that that day is very prominent in the minds, words and actions of the Apostles. You will find that with the Apostle Paul it was a day that grew brighter, and so it is with you and me—we ought always to remember our Memorial Day—the day when God saved us by His matchless grace. I never want to get away from the memory of that day when God forgave me all my sin. What is your Memorial Day? It is not enough to have a date, time or place; the great thing is to have the experience — the experience that will come out of one's mouth, hands and countenance. Everyone of us has an experience in relation to conversion—there was a time in our lives when we believed what God said to the saving of our souls.

God wanted His people to remember that day, and He gave them that day as a feast. If the day God saved me is not a feast to me, it is not God's fault. Our faith is based on facts, but when you believe a divine fact, you will get a divine feeling; and every child of God has got a divine feeling through believing a divine fact. May God help us to use our conversion to Christ as a feast; something that we can feed upon.

“No manner of work shall be done on that day.” Before God saved me I worked hard and tried to do this and that to get to heaven. People marvel at us when we talk about doing nothing to get to heaven. Are we finding rest in our salvation, or is there in you the thought that you are not good enough for heaven or that you have got to do something to make yourself better? We should rest in the finished work of Christ and in the place we occupy in Christ. The devil will harrass you and sin will harrass you.

In Exodus 39 God tells Moses to choose out ten stones and they were not different kinds of stone but they were onyx stones—they were all the same weight, color and character and these stones were put upon the shoulder of the High Priest. God wanted them to be for a memorial. Everyone of us has the same position before God—all the same. There is One in heaven, and you and I are represented in Him. God looks upon Him, and by the grace of God we have been accepted in that blessed One and with the same degree of acceptance. We are all equally valuable before Him. Each and every one of us has been bought with the precious blood of Christ, and we have been graced with the same grace. It says, “Be ye followers of God as dear children.” God sees us in Christ—there is no iniquity found in us in God’s sight. We sometimes look for one another’s faults. There is such a thing as a disobedient child of God, but we have the same value and position before God, and it would be a good thing if you and I viewed one another in that light.

Having a Memorial Day carries consequences and responsibilities, and in Chapter 13, God said to His people that He wanted this day to be a memorial in their hand, mouth and countenance. We are far superior to the children of Israel in our blessing — they had the law written on stones, but God has written in the heart of every child of God—Christ. No disobedience or defilement could ever erase that, and if He is there, we may be sure it will come out in the countenance. What we feed on mentally comes out in our countenance and what we feed on physically comes out in our body. If I feed on my vanity or self-importance, it will come out in my countenance. We should be humble and meek. In our countenance there ought to be the mark of purity. If I am practicing true separation from evil, it will come out in my countenance. May God help us to carry the consequences and responsibilities of having a Memorial Day; and you that go into the office, store or factory can carry the evidences of having a true spiritual Memorial Day. You can show it in your hand, in your countenance and in your love. It is time we had practice that corresponded with our position. God help us to manifest to the world the responsibilities in connection with our Memorial Day.

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Chapter 17. There are consequences in having a Memorial Day. We have a warfare. God has put into us the Holy Spirit and the Holy Spirit wars with the flesh. We ought not to be disturbed about the flesh in us. We read, "The Spirit lusteth against the flesh and the flesh against the Spirit." Here we have the children of Israel having warfare with the flesh. Amalek comes and attacks them and the children of Israel overcome them, and God tells Moses to record the time and place this victory was won. You and I have a wonderful privilege of overcoming for God. Do you know God has His books on high? Do you know that God has His book of war? Do you know God has written in His book all the victories you have won? Are you going in for a record of victories? It is not a sin to be tempted but it is sin to yield to temptation. There is absolutely no reason for the child of God to be overcome by the flesh. What a joy victory gives.

W. Fisher Hunter.

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### SOUL WINNING

**T**HE gospel of Christ is the power of God unto salvation; then let us preach it. Preacher, stick to your preaching. In the great day, when the muster-roll shall be read, those that have been converted through fine music, and church decoration, and religious entertainments, and exhibitions will amount to the tenth-part of nothing; but the gospel of Christ shall then be seen to have been the mighty instrument in the salvation of those mighty throngs that shall fill the glory of God with their endless praise. Keep to your preaching; let nothing throw the gospel into the background. In the first place preach the gospel, in the second place preach the gospel, and in the third place preach the gospel—"the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

We are aiming at a miracle—it is well to settle that at the commencement. We are sent to say to blind eyes, "See"; to deaf ears, "Hear"; to dead hearts "Live"; and even to Lazarus, rotting in that grave, wherein by this time he stinketh, "Lazarus, come forth." Dare we do this? We shall be wise to begin with the conviction that we are utterly powerless for this unless our Master has sent us and is with us. But if He that sent us is with us, all things are possible to him that believeth.

O preacher, if thou art about to stand up to show what thou canst do, it will be thy wisdom to sit down speedily; but if thou standest up to show what thine Almighty Lord and Master can do through thee, then infinite possibilities lie about thee. There is no bound to what GOD can accomplish if He is allowed to work by thy heart and voice.

Mere oratory will only create sham and shame in the long-run. It is not our way of putting the gospel, nor our method of illustrating it which wins souls; the gospel itself does the work in the hands of the Holy Ghost. If the turning of a soul be a miracle, God must do it; it is not to be accomplished by our reasoning, or persuasion, or threatening; it can only come from the Lord.

Yet be in earnest; let the fire burn in your soul, let the fire of love for souls be kindled and fanned in the presence of God; and then speak to men as one who knows and feels the power of the things he preaches. If you are not in earnest you had better go to bed than stand up in the street to speak for Christ, for it is better that you should sleep alone than make others to sleep the sleep of indifference by your sing-song lukewarmness.

Learn to talk privately with people. Every true-hearted open-air preacher will keep his eyes open for those who are affected by the word, and it is the quiet talk afterwards that often drives the nail home.

### ON PROPHECYING

**F**OLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy." 1 Corinthians 14:1.

A threefold exhortation. It may be well to consider in what way the third exhortation specially will apply to the present time. The meaning of the Hebrew word for prophet or prophesying is not confined to the foretelling of future events. The prophet in the Old Testament sense was one who communicated the mind or will of God, whether as to the present, the past, or the future. The words of the prophet, communicated by inspiration of God, when committed to writing became Scriptures.

Similarly the writings of the New Testament prophets constitute the New Testament Scriptures. Thus all Scripture is given by inspiration of God.

During the apostolic age, before the New Testament Scriptures were completed, there were prophets who spake in the Assembly, but whose utterances were not infallible, being subject to the judgment of the other prophets (1 Cor. 14:29). This exercise of the prophetic gift was temporary and supplementary.

In the first instance **PROPHECY BECAME SCRIPTURE.**

By prophet and prophesying at the present time, I understand one who, by means of the inspired Scriptures, in communion with God and by the teaching of the Holy Ghost, having ascertained the mind and will of God, communicates the same, whether for edification, exhortation, or comfort. In this case **SCRIPTURE BECOMES PROPHECY.**

The three standing gifts for ministry in the Church now are those of the evangelist, the pastor, and the teacher. But over and above these the gift of prophecy, as thus defined, is to be earnestly coveted and prayerfully sought (1 Cor. 1). When to the gift of the evangelist this gift of prophecy is superadded, the evangelist, having fellowship with the mind and heart of God, will proclaim the Gospel with peculiar unction and power.

So when to the gift of the pastor this gift of prophecy is added, the flock of God will be watched over and nourished in harmony with the Father's heart of love, and the Good Shepherd's tender care.

Similarly, when prophecy is added to the teacher's gift, the truth of God will be taught, not simply as doctrine, but with an unction from the Holy One, as the communication of the mind and will of God in present power.

In the study of the Scriptures, the desire of the prophet will be, not to form opinions of his own, nor to accept the opinions of others, but to ascertain the mind and will of God, and that by personal communion with the Holy Ghost.

In preparation for ministry, the study becomes his "closet" and his object there is not to determine what he will say to his audience, but to hear what God will say to him through the portion of the Word under consideration, and to receive his message from God Himself. So that, the Word having been personally experienced, "out of his belly may flow rivers of living water."

And in the ministry of the Word, three things will be especially remembered—to speak as in the presence of God, while abiding in Christ, and in present dependence on the Holy Spirit (2 Cor. 2:17).

As a court preacher, he will seek to speak as in the presence of the Majesty of heaven and earth, ever remembering that he has the Holy and All-wise God for his most attentive, discriminating, and appreciative hearer.

Thomas Newberry.

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### GOD CHANGETH NOT

**WHAT** a comfort it is to know that in His faithfulness and power to save, our God is not subject to change! With joy we embrace this one certainty concerning the future: our Father will walk beside us all the way. Whatever else may change in this restless, fleeting life, God changeth not. Earthly friends may prove unfaithful, but God is a friend that sticketh closer than a brother. Heaven and earth may pass away, but in His faithfulness and love He abideth the same, "yesterday, and today, yea and for ever."

## THE ANGEL OF DEATH AT WORK

### 2 Kings 19:35

**T**HE voice of the Lord breaketh the cedars, even the cedars of Lebanon." "But there are so many kinds of voices in the world, and none of them is without signification." The object of the voice in its utterance is to communicate mind, will, and purpose, whether it be from man or from God.

Here an angel is commissioned to carry out a Divine purpose of judgment. The army of Sennacherib, in large force, have pitched their tents against Judah, with the purpose of taking his cities. Poor Hezekiah is fearful, and sends for the prophet Isaiah to seek the Lord. Isaiah responded, "Thus saith the Lord, Be not afraid of the words which thou hast heard . . . I will send a blast upon him." The blast came from two quarters. "He himself fled to his own land, and his own sons murdered him in the temple of Nisroch his god. In the same night the angel of the Lord Jehovah was commissioned to slay 185,000 of the Assyrian army; "and when they (Israel) arose early in the morning, behold, they were all dead corpses."

Here we have an instructive fact—painfully instructive, both to believers and unbelievers. For here is the voice of God.

1. We learn the value of prayer. The general counsel from the throne of grace is, to all the children of faith: "Call upon Me in the day of trouble, and I will hear thee, and deliver thee out of all thy distresses." This is one of the rules of faith in the household of God, available for all time, and under all possible circumstances. Thousands, through all the long history of the past, have proved its value, and have thus tested both the veracity and fidelity of God; proving therein the preciousness of His promises, and their availability in the most pressing and critical emergencies. Hezekiah and Judah did so here. The prayer of Isaiah ascended "as an evening sacrifice," and "went up as a memorial before God." And while the stars of evening were brightening the Judæan skies with yet deeper golden splendour, the angel of judgment, "being caused to fly swiftly," swept off the flower of the great Assyrian army while night yet covered the vale of Lachish. Here we have the proud humbled, the weak succoured, the trustful saved, and the enemy slain. "Oh that man would praise the Lord for His goodness, and for His wonderful works to the children of men!"

And we, if believers, can still say, "This God is our God for ever and for ever." He sits on the same throne, far above the stars. He still hears prayer, and answers it too. Whether in the morning or in the evening, God's voice responds. If



faith cries, God hears. Neither night nor darkness can hinder prayer or deliverance. God's angels can fly as swiftly under the stars as beneath the sun. The feeble voice of the child echoes against the eternal throne; God's voice responds through storm or sunshine. What a privilege, dear child of God! Who will not praise His name!

2. But why did God choose the night for this response? Ah! God ever times His answers well. Perhaps Rabshakeh means slaughter when the day dawns. But God will be before him, as He is when He means deliverance for His people. God had allowed them to come within reach of the prey. Now faith's trembling voice cries for deliverance, and it is heard. This night, probably, was the eleventh hour; it was the extremity of Judah's trial. The sun set that night in dark, tempestuous clouds, so far as the hopes of Judah were concerned. But God often makes the bright star of Divine hope shine forth from the dark and stormy clouds of human despair. He did so here. The deliverance came in this night, because it would have been too late in the morning; but God is never behind time. Your responsive telegram may be delayed; God's never. The laws of nature are subject to many interruptive conditions; the laws of sovereign grace control all circumstances.

Child of faith, however dark the night, trust and be not afraid. The almighty God can "turn the shadow of death into the morning," and His responsive voice can act deliverance as well as speak peace. The judicial act of the angel was the voice of God acting its purpose of mercy on behalf of His waiting, crying children.

And how often still God allows His children to be brought into the most extreme trial and emergency possible, and all our enemies are ready to triumph over us; and then He seems to come to the rescue, wipes off the tears of sorrow and of fear, and makes faith sing, while the willows are yet within sight, and the Slough of Despond is still in memory, "For He giveth songs in the night." Praise His name! "Why are thou cast down, O my soul? and why art thou disqueted within me? . . . I shall yet praise Him." W. Frith.

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**"MAN GOING TO HIS WORK AND LABOR  
UNTIL THE EVENING." (Psalm 104:23).**

**T**HIS is God's plan for men and women! Perhaps the woman stays at home and does her work, and in the evening when twilight comes they all join and come home to rest. So today, Lord, help me to do my little bit of work willingly, and not forget it is for Thee, and "Thy will is to rest in the evening."

### THE OPEN SMELLING BOTTLE

GOTTHOLD had for some purpose taken from a cupboard a vial of rosewater, and, after using it, inconsiderately left it unstopped. Observing it, some time after, he found that all the strength and sweetness of the perfume had evaporated. "Here," thought he with himself, "is a striking emblem of a heart fond of the world and open to the impression of outward objects. What good does it do to take such a heart to the House of God and there fill it with the precious essence of the truths of Scripture? What good to kindle in it a glow of devotion, if we afterwards neglect to close the outlet?—by which, I mean, to keep the Word in an honest and good heart. How vain to hear much, but to retain little, and practise less! How vain to experience within us sacred and holy emotions, unless we are afterwards careful to close the heart by diligent reflection and prayer, and so keep it unspotted from the world! Neglect this, and the strength and spirit of devotion evaporates and leaves only a lifeless froth behind.

"Lord Jesus, enable me to keep Thy Word like a lively cordial in my heart. Quicken it there by Thy Spirit and grace; seal it up also in my soul, that it may retain for ever its freshness and its power."

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### *Christ's Call to Slumbering Disciples*

ARISE and shine; O Christian, do not slumber—  
 Thou may'st not rest too long to hide the light;  
 Let every step be "Christ" along thy pathway,  
 For it will lead thee up to heaven's height.

"Arise," says Christ, and lie not in the shadow—  
 Thou dost not gather profit from such rest;  
 Leave not thy "first love" for the sake of pleasure:  
 To live to God, is to be truly blest.

Rise up, then, Christian, and pursue thy journey,  
 And Christ shall be thy confidence and stay;  
 The light of His sweet smile shall rest upon thee.  
 His presence shall go with thee all the way.

As rising sun doth in his brightness shine,  
 Chasing the darkness of the night away,  
 So may thy path, in this dark world of sin,  
 Shine more and more until the perfect day.

B. M. H

Gerold Taylor purposes if the Lord will to pitch his tent in Brockville this summer and will be 80 miles from any assembly. A young brother from Sarnia (Timothy Kember) is planning to help for the summer at his own expense. They are praying that God will give them to see fruit there due to this effort. This is a good sized town and a railroad center on the St. Lawrence River and it is good to see someone exercised about taking the gospel there.

**Toronto, Ont.**—Gordon Reager had a night in each of the several halls here on his way north. He hopes to spend a month in Simcoe County helping in the regular meetings of various assemblies around Orillia-Midland districts.

**Edmonton, Alta.**—C. H. Willoughby is at home after a time of service in Wisconsin and Minnesota since Toronto Conference. He hopes to serve the Lord as usual God willing on the Northern Prairies this summer.

**Ireland.**—Mr. E. Allen writing from Lurgan says "We have enjoyed and profited a good deal through the ministry of Mr. Joseph Pearson, but very sorry that his stay in this country is so short."

#### FALLEN ASLEEP

**Clayton, Iowa.**—Mrs. John Dehn was called home in her 78th year. Saved in 1909 through Oliver Smith. The saints around Garnavillo and Clayton often spoke of her as "The mother of us all," as they remember her as the first one saved and gathered to His name in those parts.

**Vancouver, Can.**—Our esteemed brother, Mr. George E. Chapman passed peacefully into the presence of the Lord April 22. Saved 53 years ago in Brandon, Man. A lover of the old paths, walking in the right ways of the Lord to the end.

**Ireland.**—On May 23rd, James F. Williamson of Dublin passed into the presence of the Lord. Our late brother, who feared God above many, was saved in Belfast in 1892, and baptized three years later. In the year 1900, he learned that he should be gathered to the Lord's name, and was received into Merrion Hall Assembly, Dublin. Given to hospitality, his home was always open to God's people whom he loved in the truth.

**Philadelphia, Pa.**—Jeremiah E. Russell departed to be with Christ March 22nd, at the age of 68. Met with Christians at Overbrook Gospel Hall. Faithful in attending meetings when able. Will be missed.

**New Bedford, Mass.**—Our sister, Catherine Craft went to be with the Lord on May 6. Born and brought up a Roman Catholic, she was saved in 1894 while listening to the gospel in a tent, conducted by Mr. David Oliver. She was associated with the New Bedford Assembly ever since and lived a quiet and consistent life. Prayed earnestly for her family, saw three brought to Christ, 4 still unsaved.

**York, N. Y.**—Mrs. Margaret Slane was called home May 10th. Aged 74. Associated with the assembly at York for 16 years. A long and patient sufferer and loved by all who knew her. Will be missed.

**La Crosse, Wis.**—Mrs. Alice Martelle (sister of Mrs. S. Hamilton) went to be with the Lord on May 13. Aged 63 years. Saved 29 years ago through meetings held by Sam Hamilton, and has gone on in the ways of the Lord ever since. Identified with the assembly here since her conversion. Leaves four unsaved children for whom earnest prayer is requested that they may be brought to the Lord.

**Toronto, Can.**—William Moffat of the Brock Ave. Assembly departed suddenly to be with Christ April 25th. Soon after getting home from work he took a heart attack and in five minutes was with Christ. Aged 67. He was saved at tent meetings in South River over 40 years ago.

Smith McGrath of the Bracondale Assembly went home to be with the Lord March 24th. Aged 77. Saved 45 years ago and in the assemblies in Belfast, Ireland 25 years and Toronto Assemblies 17 years. A large number gathered for the funeral service which was held in the Bracondale Gospel Hall.

On March 27th, William Stubbs of Brock Ave. Assembly in his 95th year was called into the presence of the Lord. He was the last of the original brethren of Toronto. A quiet and godly man, always

stood for the scriptural paths of the Lord. Now he is at home with the Lord. Home where the brethren meet and never, never part.

**London, Can.**—Mrs. Margaret MacDonald entered her eternal rest April 7th at the age of 87 years. Our sister was in good health until ten months ago. Was saved over 71 years. A large number of saved and unsaved heard the Word of the Lord at the service. Her friendly smile and warm hand shake will be missed by all the saints.

**Moncton, N. B., Can.**—On April 28th, Angus M. Sherwood passed into the presence of the Lord in his 80th year. He had been saved about 50 years. It can be truly said he loved the Lord and His people above many. Greatly esteemed by all.

**Winnipeg, Can.**—Mrs. Sarah Murphy after months of weakness quietly fell asleep in the early morning of May 12th. Our sister had been a resident of Winnipeg for 35 years and with her husband a member of the West End Assembly.

#### CONFERENCE

**Maidstone, Sask., Canada.**—A Conference will (D. V.) be held on July 19th and 20th. Visitors heartily welcome and accommodation provided. Correspondent, Chas. F. Broadhead, Maidstone, Sask., Can.

#### CONFERENCE REPORTS

**Rochester, N. Y.**—All day Conference held in Frost Ave. Gospel Hall Memorial Day, May 30 was a happy time. Refreshing and cheering to those gathered. Those who give their time to the ministry present were, Brethren R. McCracken, Clay Fite and R. Roberts.

**Pawtucket, R. I.**—Our Conference was held Lord's Day, May 25th. The meetings were well attended and the Lord gave help to His servants. Ministry was searching and Christ exalting. J. McCullough, G. Hatherly and T. E. Wilson were the speakers. After the gospel meeting, nine young believers obeyed the Lord in baptism; five from our own Sunday School and four from Providence. Mr. Wilson remained over for three nights with helpful ministry enjoyed by all.

**Deseronto, Can.**—The annual Conference here was larger than in former years and was a most happy and profitable time. The ministry of the Word was shared by six who give all their time to the Lord's work, and also by some local brethren.

**Midland, Can.**—The Conference was very large and all felt it was a most profitable time. Varied ministry was given by about 10 of the Lord's servants present.

**Sarnia, Can.**—The Conference was a time of help and blessing. 14 of the Lord's servants were present. The ministry was varied and helpful and calculated to help the people of God in every aspect of their Christian life.

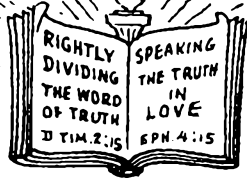
#### MISSIONARY

**Bahamas.**—Samuel McCune writes—Since my return to this group of Islands, "Bahamas," I make Nassau my center and go off to other islands in the group. I left Nassau on February 23th, crossed over to Spanish Wells, a distance of 40 miles. I commenced meetings the evening I arrived, continued for three weeks with good attendance and interest. My next move was over to "The Current," a settlement on the Island of Eleuthera, there I remained two weeks; the assembly is small, numbers have been depleted, many that were formerly in the assembly are now in Nassau, yet with all this there is a testimony to the Name of our blessed Lord Jesus. From The Current, I came to Harbour Island. I have been here one week and will continue as the Lord leads, in addition to preaching the gospel to the unsaved, the Christians in fellowship are enjoying the ministry of the Word.

**Honduras.**—James Scollon writes of a Conference he attended at Santa Rita where he and Joseph Hocking had the burden of the meetings and the Lord gave help and blessing. He says, "The Christians seemed to appreciate the simple fare we provided and it gives us much joy to see them drink in the Word and walk in the truth. Between four and five hundred attended the night meetings. He writes about a Spaniard with whom he had business dealings who declared he had seen the results of our work in the lives of the believers and was convinced we had the right thing. I tried to convince him it was not a "thing," or "religion" but a Person we followed, but like the Athenians, he left saying, "I will hear thee again of these things!"

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *"Our Hope"*

"THE gloomy night will soon be past  
The Morning Star appear,  
The rays of blessed light at last  
Each eye will cheer.

"Thou bright and Morning Star, Thy light  
Will, to our joy, be seen;  
Thou, Lord, wilt meet our longing sight;  
No cloud between.

"Thy love constrains us on our way  
While pilgrims here below;  
Thou dost, O Saviour, day by day,  
Thy grace bestow.

"But, oh, the more we learn of Thee,  
And Thy rich mercy prove,  
The more we long Thy face to see,  
And know Thy love!"

Tregelles.

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**AUGUST, 1947**

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## WORDS IN SEASON

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Ferguson 5760 Lawton Ave., Detroit 8, Michigan. They must reach  
him by the tenth of the month.

After much exercise before the Lord for guidance, we were  
led to ask our brother William H. Ferguson to become Associate  
Editor of Words in Season. This he kindly consented to do and be-  
ginning with the September issue, he will help with the pages of  
the magazine, and also will have charge of items for work and  
workers pages. Samuel C. Keller

Having been requested by brother Samuel C. Keller to join with  
him in the Editorship and publication of Words in Season as Asso-  
ciate Editor, it gives me pleasure to comply with his request and  
thus seek to serve the saints in this way as the Lord gives help. I  
trust we shall ever keep His glory before us and the good and wel-  
fare of His own. William H. Ferguson  
5760 Lawton Avenue  
Detroit 8, Michigan

### UNITED STATES

**Saugerties, N. Y.**—Nick Vendetta and Samuel J. Rea had six  
weeks meetings. They ministered the Word of God faithfully and  
the hand of the Lord was with them in the salvation of sinners and  
the restoration of believers. On June 15 they had a baptism in the  
Hudson River with a large crowd to witness it. The assembly now  
meets in the Lerner Building, corner of Main and Partition Streets  
on the third floor. Elmer Leppo, Malden-on-Hudson, New York, is  
the correspondent.

**East Aurora, N. Y.**—L. E. McBain and Wm. Warke are having  
special meetings and hope to see some souls saved. The conference  
at York, N. Y. July 4th was very good. Christians from Wellsboro,  
Rochester, East Aurora and other parts were present and enjoyed  
the ministry.

**Connecticut**—Luigi Rosania sailed June 30th for Italy to spend  
six months there and asks the prayers of the Lord's people that he  
may see much blessing. His address will be, c/o Carmignani Valen-  
tino, via Vincenzo Cuaco, No. 6 Firenzem, Italy. R. Capiello is being  
encouraged in the work around New Haven. John Conaway had  
meetings at Manchester and Waterbury and Hatboro, Pa.

**Seattle, Wash.**—Andrew Douglas is here giving helpful messages  
*nightly from his chart, "Egypt to Canaan," to interested and en-  
couraging audiences.*

**Iowa**—The conference at Stout was very good and well attended  
and thoroughly enjoyed. Sixteen servants of the Lord were present  
to minister the Word. The conference at Garnavillo was very large  
and a nice spirit prevailed throughout the meetings from first to  
last. Twenty-one preachers were present and most of them took  
part. The Christians at West Union and Garnavillo had a good day  
on the fourth of July at West Union. Six were baptized in the creek  
in the forenoon, then a children's meeting and ministry in the  
afternoon. It was a happy time and a good way to spend the holi-  
day. Louis Brandt and Norman Crawford are preaching in a school-  
house near Elgin and there is some interest.

# 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 Dr. E. A. Martin*

*Edited for 11 years by Charles R. Keller*

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## GATHERED GEMS

BY Him are all things ordered,  
His hand I ever bless;  
His sympathy—how tender!  
Through His own deep distress.

« « «  
How shall thy patience be crowned, if thou sustain  
no adversity.

« « «  
They need not fear an increase of afflictions who have  
the promise of strength in proportion.

« « «  
In the things of God, let the ground of your actions  
be obedience to God. Examine not WHY it is commanded,  
but observe it because it IS commanded. True obedience  
neither procrastinates nor questions.

« « «  
If the doing of God's will is our concern, He will make  
our wants His care.

“Delight thyself also in the Lord; and He shall give  
thee the desires of thine heart.” (Psalm 37:7).

« « «  
He that knoweth himself thoroughly, esteemeth of  
himself lightly, and weigheth as nought the praise of men.

« « «  
Sitting Mary and stirring Martha are emblems of con-  
templation and action; and as they dwell in one house, so  
must these in one heart.

« « «  
A man's life cannot be any better than his heart. As  
a man “thinketh in his heart, so is he.” (Proverbs 23:7). So  
if we would improve our manner of life, we must begin  
with the heart.

« « «  
The wise in their own eyes may come to the fountain  
of Scripture, professedly to draw living water; but they  
go away with an empty pitcher.

« « «  
Resolutions are good; but resolutions cannot communi-  
cate power. I must get right in heart with God. I must  
go to the root of the matter. A man must BE right before  
he can DO right.

« « «  
Special promises call for special obedience as well as  
special faith.

### "IT IS FINISHED"

**A**N architect contracts to build a house; he performs his work, fulfils his contract, builds and completes. It is finished. A shipbuilder builds a ship, the keel is laid, the ribs, lining and outside planks are put into their respective places, the deck is put on, the masts are stepped, the rigging is set up and rattled down; she is ready for sea. His work is finished. How easy to understand the words, "It is finished," in relation to the building of a house or a ship.

Now, let me draw my reader's attention to the words, "It is finished," in relation to something else. We shall find them in John 19:30, "When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost."

Nothing can be more precious to poor, needy, sinful man than these three words, "It is finished." May my reader bow to their wondrous meaning, and know in his soul their infinite preciousness. Let him remember that they were the last words of the expiring Saviour. Surely there is a meaning in these words full of blessing for the sinner. Why was the blessed Son of God upon the cross at all? Why did He give expression to such words ere He gave up the ghost? Sin had placed between God and man an immeasurable distance. God was holy, man was unholy, sinful and undone.

Reader, think of this. God must ever be opposed to sin; He is of purer eyes than to behold evil, and cannot look on iniquity. You have sinned; there is then a distance between you and God. Your conscience tells you that you are guilty and condemned, that you cannot meet God in peace; yea you cannot even now think of Him with any degree of joy. This is terrible, is it not? How dreadful is sin, how terrible are its consequences! Not only separation from God here, but separation from God for ever, for those who die unforgiven.

But what can be done to bring the sinner to God? What can be done to satisfy God's justice and set forth the love and mercy of God to the sinner? Ah, this is a momentous question, a question of eternal importance.

Dear reader, I beseech you to think of it. To die with it unsolved, with the answer unknown, is to be damned for your sins to all eternity. Awful thought! Awful, because so true!

The more we examine into man's state before God, as described in the Word, the more we see that man is utterly incapable of working himself into God's favour. As well might he try to step from this globe to the nearest fixed star, a distance of twenty billions of miles, as attempt to bring himself to God by aught he can perform.

In Psalm 14, we get God looking down from heaven upon



the children of men, to see if there were any that did understand and seek God. His conclusion is: "They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one." Solemn conclusion, the result of His unerring investigation. The ruin is universal. The whole human family is pronounced guilty by God Himself. God now steps into the scene. He so loved the world that He gave His only begotten Son to die. If God hates the sinner's sin, He loves the sinner. The blessed Son of God comes down here, and upon the cross, spans the distance between God and the sinner. He, as it were, constructs a bridge across the yawning chasm sin has made, so that the sinner may reach God in peace. "There is one God and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time" 1 Tim. 2:5, 6.

Oh, my reader, look at the cross, and consider the sight that meets your gaze there. The Son of God expiring! Amazing thought! And why? Divine justice could not be satisfied with less. Its claims were infinite, and an infinite sacrifice must be offered up. Blessed be God, this was offered by Jesus, His dear Son, upon the accursed tree. The "Just One" stood in the place of the unjust to bear the sins, to receive, in His own person, the judgment, to finish atonement, and to bring the sinner who believes to God. Was there a work to perform which was infinitely beyond the sinner's power? Jesus upon the cross, finished that work. He put away sin by the sacrifice of Himself, He glorified God about it. He, by the efficacy of His own sacrifice, accomplished redemption; and, ere He gave up the ghost, He uttered those memorable and ever blessed words, "It is finished."

Do we need further witness that all is finished which forms the everlasting and imperishable basis upon which the salvation of the sinner rests? God has raised His Son from the dead, and given Him glory. Here is evidence of the indisputable truth of Christ's words, "It is finished"; and not only proof of the verity of His words, but also of God's appreciation of what He has done upon the cross. But what is all this to the sinner? It meets his case and need perfectly. "It is finished," is a downy bed, upon which he, by faith, can recline his weary, sin-sick soul. Through believing in Jesus he is, by virtue of that finished work, brought to God, and saved. Blessed fact!

Is it a question of his sins? They are all forgiven. Acts 10:43. Does his soul need peace? He has peace and joy in believing. Rom. 14:13. Does he feel that his conscience needs purging? It is purged by the blood of Christ. Heb. 9:14. But he needs righteousness. He is made the righteousness of God in Christ. 2 Cor. 5:21. What of life eternal? He is made pos-

essor of life eternal. John 3:14, 15. And the glory of God? He rejoices in hope of the glory of God. Rom. 5:2.

Yes, my reader, it is Jesus who has finished the work: you are called on simply to repose upon Him by faith. "Stand still, and see the salvation of the Lord." God's justice stands upon this finished work, sheathes its sword; and shelters every sinner who avails himself of Jesus—who believes in Jesus. Oh, my reader, think on this. God calls upon you to behold what He, in love, has done for you. He says, "The work is all finished, come, come and be saved." Beware of trifling with it, for He says, "Behold, now is the accepted time; behold, now is the day of salvation." To rest upon this finished work of Christ is to be saved now, and for ever. To die in your sins is to be engulfed in unutterable and everlasting woe. Oh! then, I beseech you, flee to Jesus and escape the woe. E. A.

### CHRIST IN THE HEART

**ONE** very blessed feature in the life and ways of our Lord, when on earth, was the evenness of His conduct, and its perfect adaptation to every circumstance. In every varied scene, under every varied trial, He still preserved the same unfailing and simple dependence on God; unruffled by all that passed around Him, never unprepared for the emergency of the moment. Whether alone with the Father in prayer on the mountain, or in the wilderness tempted of the devil; whether in the temple or in the house; whether surrounded by cavilling Pharisees, or in the midst of publicans and sinners; if at the rich man's table, or with the poor, the lame, and the blind; if ministering comfort to His disciples, or mocked by the brutal soldiery of Herod, there was in Him an unwavering steady grace, a wisdom, a beauty, a fitness, yea, an adorning of the circumstances in which, by the counsel of God, He was placed, which cannot fail to fill our hearts with wonder and praise; especially when contrasted with the instability and uncertainty of conduct, exhibited by ourselves in the little chequered scenes of our lives.

The fact is, that as to ourselves, we but little realize the truth of God's presence **with** us and **in** us, and thus failing to walk with God, we are taken by surprise by many of the events which happen to us and we do not meet our difficulties and trials in the steady assurance that they are all appointed of the Father, that we have Christ with us to help us to bear them, to make us more than conquerors in them, or to give us deliverance out of them. Our faith is too much kept, as it were, for great occasions, or for the question of our salvation only; and the exercise of it in the ordinary occupations of life, the habit of living by faith, is

comparatively unknown to us. But surely one great purpose of God in giving us the history of our Lord's life on earth is, that we may see in Him the blessed example of living active faith, and ceaseless trust in the Father and that we may follow His steps. And one object of the indwelling of the Holy Ghost is, that we may have God always with us and in us, to strengthen, to help, to comfort and to guide us; so that we may live our life in the flesh, by the faith of the Son of God, Who loved us, and gave Himself for us.

There are three principal spheres for the exercise of our faith—our own hearts, our houses, and the church of God; and we shall find, that in proportion as we cultivate the presence of Christ in either of these three spheres, so shall we find Him with us in the other two. But our first and most important duty is, the being exercised about our own hearts, and cultivating secret communion with Christ there, before we even seek His presence elsewhere.

We shall find need of the ceaseless exercise of faith for the repression of evil within our own bosoms, and if we would have Christ dwell in our hearts, we must, as it were, prepare a place for Him, by watching against the intrusion of our own corruptions, and the first risings of the flesh. The more Christ dwells in our hearts, the more shall we discern what we ourselves are: no mere self-contemplation will reveal the secrets of our evil, but light alone will make manifest the darkness. Christ's presence will detect the deep roots of corruption, the leaven hidden in the corners; and the day-dreams of vanity, the airy visions of our foolish imaginations, and the idle speculations about the future, will fall before the living reality of Christ.

But how are we to attain this greatest of present blessings—Christ dwelling in our hearts? The way seems clear: "If My words abide in you,"—"If ye keep My commandments, ye shall abide in My love." "He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me, shall be loved of My Father, and I will love him, and will manifest Myself to him." "Abide in Me, and I in you." The word of the Lord must be the ground of all fellowship with Him and if His Word dwell richly in us, He will be with us. His word will be the light to search us, but He is present with the light; and thus, in the very act of searching, we shall have the comfort and peace of His abiding with us, who is Himself the light.

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**T**HE dust of evil settles easily, and without giving alarm, in a world in which Satan is the prince of the power of the air, and the mirror of conscience becomes quickly dimmed.

### THE HUNDRED TALENTS LOST!

**I**T is a common error to suppose that if you have embarked on a wrong course you are bound to go on. But there is no need be for our continuing in such a path. The case of Amaziah (2 Chron. 25:1-11) will help to make our meaning clear. Before going forth to the war he found that he had three hundred thousand choice men of Judah and Benjamin. But he was not content with this army, large though it may seem. To make victory doubly sure he hired "an hundred thousand mighty men of valour out of Israel, for an hundred talents of silver" (verse 6). He felt sure now that all would go well. "Choice men" out of Judah and "mighty men of valour" out of Israel made a combination which, from a human point of view, looked irresistible. There is a saying that "union is strength." But, like many sayings of the world, it is only value for what it is worth. In this case the value of the saying is entirely dependent upon certain conditions. Union is not strength, if God does not form the union. In such circumstances union is positive weakness, as Amaziah found, and found to his cost.

No sooner has the king completed the bargain than we find an ominous "but" in the sacred narrative. "But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the Lord is not with Israel, to wit, with all the children of Ephraim." "If thou wilt go," said the man of God, "do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down." Amaziah saw at once that all his plans would be upset. If he followed the counsel of the man of God, and sent the hundred thousand mighty men of valour home, he would lose a hundred talents of silver. What was he to do? Was all that money to be lost? Seeing the money was already paid would it not be better to let the thing go on, and yet expect the Lord to give victory? Thus Amaziah seemed to reason; and thus thousands have reasoned while embarking upon a doubtful course, and doing a thing about which their conscience was not altogether clear. To settle the matter, and drown the murmurings of conscience, the bargain is struck, the money paid down, and the plea at once made: I must continue in this course—I am compromised to it—I cannot retreat. This may be a convenient means of getting our own will carried out. But it is an artifice that cannot deceive the all-seeing One; and, however it may seem to succeed, the end thereof shall not be peace.

Amaziah, like many today, wanted to walk upon two principles at one and the same time. He wanted to walk by faith; and yet he thought it prudent to walk by sight as

well. He would fain walk by faith in the God of Judah; yet his "eye of sight" was upon the hundred thousand mighty men of Israel. Amaziah failed to walk on these two principles—the principle of faith and the principle of sight. And like failure has attended all similar attempts since his day. You need not try to walk according to divine principles, and yet square your conduct with the world's maxims. The new wine will assuredly burst the old bottles; the new cloth on the old garment will simply make the rent worse. You cannot please God and Mammon; and those who are determined to do the two things must not be surprised if, to use the words of an old writer, they find themselves "out of favor both in heaven and earth."

When the man of God had delivered his message, Amaziah's concern at once centered itself on the money with which he had purchased the services of the mighty men of valour. "What shall we do," he said, "for the hundred talents of silver which I have given to the army of Israel?" "And the man of God answered, The Lord is able to give thee much more than this." A hundred talents of silver is nothing, if a lesson of eternal value is to be learned. High fees have often to be paid in God's school. Amaziah paid a hundred talents of silver for a single lesson! The men of Israel were sent home; and the Lord, according to promise, led Amaziah on to victory. From all this we learn that simple faith in God never fails of its reward; and that he who enters upon a wrong course will be a wise man if he retraces his steps, in obedience to the heavenly call; even although he should lose a hundred talents of silver in passing through the experience.

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**S**ATAN has ten thousand devices to draw us away from the Scriptures. This done, we are in his net; and, though our gracious God put us not to shame by any outward and gross transgression, we shall become barren and unfruitful.

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### PERFECT LOVE

"**P**ERFECT love" is a blessed description of God's love to us.

Love that has nothing in it contrary to itself—pure, perfect love. How much this includes and excludes! Hold fast this world: God's love has made the two greatest sacrifices possible. The Father gave His Son, and the Son "Himself," and bestowed on the most worthless and evil the three highest gifts: relationship—children to the Father; bride and body to Christ; dwelling to the Holy Ghost; with all that flows from these. If children, then heirs. —H. G. G.

## ANATHEMA

JOHN Flavel, at Darthmouth, England, preached from these words, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." The discourse was unusually solemn, particularly the explanation of the words Anathema Maran-atha—"cursed with a curse, cursed of God with a bitter and grievous curse." At the conclusion of the service, when Flavel arose to pronounce the benediction, he paused and said, "How shall I bless this whole assembly when every person in it who loveth not the Lord Jesus Christ is Anathema Maranatha?" The solemnity of this address deeply affected the audience, and one gentleman was so overcome by his feelings that he fell senseless to the floor. In the congregation was a lad named Luke Short, then about fifteen years old, and a native of Darthmouth. Shortly after the event just narrated he entered into the sea-faring line, and sailed to America, where he passed the rest of his life. Short's existence was lengthened much beyond the usual term. When a hundred years old, he had sufficient strength to work on his farm, and his mental faculties were very little impaired. Hitherto he had lived in carelessness and sin; he was now a "sinner a hundred years old," and apparently ready to "die accursed." But one day as he sat in his field, he busied himself in reflecting on his past life. Recurring to the events of his youth, his memory fixed upon Flavel's discourse above alluded to, a considerable part of which he was able to recollect. The blessing of God accompanied his meditations; conviction was followed by repentance, and this aged sinner obtained peace.

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### "PROVE ME NOW"

#### Matthew 3:10

TODAY we may have to prove God, and see how wonderfully He undertakes for us! You are not asked to prove God for tomorrow! You do not know that you may have a tomorrow on earth! But you are to prove Him just for today, "Prove Me NOW herewith." What is the result? Why there is such a wave of blessing from Him that "there is not room enough to receive it." And mark, it is blessing from God. How inclined we are to think at once of temporal wants to be supplied and of present relief as to them. But this Scripture may be fulfilled when there is no temporal change. The greatest of all God's blessings today is not found so much in ease and relief but in spiritual; "who hath blessed us with all spiritual blessings in heavenly places in Christ?"

But this has no limit. And I think I can almost hear some burdened believer say, "Ah! is it so? Then I must take courage and trust from this very moment!"

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## WHERE GOD'S HONOR DWELLS

### The Message of the Tabernacle

HANDLEY BIRD

4. The Robe of the ephod was all of blue. This, as we have seen, speaks of Christ as the heavenly One, His garment was of one color, innocent of the patch work of much of man's so-called spirituality. "Like unto an habergeon (or chain armour) that it be not rent" in order that it might tell us of a love untearable. His mercy endureth forever, because divine. It was also fruitful. Around its skirts were clustered luscious pomegranates, the fruit of Canaan never known to grow in Egypt, full of seeds of its own sweet life and its juice crimson as blood. Thus is our High Priest's a life of fruit-bearing, it was the breaking forth of nature, and not mere effort. It was musical—the only music of those holy courts was the sound that accompanied the walk and ways of their High Priest; a heavenly sound, for the bells whose ringing accompanied those beautiful feet were all of gold.

Will not those who seek to follow in those footsteps learn to keep their lips in the house of God and to speak "as the oracles of God"—or, not at all!

Then it was a royal garb, the word "robe" is that used of Jonathan's princely garment of which he stripped himself to put it upon David. It betokens the dignity of the Divine Wearer, the King fairer than the children of men. "All His garments are myrrh and aloe and cassia." He is clothed in sweetness, a garment of perfume is the robe of Christ. Paul in a measure exhibited this, being, he declared, "a sweet savour of Christ" to God.

5. The Coat of linen exhibits another of these marvelous beauties of our Lord. It is the one garment worn by all Arabs; reaching from head to foot it is woven in one piece throughout. Probably it was all white. The word "embroidered" is only used here and in verse 20 where it is translated "set in" and again in 2 Sam. 1:9—see margin—of Saul's thick robe or armour where it seems to denote its heavy weight. The R. V. uses "checker work" as though it had a wrought-in pattern like a modern damask linen. This is the beauty of inward purity, essentially our great High Priest's, but belonging by right to all priests, see verse 40, and which they are called to put on for God's ministry.

6. Of this white linen were the breeches also to be made, and here it has the same import. An unspotted purity was to "cover their nakedness." A holy care that would

provide against the very appearance of evil. Scripture and every age of the Church witnesses how often careless neglect here has polluted the very Courts of the Lord and at times brought low God's mighty ones. The solemn warning is "they shall be upon them when they come near that they die not."

7. The inward thoughts and imaginations no less than the bodily appetites need this covering of a white life. So we find the turban was also of fine linen. The only other use of the word "Turban" is in Ezekiel 21:26, where it is translated "diadem." In this mystic dress of the high priest as in the Tabernacle itself, the culmination of all is "holiness to the Lord" which words are inscribed on a plate of gold bound to the forefront of the turban. This "fair mitre," which is called the "diadem of holiness" of "the holy crown," was to be upon the High Priest's forehead that he might bear the responsibility for the worship of the saints. This is the Blessed One, in the perfection of His subjection to the Father, standing in the presence of God for us, that we by Him may offer our sacrifices.

This is an inimitable beauty in our blessed Lord. If the shining glory that encircled the head of Moses coming from the holiest was more than man could bear, a transient, "passing" glory though it was, how much more does this that abideth "remaining" in the face of Jesus Christ, exceed in glory?

The plate being upon the forehead, which in Scripture denotes the will, speaks of that "mind that was in Christ Jesus" that the Apostle would fain see in his fellow saints. It is the disposition of the will, the bent of the inward nature which must have the stamp of divine holiness in order to acceptable service. In Scripture words, "being renewed in the spirit of your mind." It was from the old inclination and tendency to "cleave to the dust" that, by faith, many Old Testament saints got blessed deliverance, and who thereafter declared plainly that they sought "things that are above," being "no more mindful of those from which they had come out." How much do we know today of this wearing of the "plate of gold"?

This sevenfold glory is outlined in the picture of the Apostle and High Priest of our profession given us in Heb. 1 to 7, where we see Him as our "Sure" resting place, our sympathizer, our faithful minister. One utterly diverse from all, and "separate" from sinners; yet made like unto His brethren and therefore a merciful High Priest tempted in all points like as we are and so able to succour them that are tempted. Yet the "undefiled" One, "without sin," whose way was perfect with His God because He Himself "holy and guileless." What a vision is this! As



Daniel looked upon Him of old there remained, he says, "no strength in me for my vigour was turned into destruction and I retained no strength." John also tells us how He saw that great Priest in His tabernacle "One like unto the Son of man clothed with a garment down to the foot, girt with a golden girdle, His head white as snow, His eyes as a flame of fire and His appearance as the sun shining in his strength," "And when I saw Him I fell at His feet as dead" says the Apostle. Oh that we might see Him too! May God who commanded the light to shine out of darkness shine in our hearts the radiancy of the knowledge of the glory of God in the visage of Jesus Christ.

"All flesh is grass" and therefore the glory of man at its best is but a fading flower. But not so God's blossoms, they retain their sweetness and beauty and bloom forever. This is in a measure unfolded in two vessels of the Tabernacle which speak of the Holy Spirit's work—the Lamp and the Laver. Both are rich in the beauties of life.

The Lamp is represented as a growing tree, all whose branches were adorned with bud and fruit and flower—promise of future blessing, present enjoyment given to God, and beauty or the elegancies and courtesies of sainthood; these last are sweeter and more fragrant than the lilies of the field.

These flowers were all of gold—divine. The flesh in its effort could never produce them. Then they are a borrowed beauty, being, in their measure, merely a reproduction of each grace of form and outline seen in "the Lamp," as the central shaft is called. The Lamp had four buds, four fruits and four flowers; twelve separate beauties, answering to the stones on the breastplate and to the bread upon the table: while the branches had but three buds, one fruit and one flower. For each saint is to be "like his Lord." The Church's perfect witness in the Holy Ghost, pictured by this seven-fold light, needs to be accompanied by a graciousness and courtesy that enables the most unpalatable truth to be given to others. It is written "all bear Him witness and wondered at the gracious words which proceeded out of His mouth." Although He was telling them truths concerning the election of the widowed, the leprous, and the heathen, and the passing by of Israel, which they could not but deeply resent. And, yet again of Him it is written "grace is poured into Thy lips; therefore gird Thy sword upon Thy thigh O most mighty." We see how His severest denunciations of that most wicked city Jerusalem were wet with His tears and tremulous with His sobs. In Him mercy and truth met together, righteousness and peace kissed each other; and with Him was the most difficult secret, how to "speak the

truth in love." One truly says that "the Gospel of a broken heart demands the ministry of bleeding hearts, we must bleed if we would be ministers of the saving Blood. As soon as we cease to bleed we cease to bless. When our sympathy loses its pang we can no longer be the servants of the Passion." On one occasion Murray McCheyne being told by a fellow minister that he had just preached on Hell, said to him, "and did you do it with tears"? Such gentleness pacieth great offences.

"The minister—these graces did possess;  
Of an ambassador the just address,  
A father's tenderness, a shepherd's care,  
A tender courage, which the cross could bear,  
A ruler's awe, a watchman's wakeful eye,  
A pilot skilled the helm in storms to ply,  
A fisher's patience and a labourer's toil,  
A guide's dexterity to disembroil,  
A prophet's inspiration from above,  
A teacher's knowledge and a Saviour's love!"

Of the Laver, we are not given in Exodus the details of its ornamentation, but in the account of Solomon's Temple, we have a very full picture of the "Molten Sea," that took the place of the Laver, at "the right side of the door of the house."

It was highly ornamented with flowers of lilies, with palm trees and figures of cherubim, lions and oxen, and with wreaths. The Laver being made of bronze mirrors, a highly polished metal, such beauties would flash in the sunlight as the golden fruit and flower of the Lamp did in its own perfect light, and are eloquent of the manner of work and testimony that is in the Holy Ghost. Through the power of the Spirit are we "filled with all joy and peace in believing, that we may abound in hope." Through the Spirit also "we wait for the hope of righteousness that is by faith." And "the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, trustfulness, meekness and inward control." This life is beyond "law" and knows no outward compulsion or that which is "put on," but manifests its beauties because it cannot help it; glad and sweet and winsome, a life that is in the Holy Ghost. "He hath made everything beautiful in its time."

### **The Power of the Spirit**

To the builders of another Tabernacle for God the Lord Jesus revealed Himself during forty days, and spoke to them, through the Holy Ghost, of things pertaining to the kingdom, directing them to wait for that power of the Holy Spirit's presence which could alone enable them for the work before them.

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### MINISTERING OF OUR SUBSTANCE

**I**S it not more wonderful that the Lord should allow others to meet His need than that He should meet the need of thousands? He had Himself created every blade of corn, and watered it with every drop of rain; for "by Him were all things created." And yet, as the lowly sojourner, He accepted the loving services of holy women, who ministered unto Him of their substance (Luke 8:3).

Must they not have esteemed it their highest privilege to participate in the service of thus consecrating their substance to their Lord? But how shall we estimate the condescending grace that thus placed the daily need of the Lord of glory in their hands? All the angels in heaven would have highly esteemed the honour of being allowed to supply His wants, as when in the wilderness after His temptation they came and ministered to Him. We can but wonder and worship as we thus contemplate our Lord coming down so low as not to have wherewithal to meet the need of daily food and clothing, yet seeking no provision direct from God. Ravens fed Elijah by the brook of Cherith, and a daily miracle replenished the widow's oil and meal at Zarephath; but there was no miracle connected with the daily bread of the Son of God. How few are content thus to live and serve.

There were, we read, "certain women which had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, who were ministering unto Him of their substance." This tells us the secret of their devotion—they had been made partakers of His healing grace and power. He had loved and served them, and they now love and serve Him. The personal circumstances of the blessed Lord while on earth were usually not accompanied by miraculous power. Joseph took him into Egypt from Herod's sword. He worked at Nazareth to supply His daily need. He wrought miracles for others, but none for Himself. He fed the hungry multitudes, but left Himself to be fed by women. And when the sacred body was dead on the cross there was no miracle connected with His burial, as in the case of Moses; but Joseph of Arimathaea came and took down His body and buried it.

There is much in this to exercise our thoughts in its bearing on ourselves and our circumstances. Christ's gospel must fare as the Christ of the gospel fared before. No miracle is to sustain it; it is its own miracle, as was Christ who is its theme. Thus the gospel shares the fate of the One of whom it witnesses. Hence Paul speaks of the fellowship of the gospel, the sufferings of the gospel, the reproach of the gospel. The life of Christ was stamped on the gos-

pel, and the character of the gospel was stamped on Paul; and therefore, while he had hands to work among the worldly-minded Corinthians, he had a heart to receive from the loving, persecuted Philippians, whose joy and poverty abounded in liberality (2 Cor. 8:2); and Paul rejoiced in the fruit that would abound to their account. Let 2 Corinthians 8 and 9 and Philippians 4:13-19, be carefully read and prayed over.

But is there no Christ to be ministered to out of our substance now? Yes, verily; for whenever one is sent of God on his Master's message, there is one of whom our Lord would say of any service rendered, "It was done to Me"; and of any neglect or forgetfulness, "It was not done to Me." It is thus we are able, if we have the willing mind, not to come behind these women to whom the Lord was all in all. There are weary feet that need anointing now — thirsty members and labourers in the harvest-field who need a cup of cold water now, lonely ones who claim a word or letter of sympathy and love now, and sick and dying ones to be thought of and cared for now. They are not dependent on us, or on our sympathy. They have God; they can do without us. But would we do without the "Well done, good and faithful servant" of that day, and the double blessing of those who in ministering to Christ's servants, will be told by Him in the glory, "Ye gave ME meat," "took ME in," "clothed ME," "visited ME," "came unto ME"?

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### REJECTED TESTIMONY

**F**AITHFUL testimony is never lost. By "faithful" we mean faithful as regards the message and faithful as regards the messenger. We do not refer to the mere fault-finding of a carnal-minded believer. We mean that a heaven-given message through a man of God will have its effect, even although the message be rejected. Take for example the case of Micaiah (2 Chron. 18). Four hundred prophets had just declared a certain thing. King Ahab was pleased, as all fleshly men are pleased by flattering words. But another prophet was called—one who knew not the art of flattery. He was a man of God; and he came with God's message. It was doubtless clear to him that his message would be rejected. But did he therefore withhold the message? No. "Whether they will hear, or whether they will forbear." Such is the rule by which the heaven-sent messenger runs. He regardeth not sky or wind—in other words, neither the opposition of man nor the frown of the professed friends of God can hinder his testimony. God has sent him; therefore he runs: God has given him a message; therefore he speaks. He delivers his message; but his counsel is re-

jected. What then? Are we to conclude that Micaiah's message was useless? Nay, verily. God will be glorified even in the rejection of His message. We may not, in every case, see what end has been served by a testimony that has been rejected. But in the present case we cannot fail to perceive some very important ends. Four hundred prophets declared with one voice that Ahab was to go up to Ramoth-gilead and prosper. Micaiah declared that if Ahab went up he would perish. Bold and bad man as Ahab was, he was not to be allowed to take this fatal journey unwarned. Divine grace shines out here. Space had been given him for repentance; and now, at the last moment as we say, there comes a message from heaven warning him that these prophets of Baal are simply luring him on to final destruction. Yet he refuses to be warned. He takes the counsel of the four hundred, thus setting at nought the counsel of the Most High.

But, strange to say, the words of that single messenger of God had more weight with the wicked Ahab than the united testimony of the four hundred men of Baal. Deep down in his heart of hearts there was such a dread of Micaiah's words turning out true that he would not go into the battle wearing his kingly robes. He therefore disguises himself, so that the Syrians may not know him. What encouragement is here for faithful testimony! It may be rejected; but it often sinks deeper than is apparent to the outward eye. Therefore go on, ye faithful ones. Ye that are the Lord's remembrancers, keep not silence. While ye comfort the mourners and bind up the broken-hearted, neglect not the command to "cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins" (Isa. 58:1). You may see little effect of your words upon the many in Israel. Worldliness may still seem to abound, and ungodly alliances continue to be formed. Yet see thou declare what God hath spoken as to these things. Backsliders must not be allowed to make themselves comfortable in the path of departure from God. Many a believer might be saved from taking a wrong turning if some faithful one were to drop a word in season, showing from Scripture that such a path is not of God. Therefore let the Micaiahs stand forth and deliver their testimony. Ahab and his company may be joined to their idols; yet we are persuaded that there is a goodly remnant prepared to respond to the heavenly call—to give heed to what God hath spoken, and be a truly separated people to His Name.

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**T**HE waves of trial but fling the Christians higher upon the Rock.

## DIVINE GUIDANCE

**T**HE guidings and prohibitings of the Holy Spirit, as narrated in Scripture, call for the special attention of all who are occupied in the Lord's service. Though Paul was ready to suffer all things "for the elect's sake," he yet knew his need of being guided to them; and as a faithful servant, his steps were directed by the Spirit.

As we frequently need guidance, a few remarks on this subject may not be out of place. The servants of Christ are commanded to go and preach the gospel to all; but the when and where are matters of great importance, too often lost sight of, but needing the Master's judgment.

When the apostle Paul had preached throughout Phrygia and Galatia, the province of Asia lay close at his left hand, with its seven cities, in which the seven churches were afterwards formed, but he was "forbidden of the Holy Ghost to preach the word in Asia" (Acts 16:6). We are not told how the prohibition came, but those accustomed to listen and willing to obey fail not to obtain guidance if only they are content to wait for it. What is remarkable in this prohibition is, that it was but two years later when the apostle went to Ephesus, the most important city in Asia, and remained there two whole years; we read also that then "the Word of God grew mightily and prevailed." The time had not yet come, when the Holy Ghost forbade, and the workers might have toiled all night and caught nothing till the command was given.

Paul and his companion then attempted to enter Bithynia, on the right hand, an adjacent province to those through which they had been preaching; but "the Spirit suffered them not."

Like Israel of old, they were constrained to "go forward," and hastening through Mysia, they reached Troas, where, later on, "a door was opened of the Lord"; but now as there was no door, and only the Aegean Sea lay before them, they had to wait for guidance. In due time it came, in the night vision given to Paul, when he saw a man of the country beyond the sea beseeching him, and saying, "Come over into Macedonia and help us." This was sufficient, and Paul and Timothy immediately sought to go there, "assuredly gathering"—that is, after putting together all the Spirit's dealings with them—that God had called them to go into Macedonia.

The call was direct, personal, and explicit. Thus comes the guidance of God to the waiting servant. There is then no discouragement if the only welcome be from a few women at the river side, and if shameful treatment soon follow, as Paul and Timothy found at Philippi. No apparent lack of great results, and no afflictions for the gospel, disturbed them.

The call being plain, their path was sure; and they knew that God would not fail to look after His messengers, because He had sent them. It was not long before He allowed them to be driven out of Philippi; but Lydia, the jailor, and others, bore witness that God's servants had been there, and out of this gospel testimony, with its trials and sufferings, grew the beloved Philippian Church.

Await the call of the Lord, we would say to our fellow-servants, and however it may come, be found ready for it, so that it take you not at unawares; and then, putting all things together, there will be a conviction as to the mind of God which will satisfy the soul as to the Master's will. What we need is, the singleness of eye, and that willingness to obey, which will enable us to discriminate between a vision from God and the many illusions which come across the minds of those unexercised in the ways of the Lord. But none will ever gather rightly their path whose hearts are not true and right with God.

There are calls all around for faithful, self-denying service, but many of those that meet the outward ear are only human calls. May the call of God be heard by the spiritual ear, and obeyed by those to whom He sends it; and may they go, not in mere compliance with the wish of man, but in obedience to the will of God, and as holding a commission from Him.

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### THE WORLD'S ENJOYMENTS

THE enjoyments of this world are very much like those rivers we sometimes see in the arid deserts of the East. The current strikes out bold and strong, and promises to accompany you the livelong day; but as you proceed you observe that the stream becomes shallower and yet more shallow, and that it is gradually losing itself in the sand at your side; and by the time you have reached your journey's end it has disappeared altogether. How similar to this are the comforts and pleasures of the present world! They hardly accompany you as far as death. Some of you may have dipped in these treacherous waters, but strange how slender by this time the stream has become. In a short while it will be quite dry. But Christ is a perpetual fount, inexhaustible and undiminisbable.

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FELLOWSHIP in the Light — God is light. If we are to have anything to do with God, it must be in the bright shining of His own immediate presence; there sin cannot appear. An eternity of praise for the blood which "cleanseth us from all sin!"

## THE COMFORT OF GOD

**T**HOSE who have themselves experienced the comfort of God in trial and testing have received a divine impression that can never be forgotten. It is by such an experience that God fits us to be comforters of others, and we are made thereby the trustees of a great treasure—the “comfort of God.”

Adverse circumstances are calculated to bring about faint-heartedness in the Christian life, so we are admonished “to comfort the feeble-minded” (fainthearted).

A few weeks ago I was travelling by train, and had as a fellow-passenger a lady who looked decidedly agitated and in trouble. After a few moments of general conversation she told me the cause of her sadness. She had been wired for, as her sister-in-law had died suddenly; her brother also had just been put away in an asylum. She felt everything was against her, and expressed her keen disappointment in God.

I let her finish her tale of woe, and then asked her, “Do you know the Lord Jesus as your Saviour?” She immediately said, “Are you a Christian, sir?” “Yes,” I answered, “Thank God, I am, through grace.” “Well,” she said, “I was converted when fifteen years of age, but I have had such a life of hardship that I have begun to doubt God’s love.” I said, “I am always glad to meet a Christian, but I hardly thought you were one, for I have not seen a bit of brightness in your face, nor have you made any reference to the Lord Jesus all the time we have been talking.” I asked her, “May I read a verse from the Bible to you?” She expressed her willingness to listen, and I read the 7th verse of 1st chapter of Nahum’s prophecy, “The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him.”

“This is what the Bible says, but you seem to think that ‘the Lord is unkind, and useless in the day of trouble, and He knoweth not them that put their trust in Him.’”

The tears filled her eyes, and she said, “Please read the verse again; it is beautiful. I have never seen that verse before. God has sent you along to comfort me.”

She had been occupied with her troubles, which indeed were very real ones, and forgetting that she had the God of comfort and consolation to look to, and this one verse from His Book brought back her thoughts to Him.

Before long she arrived at the station at which she had to change trains, and stepping out she again expressed her thankfulness for the cheer she had received from that beautiful verse.

How many there are like this harassed and faint-hearted believer in this world of sorrow, but our great High Priest, who is touched with the feeling of our infirmities, thinks of them, and it is a happy service to tell them this and so lift



their thoughts to Him whose succour is equal to the greatest sorrow. God cares for them too, and will use those who are usable to administer His comfort to them—"the comfort of the Scriptures." May we always be ready for this good work, always ready to "comfort one another with these words."

—T. P.

### CHRIST OUR HOPE

**S**AVED, and kept, we are not left to find a paradise here, to make the best of both worlds, or to endeavor to effect a millennium on earth. Nay, nay, we are "called unto His eternal glory" who is on the throne yonder. We are separated from this present evil world; given to Christ, "out of the world"; and are called to be "not of the world, even as he is not of the world," called "to the obtaining of the glory of our Lord Jesus Christ." We are not saved by creeds, nor kept by ordinances, nor taught to look for death, or to labor to improve the world. We were saved by a PERSON, we are kept by a PERSON, and we look for a PERSON. "For our conversation (literally, citizenship) is in heaven; from whence we LOOK FOR THE SAVIOUR, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

Christ died for us; He lives for us; and He is coming for us. Albeit, an infidel world, and a slumbering church, ask, "Where is the promise of his coming?"

We look back to His cross, and read our pardon. We look up to Him, and prove our power. We look forward to His coming, and decipher our glorious and undying portion. All our springs are in HIM.

Let the eyes of our faith be fixed on HIM, who saved us by His precious blood, who keeps us by priestly intercession, and who waits for the moment when He shall fulfill His faithful promise, and come to take us to Himself for ever. Verily, "Christ is all and in all."—C. R. Hurditch.

### "IF RICHES INCREASE"

**I**F riches increase, set not your heart upon them." Ps. 62: 10. We learn from this that if riches increase with us, there is a natural tendency to set our heart upon them; many a believer has gone on steadily, and adorned the doctrine, while he was in a humble "way-of-doing." But, whenever riches increased with him, he lost all control of himself; he found out that he was making a little money, the sensation was new and pleasant, he was not satisfied with a little; he would have more; this meant more time and

energy spent on mammon, and less time and energy spent on God's kingdom. But he stays not to count the cost; if any one should hint that he is getting worldly, he has his answer ready—"There's no fear of me; but you know I must attend to my earthly calling." Thus fortune allures him. Like some will-o'-the-wisp, across the dangerous bog of mammon-worship. But then he is no lover of money—at least he says so, he would scorn the idea of being classed among the worshippers of the golden calf, but as faith is known by its works, so liberality is known by its fruits, and the lover of money by his tenacious grasp of the money-bags. The God-given warning, "Set not your heart upon them," has been neglected; and the result is, that the gentle springs of benevolence are dried up; and, although he may sing, "Take my all, and give me Jesus," it is perfectly clear that he means nothing of the kind.

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### *"The Blessed One"*

I LOVE the love of lowliness  
 Displayed, O Lord, in Thee,  
 When, in the manner of Thy birth,  
 Thy helplessness I see;  
 Yet ne'er did light of heaven so shine,  
 As o'er that wondrous birth of Thine.

I love the love of tenderness,  
 That made our woes Thine own;  
 That blessing gave, instead of grief,  
 Unspeakable—unknown;  
 That love which, weeping at the grave,  
 Life from the dead so glorious gave.

I love that love in suffering,  
 Thou guiltless crucified!  
 The love that bore the bitter doom  
 of those who else had died.  
 All other loves must seem as dross,  
 Compared with Thine upon the cross.

I love the love of righteousness,  
 Which brings me to the throne;  
 There tells me what my portion is,  
 Through merit all Thine own.  
 Not only saved with sins forgiven,  
 But life and peace, and joy and heaven

**La Crosse, Wis.**—Sam Hamilton is not able to move far from home on account of home responsibilities, but keeps busy close at hand. There has been a little reviving here of late; some have been restored and others are exercised that way.

**Vermont**—The Christians in Woodbury have finished the new Gospel Hall and raised a testimony to the name of our Lord Jesus Christ. They had the Lord's Supper for the first time July 6. They will appreciate visits from servants of the Lord walking in the old paths.

**Honolulu, T. H.**—The little assembly here at 19th Avenue goes on for God and although small, the Lord encourages them from time to time. Their desire is to shine as lights for Him, holding forth the Word of Life. Prayer is asked for a man, a Japanese who attends the gospel meetings regularly that he might be saved.

#### NEW ADDRESSES

**Monrovia, Calif.**—The assembly formerly meeting at Lime and Ivy Streets, now have their own new hall, located at 211 South Magnolia Ave. The correspondent is F. J. La Londe, 243 West Colorado Blvd., "B", Monrovia, Calif.

#### CANADA

**Barrie, Ont.**—David Miller is looking forward to a good summer season distributing tracts. He aims to reach many summer camps and tourists along the lakes as well as towns and villages and farms. Just recently he baptized a man in Collingwood who had been saved through reading "God's Way of Salvation." His wife was present at the baptism and the next day professed to be saved as she was doing chores on the farm. Blessing follows obedience.

**Sault Ste. Marie, Ont.**—J. H. Blackwood has started meetings here and is trusting the Lord will bless the gospel to the salvation of souls, and also give help and blessing to His beloved people.

**Langley Prairie, B. C.**—We have had a week of meetings by our brother Andrew Douglas which have been most helpful and appreciated; also a visit by S. Saword which was an encouragement to us.

**Canoe, B. C.**—Brethren Scott and McKinley had well attended meetings and spent quite some time in this place but saw no visible results. The seed was sown however and shall accomplish that which He pleases.

**Vancouver, B. C.**—The Assembly in the Fairview Gospel Hall had two weeks prayer meetings followed by two weeks for ministry to the Lord's people by Wm. Williams. The attendance and interest was good and at least one professed to be saved. He also visited for a few nights the assemblies at North Vancouver, South Main St., and finished up at Cedar Cottage.

**Esk, Sask.**—Alex McGaughy was on his way to attend the Prairie Conferences. Calling at Esk, he found a real interest there and stayed five weeks with the result that eight souls professed to be saved. It was well worth giving up going to conferences to see a real work of God done. In all labour there is profit.

**Glen Huron, Ont.**—Wallace Cudmore has a portable wooden tent erected here and is being assisted in the meetings by a local brother, George Heidman. The attendance and interest has been good and some have professed.

**Bell Rapids, Ont.**—G. G. Johnston and J. Stewart of Pape Ave. Assembly, Toronto are here having meetings with some interest.

**Victoria Rd., Ont.**—The conference was very large and ministry varied and helpful. About 14 of those who give all their time to the Lord's work and two local men shared in the ministry of the Word.

**Earlton & Charlton, Ont.**—Conference was largely attended in both halls and God gave blessing with His Word. The saints were helped and two professed to be saved. About 12 shared the ministry of the Word.

**Winnipeg, Man.**—The Lord met our need and gave us perfect harmony at our conference and good wholesome ministry through our brethren, Fish, Grey, Wilson and Ronald.

#### FALLEN ASLEEP

**Greensburg, Pa.**—John Fannan Sr. departed to be with Christ June 2nd, at the age of 86. Born in Northern Ireland and born again

in Motherwell, Scotland 50 years ago. Was gathered to the name of the Lord Jesus for 25 years. He was a good man, consistent in life and sound in doctrine and will be missed by saved and unsaved.

**Vancouver, Can.**—Mrs. Martha Brandow was called home to be with Christ May 25th, after a three day illness. She had been associated with the Fairview Assembly for many years.

**Toronto, Can.**—Mrs. Minnie Dean of the Brock Ave. Assembly, departed to be with the Lord July 1st. She was a sister of Miss Eva Watson who for years served the Lord in Venezuela, also of F. G. Watson who labours in Ontario. Saved as a young girl, she has gone on with a steady course. She is the last one in the Brock Ave. Assembly who was present at the first meeting of the assembly Nov. 6, 1892, when just 11 broke bread and she has been in it ever since. Her home was always open to the Lord's people and many of His servants were entertained in it. She rests from her labours and her works do follow her.

### CONFERENCES

**Hartford, Conn.**—The annual conference will be held Lord willing August 30, 31 and Sept. 1, preceded by a prayer meeting August 29 at 8:00 P. M. The meetings will be held in the Italian Gospel Hall, 49 Charter Oak Ave. Correspondent, Nicholas Vendetta, 35-A Giddings St., Hartford 6, Conn.

**Cleveland, Ohio.**—If the Lord will the assemblies meeting in Addison Road and West 85th Street Gospel Halls will again jointly have a conference at Labor Day. Prayer meeting Friday, August 29 at 7:45 P. M. First meeting Saturday August 30 at 2:00 P. M. All meetings in Gospel Hall, 1477 Addison Road. Three meetings on Lord's Day and Labor Day.

Pray to God with us that this will be "an holy convocation" and that the Spirit of God ungrieved may guide and control in the meetings. Please bring your believers hymn book. Strangers to our city may call Kenmore 2030 for directions. Correspondent, J. H. Smith, 3141 Warrington Rd., Shaker Heights 20, Ohio.

**Hitesville, Iowa.**—The assembly is enlarging their Gospel Hall. They will not be able to have it finished in time to have the conference in August as usual. They hope to have it ready by October or November. Announcement will be made later. George L. Frey, Ackley, Iowa, Correspondent.

**La Crosse, Wis.**—The annual conference will be held Lord willing August 30 and 31, preceded by a prayer meeting Friday evening August 29th. We are looking to the Lord to send His servants whose ministry will be to the edification of His people and the building up of the assemblies. Correspondent, L. Uglum, 920 South 5th Ave., La Crosse, Wisconsin.

**Oshawa, Can.**—Our conference will (D. V.) be held Lord's Day, September 7th in the Centre Street School. Order of meetings, Breaking of Bread 10:30 A. M. Ministry of the Word at 2:30 P. M. Gospel meeting 7:00 P. M. A prayer meeting will be held in the Gospel Hall, Nassau St., September 6 at 7:30 P. M. We wish to extend a very hearty invitation to the people of God to be with us. Address communications to A. C. Mattice, 105 Hillcroft St., Oshawa, Ont., Canada.

**River Hebert, Can.**—We purpose (D. V.) having our annual two day conference August 31 and September 1, preceded by a prayer meeting Saturday evening August 30th. Correspondent, W. P. Bartlett, River Hebert, N. S., Canada.

**Sault Ste. Marie, Can., and Mich.**—The thirty-first annual convention of Christians gathered to the name of the Lord in Sault Ste. Marie, Michigan and Sault Ste. Marie, Ontario, will (D. V.) be held in the Canadian Sault August 30, 31 and September 1st, (Labor Day). Visitors will be freely entertained as in former years. Correspondent, Edgar Quack, 800 E. 4th Ave., Sault Ste. Marie, Mich. R. H. Davis, 178 March Street, Sault Ste. Marie, Ontario, Canada.

**Orillia, Can.**—The conference will be held at Labor Day time, commencing with a prayer meeting August 30 at 7:30 P. M. Meetings Lord's Day at 10:30 A. M., 2:30 and 7:00 P. M. Monday, 10:00 A. M., 2:30 and 7:00 P. M. Correspondent, Cecil Clark, R. R. 4, Orillia, Ont., Canada.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *Rest*

LIE low, O heart, at Jesus' feet,  
For then all bitter things are sweet;  
Then thou canst know the heart of God,  
Canst use the staff and kiss the rod.

Lie low, O heart, at Jesus' feet,  
Then thou canst every tempest meet,  
Canst hear His whispered, "Peace, be still,"  
And love as well as learn His will.

Lie still, O heart, upon His breast,  
And prove the peace of utter rest;  
Then unbelief will find no place,  
And fear die out before His face.

Lie still, O heart, upon His breast,  
For He can work if thou wilt rest,  
The journey is too great for thee,  
Unless the Lord thy shelter be.

—Selected.

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**SEPTEMBER, 1947**

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## WORDS IN SEASON

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**Samuel C. Keller, 1906 West 43rd Street, Los Angeles 37, California.**  
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### UNITED STATES

**SPECIAL—Please take notice: All subscriptions and manuscripts for the magazine are to be sent to the Editor, Samuel C. Keller.**

**All news items, conference and death notices are to be sent to the Associate Editor, William H. Ferguson.**

**Wellsboro, Pa.**—A. Klabunda and John Adams are holding tent meetings here; the attendance is very good and they are looking to the Lord for help and blessing on the preached Word.

**Iowa.**—Archie Stewart and Walter Eltjes have their tent up in Clarksville. Oliver Smith and Paul Elliott are operating a tent at Rockford where some have professed to be saved. George Gould and Leonard De Buhr are under canvas in Parkersburg which has been a fruitful field in days past. Louis Brandt and Norman Crawford have seen some nice souls saved at meetings in a schoolhouse near Elgin. E. Jamison has a tent in Mason City. Last word he was working it alone.

**Wisconsin.**—Fisher Hunter visited Brodhead on his way home from the Canadian Conferences.

**Michigan.**—Archie Stewart and Walter Eltjes were in Webberville with a tent before going to Iowa.

Wm. H. Ferguson has been doing Bible carriage work in Northern Michigan. Had a good and interesting visit to the copper mining country and some nice schoolhouse meetings, and crossed over to Marinette, Wis., visiting a farming community where the Lord gave fruit some years ago that still remains.

**Ohio.**—Oswald MacLeod and Steve Mick are operating a tent in the poorer section of Dayton. The Lord has given help to preach but they feel the need of the prayers of the Lord's people that there might be fruit in conversions.

**New Jersey.**—F. Pizzuli has pitched the tent on the lot which the Assembly has bought to build the hall. He would value the prayers of the Christians, as he has been seeking to reach the Italian people but thus far only English have come to the meetings.

**Washington.**—Hector Alves and Bruce Cuming are operating the Seattle tent in a place called Midway, forty miles north of the city.

**New Mexico.**—A special effort is being made by Robert Curry at Albuquerque. He has a tent pitched near the location of the hall and will appreciate the prayers of the Lord's people for blessing on the seed sown.

**New York.**—After the York conference, Lorne McBain and Wm. Warke came to East Aurora and began meetings in Mr. Underhill's home. The meetings have been very interesting and well attended, as many as fifty being there at one time. Latest word is that eight have been saved and others interested.

**California.**—The Assembly at Jefferson St., Los Angeles, has the tent pitched in Inglewood, a suburb of Los Angeles. Wm. Dove and H. Bingham assisted by other local brethren are taking the responsibility of preaching the gospel. We trust the Lord will bless this effort in the salvation of some precious souls.

# 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 Dr. E. A. Martin*

*Edited for 11 years by Charles R. Keller*

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## GATHERED GEMS

Come good or ill,  
What e'er to-day—to-morrow brings  
It is His will.

« « «

Long for God's presence rather than His power.

« « «

Temptations are the trials of faith. It is easy to be  
valiant when there is no adversary.

« « «

Surrender to Christ is the only true liberty.

« « «

An old writer says, "Woe be to them who enquire  
many curious things of men, and little mind how they  
may serve God."

« « «

The purer the eye of the intention, the more steadily  
shalt thou keep to thy purpose.

« « «

It is hard to exalt by flattery the one who is kept  
humble by the abiding word.

« « «

To acknowledge our need, is the first step towards a  
feast of fat things.

« « «

A willing heart makes a light burden.

« « «

Mountains quickly disappear if love is the motive  
power.

« « «

This is contentment, the realization that the most of  
life is good, and that that which appears to be evil, if we  
will wait, will be found to work together for good.

« « «

Abandon every known sin; surrender every doubtful  
indulgence; obey promptly every voice of the Spirit.

« « «

Right giving is a part of right living. The living is not  
right when the giving is wrong. The giving is wrong when  
we steal God's portion of our income to hoard, or spend on  
ourselves.

### ANATHEMA MARANATHA

**I**F any man love not the Lord Jesus Christ let him be Anathema Maranatha (cursed at His coming) 1 Cor. 16:22.

An unconverted youth once had his conscience so aroused to his state as a guilty sinner, and to the fact that any moment the Lord might come, that he awoke his parents during the night by his cries. They found him in a corner of the room, trembling from head to foot with terror and dread lest before morning Christ would return, and, finding him unconverted, leave him for judgment, at the same moment severing his Christian parents from him by taking them to be for ever with Himself.

Such was wholesome fear, and but for man's callous heart of unbelief many more would be trembling at the prospect of the terror of the Lord, whose swift return would seal their eternal doom. The faithful and true witness says, Behold I come quickly and the apostle declares, If any man love not the Lord Jesus Christ let him be Anathema Maranatha.

Oh! careless and unsaved reader, let me speak a word of loving warning in thine ear, for the time is short—the coming of the Lord draweth nigh—the Judge standeth at the door. Too well thou knowest that thou lovest not the Lord and Saviour Jesus Christ: the mention of His worthy name awakes no response in thine heart, is no melody in thine ear, and there is no beauty in Him that thou shouldest desire Him. A stranger to grace, thy life has been one long course of selfwill and indifference to His rightful claim. Love for Him and His exists not in thine heart, but rather aversion and contempt for His blessed Word. Harken then to the solemn sentence, If any man love not the Lord Jesus Christ let him be Anathema Maranatha. This is a judgment which may overwhelm thy guilty soul in the twinkling of an eye, plunging thee into unfathomable depths of despair; for in such an hour as ye think not the Lord will come. Not yet revealed from heaven with His mighty angels, in flaming fire, taking vengeance, but He returns to take away His own, to raise the dead in Christ, and change those who are alive, then, taking them up in the cloud into glory with Himself, all the unbelievers will be left behind to be destroyed by the strong delusion, and without remedy, 1 Thess. 4:13-17; 2 Thess. 1:7-10.

Arouse thee, guilty Christ rejecter, or too late thou mayest bemoan thy hapless fate, and curse thy folly for ever, remembering that when He would have saved thee thou wouldst not. Ah, these men say, Christ will not come in my day; many have expected Him and been disappointed; there will yet be time enough to repent. Away vain thought. He



has written, When they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape. The poet said truthfully—

There are no pardons in the tomb,  
And brief is mercy's day.

But it can be also said—Nor will there be mercy for those despisers of present grace through Jesus Christ who will be alive at His return. Thousands trifle with convictions, in hope of time for a death-bed repentance, which will never be given; He calls again, Surely I come quickly. Then woe to thee, unsaved sinner.

Perhaps though thou knowest not Him, thou hast wrapped close round thee a garment of religious profession. Alas! His eye will detect thy counterfeit, and His awful sentence be—Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. Ponder again these awful words, Anathema Maranatha. Oh! dear sinner, wilt thou brook His fierce anger and bear His withering frown, before which earth and heaven shall flee away? Rush not against the thick bosses of the Almighty—mighty to curse then, yet mighty to save now—wanting to save—for with Him is plenteous redemption that He may be feared. Humble thyself in faith now before Him, who in lowly grace came to seek and save that which was lost—yea! died for the ungodly. Thy sins are many, thy guilt untold, but His abundant mercy towers far above all, and still He says, Him that cometh unto me I will in no wise cast out. Come, Oh! come, by faith to the Saviour now, before He comes as judge of quick and dead. Kiss ye the Son lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him. Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him. Even so, Amen!

T. R. D.

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AS fire grows by the addition of fuel, so does our love to Christ increase by renewed and enlarged discoveries of His love to us. Love is love's food. If, as parents, we make known our love to our children, and deal wisely with them, it is but natural that their affections should become more and more knit to us; so it seems but as in the common course of things that where much of divine love is perceived by the soul, there will be a return of affection in some degree proportionate to the measure of the manifestation.

### THE SEALING OF THE SPIRIT

**T**HE Spirit of God, the third person of the Godhead, is the especial subject of this ministry which we hope to take up in the Epistle to the Ephesians.

There are twelve references to the Spirit of God in this epistle and each one has a distinct connected truth which is emphasized for the consideration of the saints and the up-building of the Assembly.

The numerals of Scripture have a definite order and meaning in the structure of the whole revelation of God and while one hesitates to encourage younger Christians too much in this field of study lest they rely upon purely human attempts to find the answer to such references; notwithstanding, a general knowledge of the more simple and basic principles governing their use is often advisable and very profitable. The numeral TWELVE brings before us ADMINISTRATIVE PERFECTION OF GOVERNMENT IN MAN, for example we have — twelve tribes, twelve apostles, twelve gates, twelve foundations in the Holy City—note Matthew 19:28. So it would seem that in the use of this figure God would teach us the perfection of the Holy Spirit in His operations in the believer and in the Church and His administration and order through the proper use of the gifts He distributes, mentioned in chapter 4 as coming from our risen Lord. All divine order hinges on the acknowledgment of this and as the Spirit's testimony is always to Christ, this leads to the glorifying and acknowledgment of Christ as Lord in the midst of His own.

The first mention of the Spirit in the epistle in chapter 1:13 is in connection with the SEALING OF THE SPIRIT. We quote the R. V.—“In Whom, having also believed, ye were sealed with the Holy Spirit of promise” and in this translation Mr. Newberry concurs. There is not the slightest support in Scripture for the erroneous assumption of many professors to a distinct work of the Holy Spirit subsequent to salvation, in which the old and sinful nature of man is completely eradicated—taken out root and branch as they say—and thenceforth the believer is supposed to live without sin. To all such boastings of foolish men we point out the words of the apostle John in 1 John 1:8-10. This however is not our subject but, rather, the seal of the Spirit as an EARNEST or PLEDGE of that which awaits us in the coming day of translation and glory.

The presence of the Holy Spirit in the believer is the proof of our entering in to all the glory and future blessing which God has treasured up for us in Christ. The full salvation of the believer takes place at the “redemption of the purchased possession” when spirit, soul and body, glorified and made like unto our blessed Lord we shall rise to heights

of glory and bliss and, the partner and sharer of all that is His, we shall ever reign with Him.

The One Who seals is God the Father as in John 6:27 and those who are sealed are believers in Christ and believers only. It has been said—"There is a difference between Christ's sealing and ours. He was sealed because of what He was in Himself, and we are sealed because of what we are in Him." The sealing denotes a finished transaction, security and a proof of ownership—that we belong to someone else. Note how this is brought out in 1 Cor. 6:19-20. This truth should have a distinct bearing upon our whole life down here inasmuch as we bear the SEAL of another and the world should behold in us the impress of that seal. This will be evidenced by the manifestation of the fruits of the Spirit and His graces as we are living in the power of this precious truth.

2 Corinthians 1:21-22 further speaks of the EARNEST. We read—"God, Who hath also sealed us, and given the earnest of the Spirit in our hearts." The abiding presence of the Holy Spirit in us is the earnest or pledge. Not in our heads but in our hearts dwells this blessed One as if to remind us that our whole affection should be taken up with Christ and His glory which we are to share. Another's words come to mind in closing this meditation. "THE EARNEST IS IN US; a Light to illuminate; a Friend to counsel; in us Water to refresh; in us a Comforter to cheer; in us as a Teacher to teach; in us as a Guide to direct; in us as Oil to make us shine; in us as a Fire to purge; in us as a Dove to sympathize; in us as the Seal to secure; in us as the witness to confirm; in us as the Strength to keep; in us as the Power to pray; in us as the Source of fruitbearing; in us as the Sap to make us grow; in us as the Remembrancer to remind us that all the precious promises of God are yea and amen in Christ; and in us as the EARNEST OF THE COMING GLORY."

Wm. H. Ferguson.

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### FAITHFUL AMIDST DECLENSION

WE live in a day of great declension and departure of heart from the Lord; and God's people in the midst of accumulated services are suffering from great leanness of soul; and those few who are kept to the truth and to the good old divinity of the Bible, will have to bear the slur of being peculiar people. Be it so. The Lord is at hand or if He tarries a little while longer, in a few more years, we with all saints will have departed to be with Him.

During the brief period of the remainder of our days, may the Lord keep us faithful; may we dare to be singular for Him, bearing the name and title of peculiar for Christ's sake.

### SCRIPTURAL DISCIPLINE

**T**HERE was in an assembly a brother whose custom had been to minister the scriptures in a manner that was acceptable and profitable to the believers. He was overtaken by thoughts and reasonings that led him to declare that he no longer believed the Word of God. This is what constitutes heresy according to the scriptures.

He was first admonished by the brother to whom he made this known, and by another brother who stood high in the esteem and counsels of the assembly. But to these he gave no heed.

The elders of the assembly were called together for consultation and direction. At this meeting it was pointed out from Titus 3:10, that a heretic after the first and second admonition was to be rejected. It must be an assembly admission; that of individuals would not fulfil the scriptures.

Three brethren were chosen to visit the erring one, but no progress was made toward recovery. Upon the basis of their report, a public announcement was made to the assembly of the state of this brother and the efforts being made toward his recovery. This gave the believers an opportunity for exercise of heart and intelligent prayer.

Three other brethren were chosen to give the second admonition but their efforts being fruitless, a further announcement was made on the Lord's Day to the assembly that all efforts for recovery brought no visible results, and having fulfilled the scripture, it would be necessary to do what the scripture commands and put him away.

However, during the week that followed, two godly elders visited the one who had erred; wept with him and earnestly pleaded with him to consider the wrong course he had taken and urged him to repentance, but they were compelled to leave him unchanged.

With sorrow of heart and amidst much weeping the announcement of his excommunication was made. The believers all approved of the action and there was never a word of criticism about it; the reason for this is, that it was done according to the scripture. Elders, Overseers or Preachers have no authority to exercise discipline; they may advise the church as Paul did at Corinth, but it must be the church gathered together to make the act valid, 1 Corinthians 5:4, 5. It cannot be done secretly nor by a portion of the assembly; it must be done by all.

The Lord has made shepherds to care for the flock, and elders to see that things are carried out according to the directions of the scriptures. These are only representatives of the assembly and have no authority to act independent of it.

S. C. K.

### THE MARTYR'S TOKEN

**I**N the early days of the Reformation a Christian named Carpenter was led to the stake for denying that baptism by water had any virtue to save the soul. Knowing the fate that awaited him, his friends said, "When you are in the fire, give us a token that you abide steadfast." "So long," he replied, "as I am able to open my mouth, I will confess my Saviour."

The executioner bound him and cast him into the fire. "Jesus, Jesus!" exclaimed the martyr. In order to silence him, the cruel executioner turned him round in the flames; again, "Jesus, Jesus!" rang out from the burning pile, and this continued until his faithful spirit was released, and he departed to be with Christ.

Has that Name "which is above every name" any charm for you, dear reader? To the believer the Name of Jesus is the most precious Name. It is the "sweetest Name there is in heaven or on earth." It occurs over seven hundred times in the New Testament. It is found in the first verse in the first chapter of the Gospel of Matthew, and in the last chapter and the last verse of the book of Revelation. It is like a golden thread which stretches from cover to cover of that holy Book. It was not chosen by Mary or by Joseph; it was given by God, whose angel appeared to Joseph in a dream, saying, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins." (Matt. 1:20). And to Mary the angel said, "Thou shalt bring forth a son and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."

The name "Jesus" which means Jehovah, Saviour, discloses the glory of His person. Jehovah was the name God was pleased to take in relation to the children of Israel. He pledged Himself by that Name of unchanging faithfulness to make good the covenant He had established with their fathers. He is the unchanging One, "the Everlasting God, the Lord (Jehovah), the creator of the ends of the earth, who fainteth not, neither is weary, there is no searching of His understanding."


That which is ascribed to Jehovah in the Old Testament is attributed to Jesus in the New Testament. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible; whether they be thrones or dominions, or principalities, or powers; all things were created by Him, and for Him: and He is before all things, and

by Him all things consist . . . And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven."

He is the Creator and also the Redeemer, the One ". . . by whom God made the worlds: Who, being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on High . . . Every glory, both divine and human, belongs to the Lord Jesus Who, being in the form of God, thought it not robbery to be equal with God: . . . He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a Name which is above every name; that at the Name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

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### ALONE WITH GOD

 **SILENCE** and solitude are as needful to the soul as sleep is to the body. If we would do much for God, we must be much with God. In the lives of all the mighty men of God you will notice that they spent much time in secret communion with God, they waited upon God and renewed their strength.

Moses must go away to the desert for forty years that God may train and discipline him for the great work of leading Israel. David, the anointed, must fly as an outlaw in daily peril, that he may develop the hardy courage and brave trust that would fit him to be Judah's king. The Baptist must be in the solitude of the wilderness until the day of his showing to Israel. Paul must tarry three years in Arabia, in silence, before he goes forth to proclaim the unsearchable riches of Christ. John must go away to rocky Patmos to behold the glory of the Lamb and the vision of a new heaven and a new earth. Luther is hidden in the fortress of Wartburg, but was able while there to forge a mightier weapon and strike a deadlier blow for the truth than all else he ever said or did—for there he prepared his German New Testament. Bunyan lies in Bedford prison, with no sound but the lapping of the sluggish river against the stone walls, that his splendid dream be all unbroken, and that he may give the world the book which next to the Bible has done most to help men Heavenward. For us, too, each one of us, in our smaller sphere and commoner toil, the same solitude is needful.

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## WHERE GOD'S HONOR DWELLS

### The Message of the Tabernacle

HANDLEY BIRD

**W**E are reminded of this as we see how fruitful were the forty days Moses spent in patient waiting upon God while being "taught of God to write of Christ." Only as he was "carried away unto these living types as he was led" was it possible for him to have so uttered the grace and kingly glory of the Saviour.

"It is true that many of these ordinances and figures have a strong Egyptian complexion. But this does not mean that Moses borrowed his ideas from the Egyptians. Had he attempted to give Israel, as a revelation from God, what in such a case they must have immediately recognized to be a reproduction or imitation of Egyptian institutions and ceremonies, with which they had been so long familiar, he would have been at once discredited. In turning to this reflexion of Egypt which is undoubtedly found in the Israelitish worship, let us not be disturbed by the fear that any slight will be cast upon the religion of Israel, or that any one can show that the taint of idolatry was permitted to defile God's service. The comparison will only reveal the absolute purity of these institutions which descended from above. But just as our Lord Jesus drew His illustrations of divine truth from the things with which His hearers were most familiar, so we may expect God to take things with which the Israelites of the Exodus were well acquainted and to make them—not the perpetrators of old superstitions—but the vehicles of that new revelation which was to be the glory of Israel."—Urquhart.

The Egyptian temples, the general form of which may be seen to this day, consisted of a surrounding court within which was a central building—usually a magnificent temple glittering in every part with gold and silver. The temple had two parts, the first holy and the second, a smaller division separated by a *purdah* inwrought with gold, the most holy. This ground plan is common to most Hindu shrines as seen in India.

In Egyptian idolatry the most notable feature and apparently the center of worship was the Ark or naos, a small wooden shrine, carried by the priests with staves, which ran through rings on the corners of its platform or boat. This was supposed to be especially connected with divinity. It was often adorned with two figures, one on each side looking toward each other and overshadowing the shrine with wings stretched in front of them. Between these upon the ark sat the god. For this naos the temple itself had been

built. Thus Israel had long been accustomed to associate this object with the presence of their deity, probably Mnervis or Apis the bull, the chief god of Goshen as of India. Jehovah therefore uses, so to say, their own language and tells them that He will dwell indeed with them but that no false idol, no image or likeness of anything in heaven above or earth beneath was God. That empty space between the cherubim would speak louder than any words of the new revelation. "In this absolutely pure worship of an unseen and unimaged God—God unimaged because His presence is everywhere and His glory unutterable — we find not the slightest trace of the Egyptian baseness. There is on the contrary a deliverance from it so complete, there is so instantaneous and so full a transition from Egyptian darkness to the clearest light, that no reflecting man can fail to ask himself how this could be done without a revelation."

No, this was a revelation indeed, direct from heaven, such as God has continually given to His waiting saints.

Even thus Moses received his vision. He says, "I abode in the Mount forty days and forty nights. I did neither eat bread nor drink water . . ."; "and I fell down before the Lord as at the first, forty days and forty nights, because of all your sins. As that time the Lord said unto me, Make thee an ark of Gopher wood . . . I stayed in the Mount and the Lord hearkened to me at that time also."

As the conception and idea of the Tabernacle was all of God—"the pattern shewed thee"—so was its execution. "See the Lord hath called . . . and hath filled him with the Spirit of God in wisdom and in knowledge and in all manner of workmanship, to devise . . . to work . . . and to make . . . and He hath put in his heart that he may teach.

"Them hath He filled with wisdom of heart to work all manner of work of the engraver and of the cunning workman and of the embroiderer in blue and in purple, in scarlet and in fine linen, and of the weaver, of them that do any work and of those that devise cunning work." "Then wrought Bezaleel, the son of Uri and Aholiab and every wise hearted man in whom the Lord put wisdom and understanding to know how . . . according to all that the Lord had commanded."

Uri means light and his son's name signifies "in the shadow of God," in which we have, in parable, the old story of power and effective service born of revelation, and of God's choice of the hidden ones. "In the shadow of His hand hath He hid me, and made me a polished shaft, He hath made my mouth like a sharp sword, and said, Thou art my servant in whom I will become visible—or break out into glory. It is "whatsoever ye have spoken in the Ear in



closets shall be proclaimed upon the house tops" and "what ye hear in the ear that preach ye upon the house tops."

The hidden love and service, the hidden intercession, and the hidden self-denial that appears not to men but is seen of Him Who dwells in secret is that which wins the "reward." Daniël hides himself and escapes the trial of the furnace which meets his more exalted companions. Jotham hides himself and escapes the fate of his brethren and can witness for God from the mount of blessing. Joseph hides himself in lowly service, and from pit and prison reaches the throne.

Need we instance Elijah at Cherith, David, Paul or Moses and every other of the mighty men of God who came from sheepfolds, dungeons, and deserts to bring to pass His will? "It is God that worketh all in all—of you"—in answer to the obedience of faith. "He that supplieth to you the fulness of the Spirit and worketh in you the power of the miraculous—life—doeth it by the hearing of faith." "For Thou wilt hide him in perfect peace whose imagination is stayed on Thee because he trusteth in Thee."

Not only to achieve and fulfil with his own hands "the commandment of the Lord" was this many-sided man Beza-leel and his companion endowed, but "to teach others," that they also might work the works of God. It sounds like an old time rendering of the Apostles' word in Eph. 4, "He ascended far above all heavens that He might fill all things—fulfil all the purposes of God and fill with His own out-poured and inpoured life all His saints unto all His glory"—"and He gave some apostles and some prophets and some evangelists and some pastors and teachers, for the perfecting of the saints in their work as servants in building up the body of Christ, till we all come into the unity of the faith and of the knowledge of the Son of God unto a perfect man unto the measure of the age to receive the Fulness of Christ."

The Holy Spirit's place and work in the unfolding of the plan of the ages and of the mystery of God, we shall find more especially set forth in the Laver and its water, the Lamp and its oil and the Cloud with its voice. These are each familiar figures of the Holy Spirit on the page of Scripture.

"And Moses went into the midst of the cloud." That cloud formed an atmosphere that enveloped them throughout their journey, for "all our fathers were under the cloud." It was a cloud and smoke by day and the shining of a flaming fire by night, "above all the glory was a defense—a dwelling for a shadow in the daytime from the heat and for a place of refuge and for a covert from the storm."

Into this cloud they were baptized on emerging from

Egypt a saved people. Then they were baptized in the waters of the sea, after which they drank the Spirit's drink. Even so by one Spirit "are we all baptized into one body and have all been made to drink of the same Spirit." What a walk in the Spirit it might have been for Israel! Throughout the wilderness journey they would not have once fulfilled the lusts of the flesh; but alas they rebelled and grieved Him. There has been but One content to "abide in" the Holy Ghost, and to be taught of all things by Him.

He was "led by the Spirit into the wilderness." "Through the Holy Ghost He gave commandment," and "by the Spirit He offered Himself to God." Never from the earliest "beginning, at thirty years of Age," to the finishing of His ministry on the cross, did He do anything of His own motion. Habitually "seeing the Father doing" He did in like manner. He could not but judge righteously and never after the sight of His eyes or the hearing of His ears, for the Spirit of the Lord rested upon Him and "He drew His very breath in the fear of the Lord." Thus, morning by morning hearing with wakened ear, which kept Him in the current of His Father's will and in a communion unbroken by any rebellion of spirit, He lived by His Father, and to us has He said "He that eateth Me shall live by Me."

The Holy Ghost is "given to them that obey." The only chapter in the Bible in which God has been able to record three times over "they did all they were commanded" leads us to the glorious consummation of all this building and giving. "Then a cloud covered the tent and the glory of the Lord filled the Tabernacle." Eight times in this chapter the phrase is repeated "as commanded" and then, as the wind flies quick to fill a vacuum, came the Presence where there had been room made for Him, and the Tabernacle became the first consecrated building God has had on earth.

It is evident that the Cloud covered the whole camp, and it was Israel's part to keep within its folds as it moved onward or stood still. "As many as are led by the Spirit are the sons of God"—for it is in obedience that "the children of God are manifest"; and, "if ye love . . . and do good ye shall be the children of your Father—"that ye may be" not "that ye may become." The first of these passages of Scripture speaks of the proof and inward witness of sonship, for there is no assurance of salvation to the disobedient and sinning professor. The second points out the necessity for an outward manifestation, one which the world can recognize, in the exclusion of sin, the result of the inward Spirit the abiding force of sonship. And the third of these Scriptures show us that "sonship" is likeness to the Father, and points to a greater measure of sonship that may be ours in that we may be perfect—"ripe."

## BETTER THAN A BIOGRAPHY

J. R. Caldwell

**I**T has pleased God to make Himself known, to reveal or discover Himself in the Person of His Son. "He is the brightness of God's glory, and the express image of His person." "God manifested in the flesh." So perfectly, so accurately represented to us, that He could say, in answer to Philip's question, "show us the Father," "Have I been so long time with you, and hast thou not known Me, Philip? He that hath seen Me, hath seen the Father." But the natural man has not the capacity to comprehend even the perfect manifestation which God has given of Himself in His Son. "He was in the world, and the world knew Him not. He came to His own, and His own received Him not. Had they known, they would not have crucified the Lord of Glory." Those only recognized Him who were drawn and taught of the Father. It has been well remarked that the Flesh of Christ was that which veiled and yet revealed the Godhead. It was a veil so thick that the carnal eye could not penetrate it. The natural man only saw in Him "a root out of a dry ground," a man with visage marred, the son of Mary and Joseph, the carpenter of Nazareth.

Through that veil of flesh there shone, with holy tempered radiance,

### A Glory Such As Faith Could Discern.

"And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." To the opened eye, He was God manifest in the flesh, Immanuel, God with us.

But the Word made flesh is no longer on earth. We see Him not though we love Him. In the meantime, there is given to us the written Word, and the Holy Spirit of God to take of the things that are Christ's, and show them unto us. We are thus not left without a comforter, nay, it was expedient for the disciples that Christ should go away, that the other Comforter should come—through whose teaching and anointing they should know more of Christ than had He so-journed with them on earth.

It is through the written Word that the Spirit of God ministers Christ to the souls of His people, for therein has God with infinite skill treasured up for us His Christ, giving us every lineament of His character, every detail of His work, His sufferings, and His glory—every relationship that He bears to God, to His saints, and to the sinner. No mere historical record could accomplish this,

### No Biography Every Attempted It—the Idea Is God's.

To effect it, He has therefore resorted to a great variety of methods. There is the purely historical record of the four Gospels, giving us Christ as seen by man among men. His

outward life as He passed before the world and His disciples. Then there are the prophetic Scriptures of the Old Testament, to which the Book of Revelation in the New might almost be regarded as an appendix and a key. These giving the official glories of Christ as the Heir, and a glimpse here and there at the sufferings through which He acquired the glory. Distinct from these stands the Book of Psalms, wherein we are brought, as it were, to listen to the very breathings, to feel the very throbbings of the heart of Christ in the midst of those sorrows, and temptations, and agonies, that were relieved by no human sympathy. This is the way God has taken to lead His loved and highly-privileged children into a nearness and intimacy with the only-begotten Son, into which no biography, however detailed, and not even personal acquaintance upon earth, could have introduced them. To this class belongs the Book of Lamentations and the Song of Solomon—the one giving the sorrows and the other the joys, that found no outward expression among men and therefore could not find a place in the history of His outward walk as given in the Gospels. Finally, there is the law with all its multitudinous array of types and shadows,

#### **A Very Picture Gallery of Christ,**

where every aspect of His atoning work is unfolded and dwelt upon.

And whilst unhallowed curiosity and the desire of the fleshly mind to intrude into things that are hidden from it, has its bounds assigned and its rebukes ministered in the Word of God, there are nevertheless the inquirings in His temple to which He delights to respond, and the desire to look into the things that are revealed which be it in Angels or in Saints is well pleasing to God.

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### **HUMBLENESS OF MIND**

#### **1 Peter 5:5, 6**

**I**N the above passage we are admonished to be clothed with humility. This is a most fitting garment and every Christian should wear it. Every Christian ought to be a humble Christian. Of course some stoop much lower than others and these get more grace and are lifted higher, for humility is the sure path to exaltation and true greatness. Let us go down into the valley of humiliation for it is the most safe and fruitful place that the Christian can find. Humility is a rare and sensitive virtue. If you say much about your humility it is gone. If you handle it much it dries up and withers away. A humble Christian is not easily hurt and those that remain in the dust are not likely to fall.

## COMFORT

**“Walking . . . in the comfort of the Holy Ghost” Acts 9:31.**

**T**HERE is a natural craving in every human heart for COMFORT; but only God’s children know the source of it, and yet how few even of them prove its blessedness at all times.

“Walking in the comfort of the Holy Ghost” implies a quiet steady progress; not fitful seasons of great joy, followed by periods of darkness and dejection but a spring of God’s own comfort welling up in the heart continually, sufficient, and more than sufficient, to meet every circumstance that may arise to sadden and depress, and enabling the soul to rejoice in the Lord at all times.

The Holy Ghost is especially named “**THE COMFORTER.**” He takes of the things of Christ as revealed in the Word of God, and as we bow down our ear and diligently hearken, He brings them to our remembrance, and explains them to our hearts, and thus we are cheered, our faith strengthened. God is Himself called “the God of all Comfort,” and the apostle’s prayer for the Thessalonians was, “Now our Lord Jesus Christ Himself, and God even our Father which hath loved us and hath given us everlasting consolation (comfort) and good hope through grace, comfort your hearts.”

Thus we have the infinite resources of the Father, the Son and the Spirit wherewith to meet all the devices of the enemy. Surely there is no scant provision, no limited supply, and we may well ask, “Why art thou cast down, O my soul?” or hearken to our Master’s question, “Why are ye troubled, and why do thoughts arise in your hearts?”

God comforts us by the rich provision of His grace. “Comfort ye, Comfort ye My people, saith your God . . . She hath received of the Lord’s hand double for all her sins” (Isa. 40:1, 2). Not pardon only, but acceptance, and inheritance reserved in Heaven, the earnest of it here, and full provision for the way, all the fulness of God stored up in Christ for us to draw from as much as we will. “Double” indeed is this for all our sins, and if we believe in, and use this fulness can we long remain cast down or troubled?

Again in Phil. 2:1 we read of “the comfort of love,” and what a love! “As one whom his mother comforteth” a love which passes knowledge. “As the Father hath loved Me so have I loved you.” Who can fathom what that means? He may allure and bring us into the wilderness, but it is “to speak comfortably to us.” “This is my comfort in my affliction; for Thy Word hath quickened me.”

Then, again “Thy rod and Thy staff they comfort me.” They tell us how we are cared for, watched over, folded and guarded as the Good Shepherd keeps watch over His flock by night. Then in looking onward we are comforted by the

promise of His speedy return. "Wherefore comfort one another with these words." "In the multitude of my thoughts within me Thy comforts delight my soul." Thus being comforted, we shall be able to comfort those who are in any trouble by the comfort wherewith we ourselves are comforted of God.

T. from "The Golden Lamp."

## FORSAKEN, BUT NOT FORGOTTEN

S. Trevor Francis

**T**HERE are few sentences more touching than the yearning words of the devoted Apostle Paul as he writes to his beloved Timothy in the near prospect of his departure: "Demas hath forsaken me." In the dungeon of the prison, in the world's great capital, Rome, he was left alone. Not one (save Luke, the beloved physician) was there to cheer his loneliness. Not one friend left to grasp his hand. He, whose tender love had so often cheered others, is now bereft of every earthly comfort, and awaits a martyr's death, uncheered by the voice of kindness or affection. How keenly Paul feels this is seen in the words the Holy Spirit has left on record: "Demas hath forsaken me, having loved this present world" — words that seem to be wailed out with weeping. One would have thought, among the band of believers in "that great city," there would have been some who would have braved Nero's frown to comfort such an one as Paul the aged.

During those weary days, waiting for death, we can imagine how he may have said, "Where are those Ephesians who a few years ago fell on my neck and kissed me? Where are those whose tears of sorrow refused to be restrained, because nevermore they will see my face? Where are those Thessalonians who received the Word with much affliction and joy? How I loved and cherished them, as a nurse her children! Nay, no father could have been more tender over them; for I comforted them as a father would his child. How I prayed for them, and gave thanks to God! How greatly did they desire to see me, and I them! I sent Timothy to them once, when I could no longer forbear. Oh, Timothy, Timothy, with this hand have I written thee; would that it could once more grasp thine! My child, my own son in the faith, Timothy, I am left alone." How bitter must have been the tears he wept! Paul, the noble, tender-hearted, unselfish apostle, now near his end, and forsaken. Yes, Paul must have wept, and, with choking words, cried to that One whom he had once persecuted, and once in the glory beheld. How he would pour out his heart to that Saviour, who Himself, when bearing the tremendous load of a world's sin, had been forsaken. Who knew what utter loneliness was. Who had

felt what desertion was, for He had been deserted. Knew what Paul never did, or could know—desertion at the hands of God. Who drank that one most awful cup of woe. Ah! put it to His holy lips, and drained to the very dregs its fearful bitterness. Who endured a righteous God's forsaking when He stood alone under the terrible shock of His judgment of sin. Paul was indeed deserted, but he knew not this deeper desertion. With what blessed assurance does he record, when delivered out of the mouth of the lion, how "the Lord stood with me, and strengthened me. And the Lord shall deliver me," he again says.

Beloved Christian, write this upon your heart, "The Lord stood by me." The risen Christ, as it were, left the heavens to be by the side of His faithful servant; and still abode in the prison with His suffering saint. Forsaken by all on earth, there was One in the glory who did not desert him. The pangs and pains of the deserted apostle brought Him down. That very Lord Jesus had once stopped Saul, the persecutor, with "Why persecutest thou Me?" But when the old-time persecutor is the one persecuted, He must, He is compelled by love's sweet compulsion to leave the song of heaven at the sigh of His suffering and sorrowing saint. What a lesson for our hearts! Ah! in the hour of moaning sickness the weary sigh of pain shall not fail to bring Jesus in like manner to you. Jesus, the One who, when on earth, Himself sighed deeply. And when, in your life's history, you know what forsaking means—though only in a small measure in your experience: when the dull deadweight of grief shall come to you, and you feel the dreary desolation of life's loneliness, think of this: "The Lord stood by me, and strengthened me." Should the Lord Jesus delay His appearing, and the time of your departure be at hand, through the gathering mists of dissolution shall you discern His loving form by your side, to cheer, to help, and strengthen. According to His own promise: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

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### A HOLY CHEERFULNESS

"**BE** of good cheer, thy sins be forgiven thee."—Matt. 9:2.  
 "Be of good cheer, thy faith hath made thee whole." Matt. 9:22.

"Be of good cheer, it is I, be not afraid." Matt. 14:27.

"Be of good cheer, I have overcome the world." John 16:33.

"Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Acts 23:11.

### A SYCHAR MINISTRY

**A**N AGED brother frequently seeks to stir up his fellow-saints to what he designates "Sychar ministry," that is, a ministry to one soul. The value of this quiet, unseen ministry is too little realized, and in seeking for something great to do, this, which is only in appearance small, is apt to be neglected. Such a service, however, necessitates a continued readiness of soul through habitually living in the presence of God.

It was noon when, after a weary walk, the blessed Master sat alone at the well of Sychar, and a woman drew near with her pitcher to draw water. He knew her history, but with wonted grace He presents Himself as one having a favour to ask, and says to her, "Give Me to drink." He needed but to call on the Father, and He would have sent an angel with water in a cruse, as He did to Elijah; but He who emptied Himself was content to take the place of weakness that He might lead this poor sinner into the fulness of His grace. Seeing He was a Jew, she expected to find in Him the narrowness of the nation that would have no dealings with the Samaritans, and she responded not to His request for a cup of water. He then awakened her wonder by speaking of that "gift of God" for which she would have asked had she known Him who addressed her, adding that this He would have given to her. Her attention being arrested, she asks, "Art Thou greater than our father Jacob?" In reply, He contrasts the deep well to which she had come to draw with the "fountain of water" which, once placed within the heart, would spring up to everlasting life. She now becomes the suppliant, and prays, "Sir, give me this water." The Lord then leaves the question of the water, and touches a chord that is to awaken unwelcome recollections, and open up herself and her dark past life to view, that He may make her feel that she is a guilty sinner, and under the sentence of the law of God. She then seeks to turn the subject to the general question of religious opinions, but is taught that God seeks real worshippers—those who in any place can worship Him in spirit and in truth. The woman now speaks of the Advent of the Messiah, and Christ thereupon unfolds the mystery, "I am He."

Step by step, He had led her to a knowledge of herself and of Himself, until, filled with amazement, she leaves her waterpot with this wonderful truth welling up within her, and she who had come for a pitcherful of water goes back with a heart full of Christ. The weary Saviour had met a weary sinner, and by speaking to her heart the word that she needed He had fulfilled, Isaiah 1:18. The waterpot was forgotten by the woman, and the Saviour had forgotten His weariness and His need of food, for He said to His disciples who



asked Him to partake of what they had bought, "I have meat to eat that ye know not of." That Sychar ministry had made the fields white with a richer harvest than they had ever yielded before, for all Sychar was coming out to the well, to drink of that life-giving stream which sprang from the lips of the weary One who sat there.

The ways of the Son of God in all this should be pondered by us all, and, by following His example, toilers in the vineyard will often find a blessing in lowly, lonely ministry which they will surely fail to obtain if they are looking for some great thing to do, and neglecting the little service that presents itself from day to day, whether it be the speaking of a word, or the giving of a tract, in the name of the Master.

There was an interesting illustration of this in America many years ago. It was a stormy, wet night, when a man of God came to preach on an appointed evening in an out-of-the-way place. Only one man was there where many had been expected. The thought arose in the preacher's mind, "Is it worth while to preach to only one man?" It was but for a moment, and, remembering that God had sent him, the preacher spoke with all the earnestness of one having a great work in hand. As soon as the preaching was ended he sought to lay hold of the man who had been his sole auditor, but he had gone. Years afterwards, the preacher was accosted by one who said, "Do you remember me?" "No," he replied. "Do you remember preaching to only one man, one very wet night." "Oh, yes, I do; and I sought to speak to him afterwards, but he went off before I got to him." "Well" said he, "I am that man; that sermon led to my conversion, and now this neighbourhood is full of the fruits of that one sermon to one man."

Eternity will doubtless reveal that this has more often been the case that we dream of so let us remember how great a meeting that at the well of Sychar was; for it is the working of the Spirit of God, and not the presence of a multitude, that makes a meeting really great.

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### A SOFT ANSWER

THE soft answer is the water to quench—grievous words are the oil to stir up the fire. And this is, alas! man's natural propensity—to feed rather than quench the angry flame. We yield to irritation; retort upon our neighbor; have recourse to self-justification; insist upon the last word; say all that we could say; and think we do well to be angry. Neither party gives up an atom of the will. Pride and passion on both sides strike together like two flints; and behold how great a matter a little fire kindleth. Thus there is the self-

pleasing sarcasm; as if we had rather lose a friend, than miss a clever stroke. All this the world excuses as a sensitive and lively temper. But the gospel sets before us our Saviour's example; imbues with His spirit; and imparts that blessed charity, that is not easily provoked; and therefore is careful not to provoke a chafed or wounded spirit. If others begin, let us forbear from continuing the strife. Soft and healing words gain a double victory over ourselves, and over our brother.

Bridges.

### *Trust*

SOWING one, longing to see  
 The blessing now,  
 He has been patient in His work;  
 Canst not thou?  
 Sick one, when thy days and nights  
 Are full of pain,  
 He has made all thy bed for thee;  
 He will again.

Seeking one, thy prayer is heard,  
 And answered now;  
 The blessing lies in Jesus' Hand,  
 He will bestow.  
 Waiting one, He fits the heart  
 To hold, before  
 He gives the blessing, for "Much fruit"  
 Must herald "More."

Weary one, the place for thee  
 Is Jesus' breast,  
 For there thou need'st not till or toil,  
 But only rest.  
 Foolish one, whose heart has grieved  
 O'er blunders made,  
 He can undo as well as do—  
 Be not afraid.

Fearful one, He bids thee tread  
 The boist'rous sea,  
 But He saith "Come," not "Go," and He  
 Is meeting thee.  
 Feeble one, rejoice in strength  
 That needeth thee;  
 The broken, emptied vessel will  
 Most used be.

A. S.

**Massachusetts.**—The Assembly in Springfield has no hall at the present time. Any believers visiting there, should get in touch with Wm. Gourley, 48 Rimmon Ave., Chicopee, Mass.

#### **CANADA**

**Province of Ontario.**—R. McCrory had a week's meetings for believers at Owen Sound; the Word ministered was much appreciated by the saints. We also had brother Miller for a few nights on his way to Kincardine, Eden Grove and other places farther south.

The meetings in the wooden tent held by W. Cudmore and G. Heidman at Glen Huron were well attended and a number professed. They are now having meetings in a schoolhouse eighteen miles from there and still having a Sunday meeting in the tent.

G. P. Taylor and T. Kember found it rather hard going at Brockville. Indifference is manifest on every hand and people have little ear for the plain Word of God.

Brethren A. and E. Dellandrea had special meetings at Charlton after the conference with some interest and a nice attendance. B. Widdifield later joined them.

The meetings at South River go on well. E. Dellandrea spent a Lord's Day there.

J. Gunn and E. Sprunt have erected a wooden tent at Lindsay, a town of 8,000 people. They had a good turn out the first night in spite of a very wet night.

**Toronto.**—A. Joyce got home from the West where he had a strenuous but happy time especially at Mervin where four professed to get saved and gave much joy. J. Pearson spent a few days in this city and had one meeting at Mimico, one in Highfield Rd., and two in Brock Ave. Hall. The ministry was good and much appreciated.

**Collingwood.**—Mr. Williams has returned from the West. He and Mrs. Williams left by air for Ireland August 5th.

**Hamilton.**—George Thomson is improving in health and has been able to get around to help small assemblies and also some conferences in Canada of late near at hand.

J. J. Rouse has been in the Georgian Bay area for three months and is now in Detroit on his way home. On July 6th, he had a unique experience when he preached the gospel to a full house at Waverley. On that same day of the week, Lord's Day, July 6th, in the year 1894, when he had just been commended to the work of the Lord, he preached for the first time in this same hall. Fifty-three years have passed; there is still a very happy prosperous assembly, but only one sister remaining who was there fifty-three years ago.

**Parkhill.**—The correspondent for the Assembly is Gordon McLeod, R. R. 4, Parkhill, Ontario.

S. C. Keller had some good meetings for believers at Sarnia which were very much enjoyed.

He visited Edengrove where he found David Miller who has been covering that district with gospel tracts; anyone having tracts they wish distributed, send to David Miller, 198 Bradford St., Barrie, Ontario, Canada.

**Minitonas, Sask.**—James Ronald and Alex Wilson have a tent pitched here and will value the prayers of the Lord's people.

**Manitoba.**—J. Grey has a tent pitched at Portage la Prairie. Fisher Hunter had a few nights here also and a short season at the West Side Assembly in Winnipeg.

#### **FALLEN ASLEEP**

**Peterborough, Can.**—James Donald Patten passed away to be with Christ very suddenly at the age of 34. He leaves a wife and little girl of three years.

Mrs. James Gordon departed to be with Christ July 2nd. As a young woman she was led to Christ and after her marriage to James Gordon, they were in the Brock Ave. Assembly for some years, later in the Central Hall where he was a leading brother. After his death she was again in Brock Ave. Assembly, but for 10 years has not been able to get out to meetings at all. She was longing to go home so her passing was a happy release.

**Langley Prairie, Can.**—On May 31st, Mrs. Robert Ritchie went to be with the Lord after a short illness. Aged 62. Saved in 1899 and was greatly loved in the assembly and will be missed.

**Kingsville, Can.**—On June 28th, Richard Hearn of the Chatham

Assembly was accidentally drowned. Aged 22. He had been saved four years and left a nice testimony. Prayer is requested for the grief-stricken family who amidst their tears could thank God for the Hope—Titus 2:13.

**Correction.**—Mrs. John Dehn of Clayton, Iowa was not saved through Oliver Smith as stated in July number, but he and Louis Brandt preached at her funeral.

#### CONFERENCES

**Manchester, Iowa.**—If the Lord will, there will be a conference October 4 and 5 with a prayer meeting on the evening of October 3rd. The Lord's people will be entertained as in former years. Correspondent, Louis Cocking, R. 5, Manchester, Iowa.

**Boston, Mass.**—Our conference will be held Oct. 18 and 19 in the Brookline Baptist Church, 1371 Beacon St., Brookline near Coolidge Corner, with the exception of the 10:30 meeting Sunday morning to remember the Lord, which will be held in Whitney Hall, 1330 Beacon St. There will be a prayer meeting Oct. 17 at 7:45 P. M., in the Gospel Hall, 24 Cliff St., Roxbury. Address communications to Wm. G. Farquhar, 51 Fairbanks St., Brighton 35, Mass.

**New Bedford, Mass.**—The assembly purposes having a day of special meetings on September 21, preceded by a prayer meeting on Saturday evening. Address communications to D. R. Simpson, 17 Laurel St., Fairhaven, Mass.

**Midland Park, N. J.**—A conference will be held (D. V.) in the Gospel Hall, 61 Prospect St., on September 27 and 28, preceded by a prayer meeting on the evening of the 26th. The Lord's servants walking in the old paths will be welcomed to minister the Word of God.

**Detroit, Mich.**—The conference will be held September 20 and 21, with a prayer meeting on the 19th.

**Houston, Texas.**—The conference will be held (D. V.) in the Gospel Hall, 2402 Louisiana St., on October 24, 25 and 26, with a prayer meeting on the 23rd, at 8:00 P. M. Advance word from those coming will be appreciated. Correspondent, H. W. Dedman, 4302 Dallas Ave., Houston, Texas.

**Omaha, Neb.**—The conference will be held, Lord willing, on October 11 and 12, with a prayer meeting the evening of October 10. The usual accommodations will be provided for visitors from out of town. Information from J. P. Patterson, 2540 North 48th Ave., Omaha 4, Nebraska.

**Huntsville, Can.**—Our conference will be held, Lord willing, on September 19, 20 and 21, beginning with prayer meeting September 18. Meetings will be held in the Gospel Hall, five minutes walk from the C. N. R. Station. Correspondent, George Cottrill, Box 749, Huntsville, Ont., Canada.

**Port Howe, N. S., Can.**—The Lord willing, our conference will again be held during the week end of the Canadian Thanksgiving. For further particulars communicate with MacGregor Hunter, R. R. 1, Pugwash, N. S., Canada.

**Hamilton, Can.**—The conference will be held at the Canadian Thanksgiving time, October 11, 12 and 13 in the Scottish Rite Cathedral, Corner King and Queen Streets. Communications to G. P. Cesar, 124 Wentworth St., So., Hamilton, Ont., Canada.

#### CONFERENCE REPORTS

**Canada**—The Mervin-Louisville conference was well attended and a time of definite blessing to saint and sinner. Willoughby, Joyce and Alves ministered the Word. One professed during the conference and three others afterwards giving much joy and encouragement to the saints. Conference at Maidstone was well attended by saints from the surrounding country. Joyce, G. Smith, Alves and Willoughby ministered the Word. One professed to be saved after the closing meeting. George Smith remained for meetings. Conference at Glen Ewen was larger than usual. Six of the Lord's servants ministered the Word. Esk had their conference after Glen Ewen. W. F. Hunter, A. Joyce and H. Alves were the speakers. Conference at Taylorside was a time of real spiritual profit. A large company was present and six of the Lord's servants ministered the Word. The conference at Portage la Prairie was good and the largest yet. Speakers were Watson, Joyce and F. Hunter.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## LOST—FOUND

DARK, dark, all dark; black as the midnight gloom:  
Through death's dark vale I, fearful, grope my way;  
Of light, O God, transmit one pitying ray  
Into this soul of mine.

Dark, dark, all dark; sadly I mourn my lot;  
No guide to lead me unto God and heaven:  
Oh world of misery—sins unforgiven,  
Is there no hope for me?

Saved, saved, aye saved; lost I can never be:  
The blood of Christ has cleansed my every stain,  
And He's gone back to God's right hand again,  
To intercede for me.

Home, home, glad home; what glory waits me there!  
Soon I shall dwell in light with Him forever,  
No more to mourn my lot—let tears flow never,  
But joy in God for aye!

R. P. A.

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**OCTOBER, 1947**

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## WORDS IN SEASON

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**PLEASE REMEMBER to send subscriptions, manuscripts and your change of address to the Editor, Los Angeles. Other items, Work and Workers, Conference and Death Notices send to Associate Editor, Detroit.**

**New Subscribers Can Have Oct., Nov., and Dec., 1947 and all of 1948** by sending in their subscriptions before Dec. 31.

We regret omission of several items due to lack of space.

### CHANGE OF CORRESPONDENTS

**Los Angeles, Calif.**—E. F. Roy, 8829 El Manor Ave., Los Angeles 45, Calif., for West Jefferson Gospel Hall.

**Ferndale, Mich.**—Curtis W. Behnke, 370 Drayton Ave., West, Ferndale 20, Michigan, for Ferndale Gospel Hall.

### CHANGE OF ADDRESS

Mr. Jas. McCullough to 57 Creston Road, Stratford, Conn.

### UNITED STATES

Reports from our brethren indicate the Lord's blessing on His work in their hands this past season. Let us not forget to "water the good seed" with our prayers.

**Augusta, Maine**—Jas. McCullough and S. J. Rea found it hard going here and moved about 60 miles North and are holding forth in a farm home and getting a good hearing. The farmer hires about 100 boys and girls for bean picking and they have had fine noon-day meetings. Pray for this work off the beaten path.

**East Aurora, N. Y.**—Brethren McBain and Warke had further evidence of the Lord's blessing as they continued their meetings in a farm home here—several professed—some came to Cleveland Conference.

**Parkersburg, Iowa**—Brethren Geo. Gould and Leonard DeBuhr have seen the hand of the Lord here in considerable blessing amongst unsaved.

**Chicago, Ill.**—Brethren Dobson and Lipke have seen a little interest and blessing, especially amongst younger ones; some have professed and they hope to follow up the work on the South Side of the city.

**Philadelphia, Pa.**—Our brother Patrizio has been hindered in tent work on account of his wife's illness but has visited briefly Italian Christians in Hoboken, Waterbury and Worcester.

**Cleveland, Ohio**—Conference at Labor Day well attended — Christians from many distant parts present as well as locally. Ministry helpful and a sense of liberty and freedom in its exercise. Saints refreshed, some blessing in the Gospel. Brethren Waugh, S. C. Keller, R. McCrory, E. Wilson, A. Stenhouse, W. Warke, J. Conaway, McBain, Crawford and others present. Gordon Reager remained for a few 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 Dr. E. A. Martin*

*Edited for 11 years by Charles R. Keller*

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## GATHERED GEMS

**G**ive, though thy gifts be small still be a giver;  
Out of little founts proceed the river;  
Out of the river's gifts gulfs soon will be  
Pouring their waters out making a sea.  
Out of the sea again Heaven draws its showers,  
And to the fount imparts all its new powers.  
Thus in the circle born gifts roll around,  
And in the blessings given, blessing is found.

“ “ “  
Lord, make me rather gracious than great, inwardly  
holy than outwardly happy.

“ “ “  
Afflictions are a crystal glass, wherein the soul hath  
the clearest sight of the ugly face of sin. In this glass the  
soul comes to see sin to be but a bitter-sweet; yea, in this  
glass the soul comes to see sin not only to be an evil, but  
to be the greatest evil in the world, to be an evil far worse  
than hell itself.

“ “ “  
As for worldly riches, philosophers have contemned  
them, and preferred a contemplative life above them, and  
shall not Christians much more?

“ “ “  
Such goods are worth getting and owning as will not  
sink or wash away if a shipwreck happen, but will wade  
and swim out with us.

“ “ “  
It is not he who reads most, but he who meditates  
most, that will prove the choicest, sweetest, wisest, and  
strongest Christian.

“ “ “  
It is better to be kept from sin than cured of sin by  
repentance, as it is better for a man to be preserved from  
a disease than to be cured of the disease.

“ “ “  
I have read of a fountain, that at noonday is cold, and  
at midnight it grows warm, so many a precious soul is  
cold God-wards and heaven-wards, and holiness-wards,  
in the day of prosperity; that grow warm God-wards, and  
heaven-wards, and holiness-wards, in the midnight of ad-  
versity.

“ “ “  
A gracious heart that hath experienced the sweetness  
of the Word, will not take all the world for one line of the  
Bible.

## SAVED BY HIS BLOOD

**S**PEAK ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb."

I suppose there must have been at least 50,000 lambs slain that night—I don't know how many, but we know there must have been a large number—and yet you don't read in this chapter about lambs being killed, because it is "the lamb." How was Israel saved? Condemnation was abroad, judgment was going forth in the land, the destroying angel was going round, and yet God provided a way by which every Israelite could be saved. He said, "Take a lamb." And what had they to do with it? Oh, why let this little lamb, that never did any harm, die? The Lord wanted a Lamb. Suppose we tie a scarlet thread around its neck, or suppose we fasten the lamb to the door post of our house: God will see we have got the lamb He told us to get, and He will pass us by. God said—"When I see the blood, I will pass you by"; and yet there are people who say, "Oh, Christ has left us an example. We don't believe in His Cross; we believe He has set us a glorious example. And we believe in the life of Christ, but not in the death of Christ." You may believe in His life; you may believe in His words; you may believe that He went into Gethsemane's garden; but if you don't believe He died on the cross, the great sacrifice for sin—your sin—there can be no heaven for you. Not the live lamb, but the blood. "When I see the blood I will pass over you."

And then there is another expression here—"If the household be too little for the lamb." It does not say, "If the lamb be too little for the house," but "If the household be too little for the lamb." Did you ever know a heart that could take all of Christ and leave none? No, Christ satisfies every heart, and there is plenty left besides. "If the household be too little for the lamb." The Lord Jesus Christ is able still to satisfy every soul that trusts His precious blood. And then you read again "And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it." I can just imagine the Israelite as he takes the blood and sprinkles it on the door post, and he comes in and shuts the door, and his little children say, "Father, do you think we are safe?" "I have sprinkled the blood, my children, as the Lord told me to do; it now depends on God, and God cannot break His word." Outside the house, danger; inside the blood-sprinkled house the Israelites were safe.

—Henry Moorhouse



### ACCESS BY THE SPIRIT

**I** PHESIANS 2:18 gives us the second reference to the Spirit of God in this wonderful revelation of the Christian's high and lofty position in Christ with its corresponding practical observations.

The numeral "two" suggests to us the thought of ADDITION and TESTIMONY and thus God adds to the wondrous truth of our acceptance and quickening from the dead and our sealing, the further verity of our approach to God in all His inherent holiness—no longer strangers and foreigners but fellow citizens with the saints and of the household of God. This is said to be "by One Spirit" or "in One Spirit." The mention of the One Spirit here reminds us of the uniqueness and sufficiency of the Holy Spirit, through the adequacy of Christ's blood, to enable us in Himself to reach right into God's presence where nature itself, as such, is shut out—yea, He leads us there.

An old writer has truly said, "WORSHIP in the Spirit is the exercise, on the part of those who are at peace with God, of the first of their new privileges as brought nigh in Christ. It is the ready response of our hearts to the love of Him who hath begotten us, when by faith we are able to behold His glory in the face of Jesus. The ONE Spirit is the Spirit of the Son which is given to all them that believe. Acting in our hearts according to His own gracious energy, He leads both Jew and Gentile to the Father through faith in Christ crucified, the new and living way. They joy together in the work of God, finding in Christ the eternal sabbath of their souls. Both have access but neither of them in his own name or on his own account. Jewish supremacy has no place in the Father's house while Gentile alienation is no more remembered in the peace and gladness of Divine adoption. Christ alone is NATURALLY welcome there and by Him all who by faith are emboldened to draw nigh. Those who had been once excluded from the earthly Jerusalem as in v. 12, are come with gracious welcome to the heavenly, to find their names enrolled there amongst the firstborn sons of God—Heb. 12:22, 23."

Such is the consciousness of our nearness as we thus advance into the knowledge of Him. God Himself by this same gracious Spirit leads us right into His holy temple, founded upon the chief Corner Stone, our Lord Jesus Christ.

ACCESS then, is approach—it is NEARNESS. It is through Christ that we have access by faith into this grace wherein we stand and standing in all the acceptance of grace and "rejoicing in hope of the glory of God"—Rom. 5:2, we continue our advancement and as we make some progress in the precious truth of God we realize somewhat of our high and holy calling and are made to see that IN THE SPIRIT we are led to the Father who receives us as sons—of the household of God. And

that same gracious Spirit as Teacher informs us through the Word that we are built upon the true foundation—JESUS CHRIST—and are brought into God's Temple—the mystical temple made up of living stones—and, further, that in collective testimony for God we are "builded together for a habitation of God in the Spirit," v. 22. Hence, where God leads and where Christ is all in all and where the Spirit of God has His way amongst His gathered people would seem to point out to us that abode of God which is so dear to His heart and to the hearts of those who are in communion with Him.

How all the manifest work of God and of Christ in the power of the Holy Ghost disagrees with man's vain attempt to produce upon earth an imitation of the Kingdom of Heaven or of God in the multitudinous sects and religious dogmas in which they are united and by which they are bound. There is not the slightest Scriptural support for man's false claims to any Divine acknowledgment of this corrupt and corrupting system.

—Wm. H. Ferguson

### CAN THEY BE ANSWERED?

**H**OW am I to worship the Lord?—what church am I to join?" These questions are coming up every now and again; indeed they are sure to come up wherever souls are being saved. Can questions such as these be answered? We are persuaded they can. There are clear directions given in Scripture as to how sinners are saved; and we hold that there are just as clear directions given for the guidance of the sinner after he is saved. In many quarters this is practically denied. An Evangelist comes to labour; and souls profess to be born again. The converts become concerned, perhaps for the first time, as to how they must worship God. Many of them had never been "members" of any "church". They feel now that they must join something. What are they to join? They ask for light on the subject; but no light is given. The Evangelist says, "My sphere is the Gospel: I never tell people where they are to go." The brethren in charge of the work explain that it is an "undenominational effort," and that they just allow converts to go where they please, or continue under their "minister," if they have any!

The Lord's command was to make disciples of all nations, baptizing them, and "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). But how shall we carry out the Master's instructions if, when disciples are made, we refuse to baptize them and instruct them in the ways which be in Christ? God "will have all men to be saved and to come unto the knowledge of the truth." Truth is spoken lightly of by many. But let us not forget that it is the Lord's will that men should not only be saved, but come unto the

knowledge of the truth. A certain Evangelist once said: "Get the people saved, and they'll manage to waddle their way to heaven." But this is virtually despising God-appointed means. The Gospel is the means whereby sinners are saved; and the proclamation of the truth is the means whereby saints are sanctified and instructed in the Lord's will—not that they may merely "waddle" their way to heaven, but that they may, like the Eunuch, go on their way rejoicing. Seeing, then, we have the Gospel for the sinner, and the proclamation of the truth for the saint, dare we draw our pen through either of these God-appointed means? No. And besides, what true mother would allow her child to "waddle" its way to manhood? Would she not diligently use every means at her command for the strengthening of her boy for the battle of life? And, if taught of God according to His own Word, shall not we, in carrying on His work, seek every heaven-appointed means for the strengthening of that young convert? We heard him cry, "What must I do to be saved?" What did we do? Did we sit down and quote some great man's words? Did we tell him what the church believes, or what is popular in the religious world? No. We opened the Scriptures, and showed him what God says about how to be saved. Our appeal was to that which is written. The entrance of God's Word gave light. But what is he to do, now that he is saved? With whom is he to be associated as a saint of God? Where do we get our answer to these questions? Exactly where we got our answer to the question about how to be saved. We open the Scriptures again; and from the clearly revealed will of God we show the young convert his position in the world, and what the Lord requires of one who professes to love His name. We never think of appealing to what is believed in the religious world. Scripture is all-sufficient. What does the Lord say? That settles everything. All is plain and simple to the young convert. He goes by the Book. His path is clear; and it is a path which shineth more and more unto the perfect day.

The Treasury.

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**I**T is a true mark of grace to be working out our own salvation with fear and trembling (Phil. 2:12). This does not mean that the believer is to have any fear as to his own acceptance. That matter was settled, once and forever the moment he believed on Jesus. The young convert of yesterday already stands "accepted in the Beloved" (Eph. 1:6). The fear referred to is filial, godly fear, lest God should not be honoured, and His word should not be obeyed. We seek to please those we love: we fear to offend them. "The fear of the Lord, that is wisdom" (Job 28:28). Happy is the man that thus "feareth alway" (Prov. 28:14); for "in the fear of the Lord is strong confidence; and His children shall have a place of refuge" (Prov. 14:26).

## INSTRUMENTAL MUSIC IN ASSEMBLIES OF GOD IS IT ACCORDING TO SCRIPTURE?

**Frank Hunter, New Zealand**

**A**S ASSEMBLIES of God, it is important to remember if we are to function according to the mind of God, we must be prepared to drop ideas introduced by the traditions and systems of men, although they may be supported by the prestige of honoured names, and to regulate all our practices simply and definitely according to Scripture, otherwise we shall be making the Word of God void by our own tradition, Mark 7:13.

There are some who do not "rightly divide the Word of Truth" but confound together all dispensations, as though what was once commanded or sanctioned by God must be equally in force at all times. They reason from the analogy of the Jewish ritual of old connected with the Temple, to justify the use of Instrumental Music in the service of God in this dispensation. It is clear however, that the constitution of an Assembly of God is fundamentally different from that of the Nation of Israel, and that such an analogy would not be applicable; as it would countervene the teaching of the New Testament.

In the dispensation that is past, when the worship of God was connected with an earthly Temple and its ritual: music both instrumental and vocal, accompanied the sacrifices, as we learn from Num. 10:10—"In the days of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifice of your peace-offerings." Accordingly in the days of HEZEKIAH "when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David King of Israel" 2 Chron. 29:27.

Likewise when the Ark was brought into Solomon's Temple:—"It came to pass that the trumpeters and singers were as one in praising and thanking the Lord: and when they lifted up their voice with the trumpets and cymbals, and instruments of music and praised the Lord saying:—For He is good His mercy endureth for ever:" "and when all the children of Israel saw it they bowed themselves with their faces to the ground, upon the pavement, and worshipped and praised the Lord saying:—For He is good for His mercy endureth for ever" 2 Chron. 5:13, 7:3.

Accordingly in some Assemblies Instrumental Music has been introduced into the service of God today, a thing nowhere commanded in the New Testament, and not practiced in Apostolic or primitive times.

In 2 Tim. 3:16 we read that all Scripture is given by inspiration of God, and is profitable for various purposes; among other things to "thoroughly furnish the man of God unto all good works;" therefore, if God desired Instrumental Music to

be used in the Assemblies of His people in this dispensation, there would surely be Divine instruction to guide as to its use; but the New Testament Scriptures give it no shadow of support. The omissions of Scripture are as instructive as its expressions; and the use of Instrumental Music in the service of God, is one of the things where omission is most instructive, and to introduce the same into an Assembly of God is a usurpation which has no authority from Christ or His Apostles.

The blessed Saviour Himself, on the eve of His crucifixion joined with His perfect voice in giving utterance to the deep agonies of that perfect but suffering heart, and sang with His disciples a hymn or Psalm as we read in Matt. 26:30; but we search in vain for any word from Christ in the Gospels to base the use of Instrumental Music on, in service for God.

Turning to the Book of Acts there is an absolute silence regarding any kind of Instrumental Music being in use in the Evangelistic work of the early preachers of the Gospel. They were not dependent upon Instrumental Music to draw or hold the people. In Acts 13:44, we read that on a certain Sabbath day "came almost the whole city together to hear the Word of God" and there was no Instrumental Music, in fact nothing as far as Scripture records, only two plain men filled with the Holy Spirit preaching the Word of God; and throughout the twenty-one Epistles of the New Testament we do not read where the Holy Spirit gave any instruction through the Apostles to any of "the Churches of Christ" regarding the use of Instrumental Music in the service of God.

It is also a well-known fact that in the early days of the present testimony, when love was ardent, and spirituality more prevalent, the Gospel was preached not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power, without the use of an organ, or other Musical Instruments; but alas! the gold has become dim, and the fine gold changed, for when present spiritual conditions are compared with those of 50 years ago, the difference is most marked. The popular demand is for that which is startling and sensational. Music and heart-breaking anecdotes have wonderful power to excite as well as to calm; they may produce the deepest emotions, exalted conditions of feeling, and excited action, and yet those who are the subjects of it, may know nothing of the convicting, and delivering power of the Holy Spirit. In many of our Assemblies the old-time Gospel meeting with its rousing messages in the power of the Holy Spirit, declaring man's ruin, and God's blessed remedy, has become more like a religious service with community singing, and Instrumental Music, and most of the preachers lack the passion for souls that characterized men of God of the past generation.

It is only during the past few years that Instrumental Music has become a recognized adjunct in the service of God,

and it has developed at an abnormal rate under the plea of getting the ear of the people.

In some Assemblies of the Lord's people it was introduced without the fellowship or consent of many of the saints. The organ was brought in by a few who wanted it, and others had to submit. But those who favour Instrumental Music in the service of the Lord should not over-ride the consciences of their fellow-believers by introducing into the Assembly anything that they are unable to give Scriptural warrant or example for.

All this is terribly sad, and the more so, because in most of the Assemblies of the Lord's people where it has been introduced, the sister is permitted to leave her divinely appointed place 1 Tim. 2:12, and usurp the most prominent place as leader of the singing in the Gospel Meeting.

What account will those who take the place of shepherds or guides among the saints give in a coming day for allowing or sanctioning these practices? Heb. 13:17.

Enough has been written to guide those who have an ear to hear, and it is not in man's power to give this to those who have not.

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**R**OWLAND Hill used to tell this story himself: "People say when I PREACH the Gospel very EARNESTLY, 'How EXCITED Mr. Hill gets!'" Said he: "I was walking through Wotton-under-Edge the other day and saw some men digging gravel. All of a sudden the earth gave way and buried two or three of the men. I ran off as fast as my old legs would carry me, and I SHOUTED, 'Help! Help! Help!' But people did not say, 'Poor old Mr. Hill is getting dreadfully EXCITED!' Oh, no, he might be as excited as he pleased when men's lives were in danger. But when a man's soul was in danger the proper thing would be to say to him, and very quietly, 'My dear friend, unless something shall interpose you shall one of these days become somewhat different from what you are now, and it will not be quite so well for you in another world as perhaps you might desire.' What a vein of INCONSISTENCY is found in almost every one of every multitude. Excited! yes, but not excited if we are saving the body and not RESCUING the soul."

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**T**HE Lord's Supper, in itself the saints' highest privilege, may through irreverence or abuse, become an occasion of Divine judgment. How far from the truth is it, therefore, that any and every believer, no matter what his condition, has a right to be there. There is a moral fitness necessary to worthily partake, which may even in a true believer, be wholly lacking.

—R.

## WHERE GOD'S HONOR DWELLS

### The Message of the Tabernacle

HANDLEY BIRD

**W**E cannot tell all that this enveloping presence was to Israel, but we see how in God's unwearied grace it meant unfailing guidance. "So it was always," and that notwithstanding their failures. "Our fathers dealt proudly and hardened their necks, and hearkened not to Thy commandments and refused to obey . . . and wrought great provocations; yet Thou in Thy manifold mercies forsookest them not in the wilderness; the pillar of cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go." Is there not cause for worship in such a record as this?

The Cloud and the Voice agreed, and gave confirmation of the divine will to the people. "The children of Israel journeyed after the cloud"; and yet again "at the commandment of the Lord they journeyed." "When Moses was gone into the Tabernacle he heard the Voice speaking unto him from off the mercy seat and he spake to Him." Whether the hidden Voice, heard alone by that man who had found access into the holiest and become God's prophet to pass on His messages to the people, or the manifest voice of the silver trumpets, they alike agreed with the movements of the Cloud.

It is ever so. The opened ear will hear the still small voice, and the open page of both Old and New Testaments will witness what is the mind of the Spirit as He there makes His power and desire felt and known to His people. "The voice came out of the cloud." Often perhaps the cloud seems dark and mysterious—an awful Presence—so near yet so intangible but He leads to the land of promise that flows with milk and honey. "The excellent glory" Peter calls Him.

He has but one mission, to glorify Christ. Alas that so often now as of old the disciple "fears to enter that cloud." It will belittle and shroud from sight all the present things of a world below their feet, will hide from view both the law and the prophets, but will unfold the glory of Jesus, witness the Father's delight in Him, and open the ear in new fashion to His blessed voice.

The saints of all ages have borne witness to the guidance of both Voice and Cloud. John Bunyan was used to when allowed by his indulgent jailor to attend a midnight preaching with permission to remain with his family till the morning, the Spirit warned him to return to the jail at the close of the service; disturbed in his midnight slumbers by John's loud knocking the jailor roundly scolded him for not waiting until the morning as he had been bidden. But

shortly after a messenger from London sent with secret instructions from the Government who had been apprised of the irregularities of Bunyan's imprisonment arrived at jail and enquired if the prisoners were safe, demanding to see John Bunyan especially. After he had retired satisfied that the allegations were false, the jailor came to John saying "you may go and come when you like John Bunyan, your God knows better than I do when you should be in."

We have referred to the filling of the Tabernacle with the cloud of glory, a glory which never left it or the temple, until the open apostacy of priest and people compelled Jehovah to "give up" His own people.

It was this "PRESENCE" which upheld what was otherwise an impossible building. Both Josephus and all the early church, indeed every expositor till the last few years, has recognized the fact that the Tabernacle was flat-roofed. If we follow the details given us by the perfect Word we can come to no other conclusion. The pitched roof will give a watershed, a natural support, a reasonable appearance; ventilation and an inlet for the sunlight, all of which the modern "architect" finds absolutely necessary for a common-sense building. But to reach this desirable solution of many difficulties he has to invent a ridgepole and to supply a support for it. We are told by these objectors that the weight of the fourfold curtains, two of them heavy furs of immense size, would have crushed in the walls, also, that tons of water would have crushed in the walls, also, that tons of water would have collected in the inevitable "sag" of this flat roof to add to the certainty of a catastrophe, OR it would require a perpetual miracle to support it.

Thank God He is enough. The divine afflatus, which for forty years and more upheld that remarkable tent of meeting, will "enable" us to live a life which is unreasonable in the eyes of "practical men," because it is supernatural. It needs no human expedient or support. God forbid that we should descend from our high privilege of living by faith, merely to walk by sight. Let us be unmindful of that country from which we have come out while we look not at the things which are seen but at the things which are unseen.

We have said that the Laver and the Lamp are conspicuous parts of the Tabernacle furniture because they alone have no wood in their composition. This absence is the more suggestive as the wood speaks of the incarnation—the tree being a common figure for "man" in the Word. In all the other articles of furniture, which are types of the Lord Jesus in His varied offices and ministry the "wood" is present.

The LAVER'S MESSAGE is that of Titus 3:5. Regeneration and the Renewal of the Holy Ghost. Without measure



and without form—as far as the account in Exodus goes—it is made a type of the Holy Ghost.

Its position was no less significant. Placed between the “Altar of ascending offering” and the Door of priestly service it tells us again of that way of access through Christ in the Altar, by the Holy Ghost at the Laver, to the Father in the Holiest. For the Laver’s supply is the blessed result of the acceptance of the whole burnt offering. The Holy Ghost being given to a risen and glorified Christ. “Therefore being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost He hath poured forth this which ye now see and hear.” We shall refer again to this intimate connection between Calvary and Pentecost, but would quote one other word concerning the purpose of this double and perfect ministry. “Why leap ye, ye hill that God desired to dwell in—yea, will dwell in for ever. The Lord was among them in Sinai, in the Holies. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea, for the rebellious (nation) also that the Lord God might dwell among them.”

Perhaps the most noticeable feature of this “Sea” of blessing, which was probably lifted high above the heads of the people, was its “foot”—base. The word is sometimes translated “estate” or “place,” and seems to point to a fixed and stationary character. This is implied also in the absence of any provision of rings of staves with which to carry it, such as is seen in every other part of Tabernacle furniture.

If we may gather that the brazen sea of Solomon’s temple was copied in form, as were other pieces or furniture, from the Tabernacle, then the Laver’s foot was formed of twelve bronze oxen bearing on their backs the ponderous vessel, probably with a connection or pipe by means of which the waters would flow through their bodies and pour out of their mouths as needed. Was it not this Laver, within sight of which He stood, which called forth the words of the Lord Jesus on the last day of the feast? “He that believeth on me according to the Scriptures, out of his innermost being shall flow rivers of living water.” That is, he who is in living and scriptural contact, in open communion with the risen Saviour, shall become a channel for the abundance of the activities of the poured-forth Holy Ghost. They are the golden pipes through which the living branches empty the oil out of themselves, the connection between the Throne and the dungeon! Glorious place of power and privilege in a dry and needy world or in the midst of a powerless Church.

These waters are a type of the Holy Ghost both in their fulness and abundance; as also in their source the risen Rock, their medium the bronze Laver, and in their cleansing effect.

1. In that never-failing source which kept the Laver full,

we have a beautiful figure of Christ crucified. Smitten with the rod of judgment, the rod that had brought wrath upon guilty Egypt, the Rock poured forth its streams of "spiritual water,"—supernatural in their source. "Spiritual," because it came not from the material rock alone but from the true, "the spiritual Rock that followed them." "I will stand upon the rock," said Israel's Lord to Moses, intimating the true source of the gracious supply, and thereafter Moses delights to call the Lord "Israel's Rock."

The Rabbis have a grotesque tradition that the rock rolled over the wilderness after Israel throughout their journeys! Their "Rock" did follow them truly, and its waters never ceased to flow, though sometimes hidden beneath the loose sand which they needed to dig with their wooden staves in order to find them again. But there was a time when they thirsted again, and Moses was bidden to take Aaron's rod from before the Lord—the rod that spoke of resurrection priesthood which was to take away the murmurings of the people,—and to speak to the Rock, God giving the promise "it shall give forth its waters." This is Christ on the throne, our great High Priest with whom we may speak in the glad assurance of an answer of blessing. The Laver stands yet at "the south side of the Altar," both Ezekiel and John looking beyond these days, saw it there. "From the right side of the house the waters issued out a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb," that is from the Father and the Son, from the "throne of grace," meeting the need of saint and sinner; the gift of the Holy Ghost.

2. The Holy Spirit's medium through which He acts upon the hearts of men is strikingly set forth by the bronze of the Laver.

Perhaps the general and the surface meaning, attaching to "brass" in the Word is that of power. The word of God is living and powerful—not a fossil once alive—it is sharper than any sword, being able to divide between soul and spirit—the critic of the thoughts and intents of the heart. This work of the living Word is spoken of in connection with Christ's priestly service.

"At the Door," the place where self is ever abhorred, the troops of godly worshippers gave up their metal mirrors that they might be fashioned into "a Laver" which should both reveal the defilement and remove it. Thus "If any man be a hearer of the Word, he beholdeth himself as in a glass," which Word "received with meekness and ingrafted is able also to save the soul" from sin. Self-contemplation effects no change, but beholding Christ in His Word, when by the Holy Ghost it is ingrafted upon conscience and heart, has ever the same blessed result.

### WHO IS A "LEADER?"

**W**E learn from Hebrews 13:17, what a leader is, and how such are to be regarded. "Obey your leaders, and be submissive, for they watch over your souls as those that shall give account, that they may do this with joy, and not with grief." Hence it is of great importance that we should be able to recognize them. A leader is one who is the chief sufferer, or rather, as ahead of others in the race, the one to suffer first. He is not one assuming authority; a lord over God's heritage; he has not dominion over your faith, but he is a helper of your joy. A leader is one who first surmounts the fence or difficulty, and thus shews the way to the weakest of the flock. He is like a guide in an unknown and perilous journey, he goes first.

Our blessed Lord is the leader. "When he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice." In Christendom the leader is more the ruler than the servant. In grace the greatest among you is he that serveth. It is really laborious service, not merely preaching or propounding truth, but as they that "watch for your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

Gideon could say: "As I do, so shall ye do;" and Paul could say: "We were ensamples unto you to follow us." The path of the leader in grace is the last thing the natural man would choose. A great man may, for fame, face the cannon's mouth; but the Christian, as he serves, accepts humiliation, contrary to all carnal feelings, and as he does, he leads. As in the case of the two goats that met on the narrow plank across the ravine, the one who lay down for the other to walk over him was the leader; so the real leader is the one who has suffered most to keep the path clear for the sheep and lambs.

The greatest servant is the greatest sufferer. Like Abram, he puts his life in his hand, leaves all his earthly comforts behind him, and goes out by night, a true leader, to rescue his brother Lot. A leader asks no one to do what he has not done himself. He learns from our blessed Lord, who could say: "I am among you as he that serveth."

The Lord grant that there may be an increase of leaders in this day, and thus many of the flock may be helped and cared for more perfectly.

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**I**MAY count it humility to think that "God cannot bless my unworthy efforts." But such a thought has no connection whatever with humility. It is born of unbelief. It ever belongs to the unbelieving heart to say, "Can God furnish a table in the wilderness?" True humility ever counts on the Lord. He was one of the truly humble who said, "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ."

### FAITH IN THE LIVING GOD

**I**N Hebrews 10:36 we read, "For ye have need of patience, that after ye have done the will of God ye might receive the promise." Let us begin with patience, and go on with it, and not expect to receive the promise until we have done the will of God. "He that shall come will come." Christ will not loiter on the way, and let us not look back. Looking back is the beginning of going back. The eleventh chapter tells us of faith as a substance, and the twelfth exhorts us to run with patience, "looking unto Jesus." It is blessed to notice the way in which faith is brought in between the hope of the Lord's coming and the present. Faith also brings us nearer to one another in spirit as day by day passes and the coming of the Son of God draws nigh.

Let us expect great things from God as we draw near the consummation of ages, and let our faith be a reality. Our Lord said, "When the Son of man cometh shall He find faith on the earth?" and it is solemn to think there is nothing the Church lacks so much now as faith in God.

God blows upon a great deal that is done, because it is done in the energy of the flesh and not in the power of God. If God were in our work, a very little would go a long way. The Church of God is left here as a witness to the reality of the presence and power of the living God, but there is nothing in which the Church has so much failed as in manifesting the presence of the living God in her midst. But, oh, for patient waiting for the Advent! May the Lord breathe patience into these impatient hearts of ours, whether as toilers in Africa or in our daily work in this land, and may the hope of the Advent bring patience into all our labour.

Faith in God will accomplish mighty realities for us, if we lay hold on the omnipotence of God. God wants our faith to be a "substance." People say sometimes, "What are you going to depend upon?" "Upon the living God," ought to be the answer. If you have Him you have everything; if not, you have nothing. We need to learn that money is not almighty. What the Church has to learn is that God does not need money. He wants trust in the living God. You may be asked, "Who gives you your salary? Where is your pay to come from?" The answer again must be, "I get my pay from God; God sends the pay." When God sent Elijah He sent him to the brook Cherith and fed him by means of ravens. "But are you going to trust to ravens?" If God gives the ravens food for His servant they will bring every bit of it, because God sends them. Remember this, however, not to go to the brook Cherith unless God sends you.

When Elijah was about to offer his sacrifice on Mount Carmel he cried to God for fire from heaven, but what did he do first? He got four barrels of water, and the people at his bidding poured them over the sacrifice, not once, nor twice, but three

times. Elijah knew what he was doing, and we need to have the fire of nature's enthusiasm extinguished in us, so that when all is gone and not a spark is left then the fire from heaven may come. A little discouragement of any one now may save him much trouble and sorrow afterwards. Yet let us take care what we do; let us not quench the Spirit of God in any one. But we do need fire from heaven. It may be we want something to do. But God may wish us to sit down first, and do nothing. It took forty years to teach Moses that he was nobody, and when we learn that then God can use us. God wants a nobody to do His work. The reason why many of us are set aside is because we want to be somebody. May the Lord write this upon our hearts.

Some years ago I saw a picture in a friends house, having an altar with an ox on one side and a plough on the other, and these words underneath, "Ready for either." Are you ready for either? If you are not ready for the altar as well as for the plough do not go with the gospel to Africa, or any other land. The three Hebrews were prepared to go into the furnace. They knew God could deliver them; but if He did not, they were still prepared to take the consequences. But we have a higher example—"looking unto Jesus . . . who endured the cross." He is our perfect pattern. The blessed Jesus never looked at the cost. He never told Peter how much it would cost his Lord to redeem him; Christ looked to the joy that was set before Him, and He is now seated at the right hand of God. Those who are about to go forth for Christ will meet with disappointments and discouragements, and the devil will seek in every way to hinder them, but let them trust in the living God and He will never fail nor forsake them. Echoes.

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### DRIVE ON

**W**HEN tasks seem difficult and the way appears almost impossible; look to God and drive on. When even friends turn cold or fall away, when your own heart would sink within you in contemplating the reign of iniquity, get out from under that juniper tree and drive on.

There is no time for falling by the way; the battle is on, the enemies of the Cross of Christ press us on every side; heresies abound; the love of many is waxing cold; Satan roars; sometimes the lowering clouds are sheeted with angry lightnings, but drive on. Yield to no discouragement. God lives. Truth will conquer. You are on the winning side. Heed not the world's praise or censure. The years are short, the time of harvest but a brief moment, and eternity with its endless ages lies just beyond. Drive on with a steady unflinching trust in the Lord, and you will win the victor's crown.

## CONTENDING EARNESTLY FOR THE FAITH

**T**O-DAY every truth is challenged, every doctrine assailed, every landmark assaulted, and every battle has to be fought over again. The crisis has its dangers, but it also enters like iron into the blood: for all who rest on the infallible Word of God, enormous accession of strength comes with every truth mastered afresh for oneself. CONTROVERSY, therefore, can be a channel charged with blessing, as well as the occasion of very subtle peril.

**THE FAITH.** The bed rock on which we stand—"the Faith once for all delivered to the Saints" (Jude 3)—is, according to this word, a deposit so infallible, so divine, that we have to change nothing, yield nothing, and abandon nothing. It was once given, once for all, once for ever; not discovered or invented, or evolved, but delivered; a written revelation, that has survived all error, all corruption, all apostasy; so as to admit of explanation, but never of addition, or doubt. New discoveries in the Faith are always possible; just as telescopes, grown more powerful in the hands of astronomers themselves grown more skilful, will disclose new worlds hitherto invisible; but those worlds were always there. An astronomer can discover a new star, even a star of the first magnitude, but he cannot create one: so the constellation of truth, overarching us, is the identical constellation, unaltered and undimmed, on which the Apostles gazed. God has deposited in our hands the full orb of revealed truth once for all.

**THE CONTENTION.** Now here is the command:—"Contend earnestly for the Faith." That a question is "controversial" means that it is burning and alive, and cannot be touched without storm. If all controversy is avoided, Satan has but to stir up controversy on a given truth, to silence its testimony for ever. The mere statement of truth, is a challenge to error: to speak on Justification by Faith was once violently controversial. Now the call not to flinch is imperative. Why? Because truth may be one thing, while what a man thinks to be the truth may be quite another, and gulfs asunder; and no sincerity or devotion will save the man from the consequences of his error. A doctor writes a prescription, containing deadly ingredients; may a man not a chemist, and wholly ignorant of dispensing, if only he be sincere, be trusted to make up the prescription? If so, the patient goes in peril of his life. Do we put in a railway signal-box, to manipulate its complex levers, a man wholly ignorant of the code of signals, the scheduled time-table, and the block system, if only he be honest and sincere? If so, the passengers go in hourly peril of their life. How much more is it a matter of life and death to know truly and to state rightly the facts of the Gospel out of which alone springs the salvation of God: in contending for the Faith we are fighting for the very life of the world. So also with the

Church. "Sanctify them through Thy truth" (John 17:17): truth unknown, or ignored, or disobeyed makes sanctification impossible; and each truth is designed for its own specific sanctification: so, in contending for the truth, we are fighting for the very life of the Church.

**THE CONTENDERS.** Who are to engage in this sacred toil of controversy? "The Faith once for all delivered"—not to apostles or prophets, for how then could the truth have been expounded in ages which had neither? not to universities, or schools of theology; not even to evangelists or pastors or teachers: but—"to the saints." The saving Faith has been committed to the saved; the saints of every age are responsible to pass it on intact to the saints of every succeeding age; and all the saints are responsible for all the truth, and its transmission, pure, whole, and undefiled. Every saint is responsible to contend earnestly for all of the Faith that he knows: we are "set for the defence of the gospel."

**THE ZEAL.** How are we to contend? The merely contentious spirit is so obnoxious to God as to disqualify a disciple from being a bishop (1 Tim. 3:3, R. V.), and the Church is responsible to see that this prohibition is enforced. The word Jude uses is our word "agonize": not, contend bitterly, or angrily, or uncharitably; for the moment we are angry, we have ceased to contend for the truth, and have begun to contend for ourselves: but contend means standing firmly planted on that which the enemy is trying to drag from under us: "agonize over the Faith." But thus to contend for the Faith, we must know exactly what the Faith is; which means hard, close, comprehensive, and unprejudiced study of Scripture: and it calls for a character so richly ripened as to speak the truth in love. So far as what we utter is the truth, and so long as we keep our tempers, all that is of grace and God in our opponent is on our side. The Spirit enforces the Truth.

The very dust of gold is precious: Live with the Faith or else die for it. Doctrinal convictions are the costliest of all luxuries; and it is either collapsed conviction, or else mercenary cowardice, which creates half the false peace in the Church now rapidly drifting into apostasy. D. M. P.

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Oh, ye who sigh and languish,  
 And mourn your lack of power,  
 Heed ye this gentle whisper:  
 "Could ye not watch one hour?"  
 For fruitfulness and blessing,  
 There is no royal road;  
 The power for holy service  
 Is intercourse with God.

## OUTSIDE THE CAMP

**O**UR place in relation to the "camp." In the epistle to the Hebrews we read, "The bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach" (Chap. 13:11-13). Two things are very evident in this passage—the blood of the sin-offering was carried into the sanctuary, and the bodies of the beasts which were sacrificed were burnt without the camp; and the apostle points out that these two things have their correspondencies in the death of Christ, the antitype indeed of these offerings. Hence we have the double place of the believer—his place before God being in the sanctuary, where the blood was carried; and his place on earth being without the camp, where Christ suffered. In other words, as before explained, if we are in Christ before God, identified with Him there in all the savour of His own acceptance, we are also identified with Him on earth in His place of shame, reproach, and rejection. The place of the believer on earth, therefore, is without the camp; as the writer of this epistle says, "Let us go forth therefore unto Him without the camp, bearing His reproach."

You will perhaps ask me, What is the camp? In the passage which I have just cited, it is clear, from the whole connection, that it is Judaism. What, then, answers to it now? Judaism was of God, and occupied the place of testimony for Him on the earth. Judaism failed; and after Pentecost, on the final rejection of Christ in the preaching of the apostles, was set aside, and Christianity succeeded to its place, as is taught in Romans 11. The camp, then, now is organized Christianity, the outward professing church—which includes all denominations, from Roman Catholicism to the smallest sects of Protestantism. On what ground, you may further ask, are we called upon to go outside of this camp? On the ground of its utter failure as a witness for God. "He that hath an ear, let him hear what the Spirit saith unto the churches." This is our warrant for, and, indeed, our responsibility of, measuring all that Claims to be of God by the written Word; and testing thus all these denominations, they are all convicted of disobedience and failure. For the believer, therefore, who would act according to the mind of God, there remains nothing but to take his place outside of all these, apart from the confusion and error of this evil day, with those who are gathered simply unto the name of Christ, in obedience to His Word. Exodus 33 is very instructive in this connection. When Moses came down from the mount (chap. 32), he found that the whole camp had fallen into idolatry, and, after returning to intercede for Israel, he came back with "evil tidings" for the



people. And he "took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp (v. 7). Moses acted thus, because he had the mind of the Lord in the presence of the failure of the people; and hence it is that we find in this scene a moral picture of our own times. Let me commend it to your careful consideration.

Enough has now been said to enable you to understand the place of the believer on earth. On the one hand it is to be in separation from the world, and on the other it is without the camp. To occupy it will involve hatred from the former, and reproach from the latter. But if so, we are but more fully identified with our blessed Lord. In Hebrews it is thus called, "His reproach." May we neither shun the one, nor be ashamed of the other; nay, may we be enabled to rejoice when we are counted worthy to suffer shame for His name.

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### HEAPING COALS OF FIRE

**M**ANY years since, there was a Christian merchant in M—, of great wealth. A neighboring trader published a calumnious pamphlet about him. The Christian merchant read it. It was very abusive, and wicked and malicious. All he said was, that the man who wrote it would be sorry for it one day. This was told the libelous trader, who replied that he would take care that the Christian merchant should never have the chance of hurting him. But men in trade cannot always decide who their creditors shall be, and in a few months the trader became a bankrupt, and the Christian merchant was his chief creditor. The poor man sought to make arrangements that would let him work for his children again. But everyone told him this was impossible without the consent of Mr. Grant. "I need not go to him," the poor bankrupt said, "I can expect no favour from him." "Try him," said one who knew the good man better. So the bankrupt went to Mr. Grant, and told him his sad story of heavy losses, and of heartless work and sore anxiety and privation, and asked Mr. Grant's signature to a paper already signed by others to whom he was indebted. "Give me the paper," said Mr. Grant, sitting down at his desk. It was given, and the good man, as he glanced over it, said, "You wrote a pamphlet about me once" and, without waiting for a reply, handed back the paper, having written something on it. The poor bankrupt expected to find libeler, or slanderer, or something like that written. But no! there it was, fair and plain—the signature that was needed to give him another chance in life.

"I said that you would be sorry for writing that pamphlet," the good man went on. "I did not mean it as a threat. I

meant that some day you would know me better, and see that I did not deserve to be attacked in that way. And now," said the good man, "tell me all about your prospects, and especially tell me how your wife and children are faring." The poor trader told him that, to partly meet his debts he had given up everything he had in the world, and that for many days they had hardly had bread to eat. "That will never do," said the Christian merchant, putting into the poor man's hand money enough to support the pinched wife and children for many weeks. "This will last for a little, and when it is done you shall have more; and I shall find some way to help you, and by God's blessing you shall do beautifully yet. Don't lose heart; Ill stand by you."

I suppose I need not tell you that the trader's heart overflowed, and that he went away crying like a child. To meet evil with good, fairly beats the evil and puts it down. The poor debtor was set on his feet again; the hungry little children were fed. The trader never published an attack again upon that good man as long as he lived; and among the good man's multitude of friends, as he grew old, among all the things that should accompany old age, there was not a truer, heartier one than the old enemy thus fairly beaten.

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil but overcome evil with good." Romans 12:20-21. Anon.

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### *"The Brightness of His Glory"*

O "brightness of His glory," Thou  
To whom angelic myriads bow,  
Mine eyes unseal, that I may see  
All excellence excelled in Thee.

The brightness of His glory high!  
The stars of heaven beneath Thee lie,  
And splendours of the noonday sphere  
Dim into shade if Thou appear.

The brightness of His glory pure—  
O, who may then Thy light endure?  
What mortal man can meet Thy face  
Till shielded by Thy saving grace?

The brightness of His glory fair—  
All moral loveliness is there;  
'Tis Thine, immutably the same,  
And love Thine everlasting name.

H. Grattan Guinness.

**Pittsburgh, Pa.**—Friendship Ave. Gospel Hall's monthly Ministry meeting is held on the first Lord's Day of each month—meetings commencing at 3:30. Such seasons have proved beneficial in the past and they look for His blessing again this Fall and Winter. Pray for them.

**La Crosse, Wisc.**—Conference was large, 12 ministering brethren present, two young people professed. Sam. Hamilton has had six weeks in farm homes 35 miles from here. Three have professed.

**Detroit, Mich.**—The Editor has been visiting some ontario assemblies, also attended Cleveland conference and enjoyed a visit with the saints in Akron, Ohio and paid an appreciated visit here in Central and West Chicago Halls, on his way West.

## CANADA

**Niagara Falls, Ont.**—Brethren have had good open air meetings at Welland this summer.

**Straffordville, Ont.**—The yearly all day meeting here this past summer—an institution for over 60 years—was much enjoyed and felt to be profitable. Bro. Thos. E. Touzeau of Tilsonburg, as he has been able, has continued to carry the Gospel to the surrounding countryside. Though in his "eighties" he has enjoyed this ministry.

**Midland, Ont.**—We had a visit from brethren Saword and Johnston, the former telling of the work in Venezuela which was of great interest to the Lord's people.

**Toronto**—A. Stenhouse of Chile has had a meeting in each of several of the halls telling of the work there and ministering the Word which has helped to quicken interest in the work.

J. B. McMullen helping north of Toronto. Mrs. McMullen still under the doctor's care.

**Lindsay, Ont.**—Brethren Gunn and Sprunt have seen some encouragement in the portable hall here. Have contacted a number of saved souls who seem to have an ear for the truth.

**Charlton, Ont.**—B. Widdifield still plods on here with blessing. He purposes visiting the little assembly at Elk Lake before turning homeward.

**Orillia, Ont.**—Varied ministry was given by 10 different speakers at the annual conference here. Various walks of life touched upon and the fellowship of saints was felt to be helpful and profitable.

**Oshawa, Ont.**—The day's meetings here was a happy time of fellowship. Ministry by brethren Stenhouse, Gunn, McCrory, Nugent and Wilkie and the Gospel preached at night by D. Miller, H. Fletcher and J. Blackwood. Attendance large.

**Canoe, B. C.**—Geo. McKinley continues meetings with good interest.

**Vancouver, B. C.**—Bro. Alves writes that the conference at Arlington, Washington was the largest in recent years. Four of the visiting brethren ministered the Word as well as brethren from surrounding assemblies.

Brother D. R. Scott went on to Oregon. Though in his 81st year he keeps busy in the Master's service.

**Sault Ste. Marie, Ont.**—Reports of conference here indicate the Lord's blessing on His people. He is faithful. Lord's Day morning meeting a sweet season around Himself.

## OTHER LANDS

**Rome, Italy**—Brother Luigi Rosanio preached here and in other parts with liberty and blessing. He reports people stopping him on the street asking for tracts and Gospels and Testaments. Truly the testimony of the beloved Apostle Paul and his fellow laborers still bears fruit. Pray for Italy.

**Egypt**—Have had recent request for permission to translate articles from WORDS IN SEASON into Arabic which we have granted. We thank God for this avenue for His Word—let us pray His blessing on this translation.

**England**—Bro. J. Duthie of Newport, for many years in Manchoukuo reports the believers there have much difficulty in their testimony. Pray for these Manchurian and Chinese Christians.

## CONFERENCES

**Waterbury, Conn.**—Conference dates, Saturday and Lord's Day—Oct. 25 and 26. For further information write Wm. Batterton, Box 131, Waterville, Conn.

**Detroit, Mich.**—Annual conference in West Chicago Gospel Hall will be held d. v. on Nov. 22nd and 23rd preceded by prayer meeting Fri. eve., 21st at 7:30. Order of meetings 10, 2:30 p. m. and 7:30 p. m. All meetings in Gospel Hall, 7345 West Chicago Blvd., corner Prairie. Visitors freely entertained. Correspondent, A. Stewart, 9320 Burnette, Detroit 4, Mich.

**Lake Geneva, Wisc.**—Conference dates, Sat. and Lord's Day, Nov. 1 and 2. Prayer meeting Fri. 8:00 p. m. Advance word, if coming, will be appreciated by Correspondent, Frederick D. Kundert, Lake Geneva, Wisc.

**Vancouver, B. C.**—Cedar Cottage Gospel Hall. Conference dates, Oct. 11, 12, 13. Correspondent, Geo. Basham, 4231 Beatrice St.

### FALLEN ASLEEP

**Jackson, Mich.**—Our beloved brother Charles Atkinson of this Assembly "went home" suddenly August 12. Saved in 1913 when brother Thos. Dobbin had cottage meetings in their home, the testimony to His Name was commenced in the home later and the Lord has added His blessing through the years in this city. Often since the early years we have admired his constancy and interest. A true watchman and lover of hospitality, he is much missed. His widow and one son survive him and await the morning of resurrection. Titus 2:13.

**Chicago, Ill.**—Another beloved brother was called home from his place in the Assembly at 86th and Bishop Sts. suddenly on July 23. Dr. L. E. Barnes, well known to many, was saved over 50 years. His kind and courteous manner endeared him to all and the service in the Hall showed the esteem in which he was held. He was at the prayer meeting the evening previously. The saints feel his loss keenly. Many professional associates came to the service. His widow and one daughter survive.

**Riverside, Calif.**—Tragically, in auto accident, Aug. 9, Robert Philip Mulligan, aged 38, of Riverside. His wife (eldest daughter of Mr. and Mrs. J. T. Dickson) and young son were taken to hospital in serious condition but are recovering. Saved when young in Fresno assembly and later here. Prayer is desired for the widow and two young sons.

**Toronto, Ont.**—Wm. Henry Shields passed into the presence of the Lord May 23. Saved in Lisburn, Ireland in 1905, came to Canada later and was associated with Pape Ave. Assembly for a number of years. His family all saved and in fellowship.

**Bobcaygeon, Ont.**—Milton Justus departed to be with Christ Aug. 4, aged 75. Saved when young, gathered to His Name first in Victoria Road, later here.

**Huntsville, Ont.**—We should have mentioned earlier the homecall of our beloved sister Mrs. Widdifield, wife of our esteemed brother who labours for the Lord in North Ontario. After much suffering she entered into His presence where all is calm and peace—life's fever forever forgotten. Saved in early life, a true help to her husband who should have our prayers. Service from Gospel Hall, June 29.

**Malden, Mass.**—Mrs. Florence M. Procopio departed to be with Christ July 1. Born in Italy, saved in Long Branch, N. J. In assemblies at Cliftondale and East Boston. Husband and six children saved as a result of her testimony.

**North Vancouver, B. C.**—Mrs. McFadyen, widow of the late John McFadyen, on July 31 passed peacefully into the presence of the Lord, aged 76. She loved the Lord, His Word and His people. Nothing gave her more joy, when able, than to gather with the Lord's people around the One she loved. Much missed.

**St. Thomas, Ont.**—E. C. Harvey, brother of our sister McFadyen mentioned above, was called into His presence April 3. The mention of these two dear ones will recall to some older readers the early days of Gospel testimony in Ontario. Our brother was a help to the believers with able and fresh ministry. Believers in surrounding district also mourn his loss.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *Led by His Hand*

BY His all gracious hand,  
Thus far we have been led,  
From Egypt's gloomy land,  
Of darkness and of dread;  
We joyful sing upon the way  
That leadeth to eternal day.

Though in a desert waste,  
We are not left alone;  
We forward press in haste,  
Right onward to the Throne;  
Where we shall with our Lord sit down,  
And cast at His blest feet the crown.

As pilgrims here we roam,  
But Christ our Lord is near;  
And He to call us home,  
Will presently appear;  
We soon shall meet upon that shore,  
Where partings will be known no more.

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## WORDS IN SEASON

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**New Subscribers Can Have Oct., Nov., and Dec., 1947 and all of  
1948 by sending in their subscriptions before Dec. 31.**

### CHANGE OF CORRESPONDENT

Jackson, Mich.—Robert Atkinson, 306 E. Euclid Avenue.

### UNITED STATES

**Harrisburg, Pa.**—George Winemiller recently had meetings in  
Cumberland and Lonaconing, Md., also Everett, Pa. He visited some  
who were saved in former years now living in Addison and Somers-  
et, Pa., and purposed spending October in a Gospel effort in  
McKEESPORT, PA. This maintaining of interest in smaller assem-  
blies and isolated ones is a very necessary and useful work. Younger  
laborers should "stretch forth the hand" to this honorable service.

**Grindstone, Mich.**—Saints here enjoyed a day in His courts Sept.  
7 when a goodly number from the "Thumb" of Michigan gathered  
around Himself to hear His voice. Present to minister were brethren  
Alex. McDonald of Calif., T. E. Wilson of Africa, A. T. Stewart and  
another. All seemed refreshed.

**Detroit, Mich.**—After conference here A. Stenhouse of Chile and  
F. Carboni recently returned from Italy remained in the city and  
visited some of the assemblies with stirring messages. Bro. Carboni  
continued North to BAY CITY, ALPENA and SOO, ONTARIO.

**New Haven, Conn.**—R. Capiello reports blessing in the work in  
BRONX, N. Y.

**Midland Park, N. J.**—Conference here was felt to be a strength to  
the saints for the journey that lies ahead. Ministering brethren present  
were Duncan, Bradford, Conaway, Stewart, Winemiller, Johnston,  
McCullough and Glasgow. Some blessing in the Gospel. Good to  
know our brother Bradford is still able to help in ministry and in the  
Gospel.

**Parkersburg, Iowa**—Tent meetings here a season of much bless-  
ing. Brethren Gould and DeBuhr reported some still anxious. IOWA  
has been a fruitful field for the Gospel and earnest pioneer work has  
been done by some of our brethren who have made this a special  
field for their labors and God has honored such. The saints seem  
anxious to continue in the simplicity of Christ. May the Lord help  
them to do so—till He come.

**Sparta, Wisc.**—Sam Hamilton finished 10 weeks of meetings here,  
six professed.

**Los Angeles, Calif.**—Tent meetings in connection with Jefferson  
Assembly closed after six weeks faithful preaching. Andrew Douglas  
gave help the latter part of the series and continued in the Hall with  
ministry meetings using Egypt to Canaan chart. Attendance good.

# 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 Dr. E. A. Martin*

*Edited for 11 years by Charles R. Keller*

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## GATHERED GEMS

“IT passeth knowledge”;—that Thou hast decreed  
We should be with Thee from all hindrance freed;  
To be like Thee in that blest Home above,  
Our endless theme of praise Thy wondrous love.

Prosperity hath been a stumbling-block, at which  
millions have stumbled and fallen, and broken the neck  
of their souls forever.

Affliction is a fire to purge out our dross and to make  
our virtue shine.

Ah! the noble motions that have been lost, the good  
purposes that have withered, by putting off the present  
season, the present day.

All the stones that came about Stephen's ears did but  
knock him closer to Christ, the corner stone.

In times of peace our armour is rusty, in time of war  
it is bright.

By our sinful falls the powers of the soul are weak-  
ened, the strength of grace is decayed, our evidences for  
heaven are blotted, fears and doubts in the soul are raised  
(will God once more pardon this scarlet sin, and shew  
mercy to this wretched soul?), and corruptions in the heart  
are more advantaged and confirmed; and the conscience  
of a man after falls is the more enraged or the more be-  
numbed.

It is not hasty reading, but serious meditating upon  
holy and heavenly truths, that makes them prove sweet  
and profitable unto the soul.

It is a heavy plague to have a fat body and a lean  
soul; a house full of gold, and a heart full of sin.

There is nothing in the world that doth so provoke  
God to be wroth and angry, as men's taking encourage-  
ment from God's goodness and mercy to do wickedly.

The more vile Christ made Himself for us, the more  
dear He ought to be unto us.

## THE GREAT ELECTION DAY

### Who's to Be the Man?

**T**HE whole place is in an uproar! Nothing but canvassing and election speeches! What excitement! What a great ado! And soon it will be voting day; and then the excitement will reach its height. Meanwhile the cry is, "Who's to be the man?" And, strange to tell, that was just the cry in a certain great city many hundred years ago. It was voting day in Jerusalem. What! you say you did not know there was any voting day there? Oh, but there was! And what crowds and what excitement there was then! You could have numbered the people by the thousands—aye, by the tens of thousands. It was election day; and there had never been a day like it before; nor has there been since. The governor of the city presided at the meeting; and took the vote of the people as to whether they were for Barabbas or Christ—Barabbas the murderer, or Christ Jesus, the Lord and Saviour of lost sinners.

### "Who's to Be the Man?"

That was the question. And it was one soon to be settled. "Who are you for?" said the governor, "Are you for Christ?" "No," they cried out all at once, "Away with this Man," with Christ, "and release unto us Barabbas." Their choice is made; their vote is recorded. They have elected Barabbas. They will not have Christ. They will have anybody but Him. They will rather have Barabbas, murderer though he be. And what is to be done with Christ. "Away with Him, crucify Him." And so Barabbas, the people's man, is set free; Christ, the rejected One, is led forth and nailed to a Cross on Golgotha's Hill, and hung up between Heaven and earth, as if unworthy of a place in either. But God has not forgotten that terrible deed—the murder of His own Son. Ah! no. And there is a day coming when the world shall have to stand before God, and tell Him what they did with His Son. And Jerusalem's governor shall have to say what he did with Christ. And you, reader, will have to answer the question—"What have you done with Christ?" "What!" you say, "Me?" Yes you. The question before you is the very same one Pilate asked: "What shall I do then with Jesus, which is called Christ?" Have you received Him, or have you rejected Him? Remember that this is the question God has in store for you. On the great day that is coming. God will not ask, "Whom did you vote for in this election!" or, "What party did you sympathize with?" but He may ask, "What have you done with My Son?" You need not say, "I'll be neutral; I'll neither receive nor reject Him." Pilate tried that but failed. There was no middle ground. It was simply

### Christ or the World—Which?

And that is the question with you, reader.

Does the world think any more of Christ now than 1800



years ago? Oh, no. Go into that company there, and say, "Let us have a little talk of Christ;" and they say, "Away with Him; we don't want to hear about Him; we'll talk of anything, anybody, but Him." The vote of the world is still the same. God says, "Seek ye first the Kingdom of God." But the people say, "No, we must see this election over first. Mr. So-and-So is to be the man, and he must be put in." God says Christ is to be the Man, and He is to be first; and the world virtually says He must be second this time. What terrible folly! Reader, you may be a voter, although possibly you are not. In the midst of all this noise I ask, Are you born again? Is your soul saved? If not, what will this great ado profit you if God were to say, "Thou fool, this night thy soul shall be required of thee"! What then? "Ah! lost forever," you would cry; "and I might have been saved had I taken God's plan and got Christ first!" Then reader, I beseech you even as you are reading this, to be reconciled unto God.

People say they do not believe in excitement. But look at the great excitement that prevails just now. And if you got only half as much excited about your soul's salvation, the world would say you were getting into "too great a state!" How Satan is blindfolding the people! But do not be deceived, reader. Do not be afraid of getting excited about your soul. It will be terribly exciting for you to go to hell, for there you must go if you have not Christ—if you are not converted to God. Then do not tarry. Let others get excited about the election, or whatever they like—"Make your calling and election sure." Take the lost sinner's place, and claim the lost sinner's Saviour. While others are crying up this one or that one, and wondering who's to be the man, let the language of your soul be—"The Man Christ Jesus for me."

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### THE CROSS

THE most awful point of view in which the world's religion is seen, is, in connecting itself with the cross. Could you take ecclesiastical systems, and plant the cross there, and say that all the lust of the eye and of the flesh and of the world which is in them harmonizes with the cross? The real character of the cross becomes especially manifest in connection with what is ecclesiastical.

That cross has separated me from the world that crucified my Lord, just as much as if His body were now on the cross, marred and wounded by the world. Anonymous

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AN old Lancashire woman was listening to the reasons that the neighbors were giving for their minister's success. They spoke of his gifts, of his style, of his manner. "Nay," said she, "I tell you what it is. Yon man is very thick with the Almighty."

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### TESTIMONY IN THE SPIRIT

**B**ELIEVERS are sealed by the Spirit—they have access by the Spirit unto the Father and, according to the third reference to the Spirit in Eph. 2:22, “are builded together for an habitation of God through the Spirit.” This third reference to the Spirit in Ephesians suggests to us that “three” is the number of the Spirit—Who is the third Person of the Godhead. The three days point to the completion of the work Christ came to accomplish and fully manifest in resurrection power and such glorious work rests completely and entirely on the Divine foundation laid by Christ Who forms the base—Corner stone and Head stone—after the design of God and brought about in the power of the Spirit.

Following this thought, the Church—the design of God for this dispensation—groweth unto an holy temple in the Lord and believers are built into this Divine structure and form, in the Spirit, an “habitation of God”—a place for God to dwell in. Thus we have the further thought of stability and manifestation of purpose in the numeral “three.”

Each New Testament Church, when builded by God and indwelt by Him, shows the likeness or resemblance to the whole and when godly men of old who were taught of God by the Spirit built for God in testimony, they followed a Divine pattern or copy. As an example of this, note how the Apostle Paul and his fellow laborers in 1 Cor. 3 first mentions the foundation and then the superstructure, subsequently, the Divine character of the living stones to be built into the Church at Corinth, meet for an habitation of God and mark also the responsibility of all who build for God—and all believers should be builders—to bear in mind that we are “temples of God” and the Spirit of God dwelleth in us.

It is a most solemn thing to ruin or spoil the temple of God—that man shall God “ruin or spoil.” Such is the force of the words defile and destroy, in 1 Cor. 3:17. And Church history is replete with instance after instance where God’s hand has been against those who would tear down or destroy that which is manifestly of God and in the power of the Spirit and built after the Divine pattern. It would be a most interesting and fruitful study for younger Christians to go through the Scriptures—both in the Old and New Testaments—and note how God dealt with those who sought to corrupt that which was built according to His direction and also observe how careful He was to reward those who sought to stay or hinder any defection and to turn the people back to God and His Word.

Hence, in the habitation of God, there is seen the power of the Holy Spirit—there is a vital, living force which is manifestly of God—there is something solid on which to build and there is always a return to the Divine base or basis which is

the death, burial and resurrection of Christ. All Church Testimony which is of God bears constant and living witness to this blessed truth. Are we not in Baptism brought to a realization and manifestation of this? Does not the Breaking of Bread bring us again and again to a consideration of this very precious fact? Is not the "apostles' doctrine" all based upon this wondrous work of the Holy Spirit Who ever delights to turn our thoughts to Christ Jesus our Lord and cause us to return to God and recover His truth? Wm. H. Ferguson.

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### LORDSHIP

"WHO is lord over us" is the language of the sinner but the heart-felt utterance of the saint is "My Lord and My God." At His feet and in true subjection to Himself and His Word is the delightful place of those who have "found Him" and learned to obey Him. Both Peter and Jude prophesy of the closing form of Christendom's apostasy as THE DENIAL OF THIS LORD AND HIS AUTHORITY (2 Pet. 2 and Jude). And it is therefore the Lord Who comes to avenge the wrongs of His neglected Name.

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### A WORD ABOUT THE TRUE RICHES


LABOR not for the meat that perisheth, but for the meat which endureth to everlasting life. John 6:27.

Gold in the bank will make men greater. Only grace in the heart can make them better. To have a portion in the world is a great mercy; but to have the world for a portion is a great misery. Some men are so in love with their golden bags that they will ride post haste to hell if they be well paid for their pains. They regard gain as the highest godliness, and not godliness as the highest gain. Inward godliness is the best friend to outward felicity though outward prosperity is often the worst enemy to inward piety.

Some mind the world that now is as if it would never have an ending, and the world to come so little as if it would never have a beginning. What wretched worldliness most of us are here, so diligent about things temporal; so negligent about things spiritual; careful about dying vanities; slothful concerning durable riches.

Riches have made good men worse, but never bad men better. Usually the poorest on earth are richest in faith. If riches could free from hell how few rich men would be in hell. What is gold to grace that most neglect the great things—the weighty things—the only things, and busy themselves with toys and trifles. I beseech you labor more for inward holiness than for outward happiness; for evidences of grace than for bags of gold; for a heavenly conversation than for earthly possessions, for earth is but the saints' passage while heaven is his portion. Wm. Dyer.

## INNOVATIONS IN ASSEMBLY GOSPEL WORK

SOME six years ago, through simply reading my Bible, I was brought out from a denomination where spiritual worship was impossible owing to man's hindrances, and where Gospel work on the simple lines of the Scripture pattern was repudiated to make way for something to attract the crowd. It was my privilege to be received into the fellowship of a small but spiritual assembly of God's people, seeking to order their worship and service by the Word, and I can say it was good to be there. We had precious seasons of spiritual worship, helpful times in the study of the Word, and much blessing in the preaching of the Gospel, which always brought a good congregation to hear it. About four months ago, I was moved to another town, and commended to the assembly there, which is large, and composed of more influential people. But there are some things that perplex me. They have an organ, which a brother told me was purchased and brought in by three well-to-do brethren, without consulting the assembly. There is usually a solo singer, often a young female attired in worldly dress and jewels. And some of the preachers are from denominational missions. This is so unlike what I have been accustomed to, and so far from what I have learned from the Word, that I am much exercised as to whether I can with a good conscience toward God, continue to share in Gospel work conducted on such lines. I am told that several of the Christians in the assembly have stated their objections to these things, but have received no satisfaction and but little courtesy. In fact, one was told that if he was not pleased, he could stay away, which he does. I would be thankful for any help from the Word as to my path, and I am sure others would value it.

If there is any hope of bringing the Word of God to bear on the consciences of those who are primarily responsible for bringing in these innovations, it is your first duty to do so in all wisdom and with grace, at the same time pointing out that if you are compelled to withdraw your fellowship from the assembly's Gospel work it is because you are unable to continue as a sharer in what is admittedly borrowed from the world's religion, and has no place in the Scripture pattern which is to be our guide. The fact that a few men of imperious wills can do as they like without consideration of others, and ride roughshod over the consciences of their brethren in such a graceless manner, indicates a great lack of soul-exercise among the saints who compose the assembly, as to their personal responsibility in permitting such a condition of things to grow up in their midst. And it manifests an utter lack of that "largeness of heart" and "brotherly love" of which we read and hear so much, on the part of those who act in such a loveless manner. For true love never so acts. If others have remonstrated with no good result, it would be useless for you

to do more than state your case, and lay the responsibility at their door. If they think more of their organ and soloists than of the fellowship of saints, let them stick to it. But your responsibility is to act before God on the light you have, and not to trifle with it by a silent acquiescence in what you believe to be contrary to God. We have seen more than one healthy and fruitful Gospel work ruined by a few headstrong men, who had no hand in creating it and who could not continue it by any gift or grace that they possess, but who somehow have been allowed to scramble into a position where they find it possible to bring in ways and means borrowed from the world's religious systems, the spirit and ways of which they evidently have not been delivered from. It is not of God to quarrel over it. Time will tell who is right. There is plenty of scope to carry on Gospel work on God's own simple lines, which we have long proved to be the best. And there will be no lack of godly helpers or of real blessing, if you begin, in some new sphere quietly, under God's guidance, and in His way.

Believers' Magazine.

### THE LOVE WHICH EXCELLETH

ON EVERY hand we notice "shrines" erected, and as a grateful acknowledgment of the self-sacrifice of those whose names are inscribed as having died during this dreadful war we notice recorded as an inscription, "Greater love hath no man than this, that a man lay down his life for his friends." But when we turn to the Cross we behold a love far transcending even the laying down of one's life for one's friends. Having its source in eternity, the love of the Lord Jesus led Him into this world of wretchedness and sin, right onward to Golgotha, that He might die for those who were His "enemies" indeed.

#### His Love "Yesterday"

"Who loved me." Precious love! It was there, at the Cross, He took the sinner's place, and endured, in all its terror, the awful consequences of that place, even the sinner's distance and the sinner's stroke. It was there, too, He drained to the very dregs the bitter cup, exhausted for His people the power of death and judgment, bare their sins in His own body on the tree, washing them away in His own blood, and died the Just One for the unjust, that He might bring us to God.

Contemplating all this, how truly may the believer exclaim, "Who loved me, and gave Himself for me!"

#### His Love "Today"

"Him that loveth us." The love that led Him to the Cross is a present as well as a past love; and the knowledge of this should sustain His people, tried as most of them are at the present moment, in their journeyings through this world of sorrow.

It was this character of His love that sustained the sor-

rowing family of Bethany when they sent to the Master the message, "Lord, behold, he whom thou lovest is sick." "Now, Jesus loved Martha, and her sister, and Lazarus. When He heard therefore that he was sick, He abode two days still in the same place where He was."

How strange the need for such a "therefore" must have appeared in connection with such a love! But these sisters had yet to learn, as many of us still have to learn, that delays with Him are not denials. "The glory of God" necessitated His delay in responding to their call.

Oh, sweet the rest it gives to know, deep down in the soul, that our Lord Jesus loves us, loves us now; loves us every day, every hour, every moment; has His heart set upon us, and loves with an unceasing and an unchanging love.

#### His Love "Forever"

"Who shall separate us from the love of Christ?" Full of consolation as are the past and present aspects of His love, we have here the fact of its eternal durability.

What a glorious moment will that be when "tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword," and all other wilderness sorrows shall have for ever ceased; and when, too, in its widest and fullest sense, will be learned that we are more than conquerors through Him that loved us; for the love that sought and found will know no rest until it has us in its own glorious presence eternally! "Father, I will that they also whom Thou hast given Me be with Me where I am."

"I will come again and receive you unto Myself, that where I am there ye may be also." But what about our beloved ones, many of them ruthlessly torn from us during the past awful years. Ah! beloved, "the love of Jesus" has provided even for that, for "we . . . shall be caught up together with them." Think of it, "together with them, . . . to meet the Lord." "And so shall we ever be with the Lord" through God's eternal day.

Well may we re-echo the words, "Who shall separate us from the love of Christ?"

N. L. N.

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**T**HE work of Christ is not the procuring cause of the love of God, it is the manifestation of that love which was from everlasting: "For God so loved the world that He gave His only begotten Son."

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**G**OD'S promises are not affected by events, as in the case of man, who may now be unable to supply what he had pledged, times having changed. The man, too, may change. It is otherwise with God's promises, and with God Himself. They are all "yea and amen in Christ Jesus," and He is "the same yesterday and today, and forever." Selected.

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## WHERE GOD'S HONOR DWELLS

### The Message of the Tabernacle

HANDLEY BIRD

**T**HE work of the Holy Spirit through the Word is said to be twofold, in the regeneration of sinners and the cleansing of saints; so also was the application of the waters of the Laver. Moses was to take the priests and "bathe them with water"—an act never repeated—ere he put upon them the priestly garments; but daily were they to wash their hands and feet at those waters. We are "born again of water and spirit." That this refers to the Word and the Holy Ghost seems probable from the statements of both James and Peter.

Paul uses the expression "laver of regeneration" twice. "By the laver of regeneration and renewing of the Holy Ghost"; and again, "Christ loved the Church and gave Himself up for it that He might sanctify it, having cleansed it by the laver of water—which is—IN the Word." Here are a "regeneration" or "cleansing," and a "renewing" or "sanctifying," evidently the same two things; the laver of water, the active principle or power which regenerates—by which we are born again, being said to be "in the word"—the Word of God—how different the results if men would but cease their sorry efforts to cleanse the corruption of their hearts by shovel-fulls and would turn the mighty waters of this vast River into their Augean stables! It is "the blessing of the Lord that maketh rich and toil addeth nothing thereto."

It would have been hard work for Israel's worshippers to have washed themselves with the "brass" of the Laver! yet this is what many believers are attempting today. The letter killeth, however orthodox and true. The hard dry truth, "needed truth" perhaps, but without the inspiring living Spirit, cannot reveal the things of heaven or guide and help us in that world within, the realm of the Spirit, either to our own hearts, or to the Church.

The Holy Spirit often uses the Word by the lips of His servants, and it is "when He has come to" such, that, "through them He has power to convince of sin" an unbelieving world. Philip "from the same scripture" preaches "Jesus" to the eunuch by the way, but it was because Philip was "carried away by the Spirit" that his preaching brought eternal life to the seeking heart. The work is that of the Holy Ghost, the medium through which He is pleased to act is the form of the Word, and only when He speaks the Word again to heart and conscience, whether through the written page or the living voice of the preacher, can those words "profit."

Yet there is a place for the letter, as another has said, "do I then despise the letter, God forbid—with sincerest

faith I receive it and thank God for it throughout Scripture. Most precious is it speaking to all in words of truth, showing how the outward daily life may be sanctified and is watched and cared for by my God. Especially now when so many act as if the earthly calling were a path of which God took no notice and in which faith availed us nought, most precious is the letter as showing God, for He changeth not in all His providence over the outward path of those who love and fear Him."

But after this bathing of the priests, accomplished once for all, whenever they entered the Holy Place they were to wash their hands and their feet "that they die not." The priest of God may not draw near, cannot indeed with a true heart and in fulness of faith, until both that heart has been sprinkled with the blood of the altar from the evil and defiled conscience, and the body—its habits and ways, words, actions and motions—washed with pure water. This also is the work of the Holy Ghost. He will cleanse every "spot and wrinkle" found in the Church of God, in answer to the Master's prayer that His chosen ones might be "sanctified in the truth," that is by God's Word.

"If any man be in Christ he is a new creature." He is born of the Spirit; yet of such the apostle Paul cries, "my little children of whom I travail in birth again until Christ be formed in you." This later "travail"—these second birth pangs for those who had already been born of the Spirit—what can they signify? Is it metaphor or is it a hint of some deeper work of Divine renewing for those who, having begun in the Spirit, are in danger of seeking to be made perfect in the flesh? Now the Scriptures seem to teach that there is a second stage in spiritual development, distinct and separate from conversion; sometimes widely separated in time from it—a stage to which we rise by a special renewal of the Holy Ghost and not merely by the process of natural growth.

"There are so many instances of arrested development in the Church, believers who have settled into a condition of infancy and whose testimony always begins back with conversion and hovers round that event like the talk of children, who are perpetually telling how old they are."

This renewal, the Holy Ghost accomplishes through the same wondrous Word applied, "engrafted" James calls it. Hence the supreme importance of giving "attendance to reading" that we may prove what the Holy Ghost through the Word can effect when wrought into living Christian character.

We quote the searching words of the same honored servant of God whose testimony we have just given: "Too few really credit the power of the Word in building up holy character, and therefore too few make diligent experiment of the process. Can we think it possible that the food on our



table should be so transmuted in nature's laboratory that it should reappear now in the stalwart muscle of the blacksmith's arm, now in the fine texture of the poet's brain, and yet it does not seem incredible that the Word of God received and assimilated inwardly can reappear in every kind of spiritual power and holy efficiency?—Physiology shows us how inevitably the food on which one subsists determines the texture of his flesh. Can the daily newspaper, the light romance and the secular magazine build up the fibre and tissue of true spiritual character?—As the solemn necessity is laid upon the sinner of choosing between Christ and the world so is the choice pressed upon the Christian between the Bible and literature. The fact of the Scripture furnishing nutriment and uplifting to the soul is the most real experience of which we have knowledge. None of us by taking thought can add one cubit to his stature, but how many by taking in God's great thoughts feeding on them and inwardly digesting them, have added vastly to their spiritual stature?"

What words shall we find to speak of the abundance of this supply—the "sea" of blessing or "the fulness of the Spirit"? It is also an—everflowing—"river," running out from the presence of God and ever deepening. Ezekiel found the waters to the ankles, to the knees, to the loins, a river that could not be passed over, waters to swim in. This is the Lord Jesus as we see Him in Colossians. In chapter 1:19, we read: "It pleased the Father that in Him should all fulness dwell." Then in chapter 2:9, "In Him dwelleth all the fulness of the Godhead bodily." But in the 10th verse it is: "Ye are made full in Him."

Can we not see the aged Apostle upon his knees praying that his fellow-saints might be so "strengthened with might by the incoming of the Spirit into their inner man that they might be able to comprehend, with all other saints, what is the breadth and length and depth and height, and to know the love that passeth knowledge . . . filled with all the fulness of God." Nothing short of this was to be the effect of the Spirit's presence in the inner man, the true power that worketh in us. How beggarly and poverty-stricken, how pitifully little the lives of many believers appear beside this prayer and possibility. "He is able to do exceedingly abundantly above all we ask or think." Listen to this thrilling testimony of one whose feet were off the ground, swimming in the ocean of that love revealed by the Holy Ghost: "Brother, I may from new experience, speak of Christ to you. Oh! if ye saw in Him what I see. A river of God's unseen joys has flown from bank to brae over my soul since I parted from you. I urge upon you communion with Christ, a growing communion. There are curtains to be drawn

aside in Christ that we never saw and new foldings of love in Him. I despair that ever I shall win to the far end of that love; there are so many plies on it."—Samuel Rutherford.

Long years after, another, naturally of very different temperament, that man of faith and love George Muller, writes of a renewal of the Holy Ghost that came to him when a young man in London: "It was so great a change to my soul that it was like a second conversion. Several times when I went to my room after family prayer in the evening I found communion with God so sweet that I continued in prayer till after twelve o'clock, and then being full of joy went into another's room, and finding him also in a similar frame of heart we continued praying until one or two, and even when I was a few times so full that I could scarcely sleep, and at six in the morning again called the brethren together for prayer."

"Filled with the Holy Ghost." We read the words and the record of the more abundant life that this fulness meant in apostolic days and praise God, yet that "fulness" waits to come like the wind—a rushing, mighty wind perhaps, into every part of our being and lives.

"What does this sacred gift of the fulness of the Spirit mean? Not necessarily any vehement revolution of the inner man, not necessarily any ecstasies of emotion, speech or act. There have been and there may be times for such things, but they are anyhow the accidents, not the essence. The essence, the true secret of the matter, is our calm, deliberate, submissive welcome of the Holy One in to do His whole sanctifying will in every part of our being, of our circumstances of our time."—H. C. G. Moule.

As I am writing a letter comes to hand from a most useful and Godly missionary, very sober and retiring. It reads thus:

#### *Saints of Later Days*

Saints of later days have been moved to pray very like the Apostle Paul to witness to the answer. Doubtless old John Tauler is revealing his own blessed experience when he writes, "Christ reveals Himself with an infinite love, sweetness and richness flowing forth from the power of the Holy Ghost, overflowing and streaming in a very flood of sweetness He not only reveals Himself to the soul, but unites Himself to her through this sweetness. The soul in its essence by grace flows out with power, above all creatures, back into her first origin and fount. Then is the outward man obedient to the inward man, even unto death, and liveth in constant peace in the service of God continually. That the Lord may thus come into our souls also, overthrowing and casting out all hindrances, bodily and spiritual, that we may become one here on earth and hereafter in the kingdom of heaven, may He help us evermore."

## FRUIT THAT REMAINS

**I**N THE kingdom of nature and in the kingdom of grace all things work together to produce fruit. An all-wise Providence has so ordered and controlled the movements of sun and moon and earth as they revolve in infinite space that exactly the right conditions are created for the flowers to bloom and the fruits to ripen.

In the spiritual world our Lord has done much more. He has loved, and toiled, and suffered that in the Day of His Triumph He might be able to gather in the fruit. "Ye have not chosen Me, but I have chosen you." He has chosen and called us that we should bring forth fruit, and that our "fruit should remain." It is marvellous how little we have done for ourselves, and how much the Lord has done for us.

He watched us engrossed in the common toil and absorbed in the trivialities of life. His heart went out in compassion toward us. He chose us, and engrafted us into Himself, that our fruit should be abundant.

### The Secret of Fruit-Bearing

"Henceforth I call you not servants: but I have called you friends." On the resurrection morning Mary was surprised by the sudden appearance of the Lord, and immediately her affection broke restraint, and she exclaimed, "Rabboni." When first the heavenly beauty and grace of our Redeemer burst upon us, we acclaimed Him as "Master," and rejoiced that we were counted worthy to be His servants.

At the last Passover our Lord took upon Him the form and duties of a slave, and washed the disciples' feet. Afterwards He said, "Ye call Me Master and Lord: and ye say well; for so I am." We rejoice in such a Master, and delight to have a place, however humble, in His service. But see the kindness of Jesus. He takes the place of Lord, but does not call us servants, He promotes us to the standing of friends.

### The Problem of the Fruit

"For the servant knoweth not what his master doeth." This is the most bitter of all the sufferings of the slave. We can endure hardship and brave danger to accomplish the ambitions we cherish, but to toil on through rain and sleet, without any higher inspiration or motive than a despot's order, is more than the spirit of man can stand. What would have been our position if the Saviour had kept us in the ignorance of the slave? We would certainly have served Him, and would have rejoiced to do so from a feeling of love and loyalty, but doubt and difficulties would have sapped our energies; the apparent contradictions of life would have rendered us liable to dependency and despair. How gracious our Lord! He has called us friends, and has made known unto us "all things that He had heard of the Father."

Now; to us the problem of our life is a solved problem.

We know why we live and why we work. We do not travel through uncharted seas; we follow the route the Saviour has gone, and know of the delectable land that lies at the journey's end. We are His friends. He has unfolded to us the divine purposes, and has invited our cooperation in gathering out from the world a people unto Himself. Thus our service is raised to the highest level; our lives possess a true and noble purpose that commands our time, our means, our strength. Not as slaves do we dread our Lord's command, but as friends we linger on His Word; we try to interpret His will, and rejoice when we secure His approval.

### **The Fruit in Clusters**

"That ye should go and bring forth fruit." In the Epistle to the Galatians Paul has shown the nature of the fruit we should produce, and the nature of the works we should avoid. "Now the works of the flesh are manifest, which are these: Adultery, . . . drunkenness, revellings, and such like. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Observe the contrast between works and fruit. In the service of sin the labor is great, but the harvest is only thorns and thistles; in the service of the Saviour the fruit is so abundant that (in comparison) there seems to be no labor at all. When the flesh rules it is all work; when the Spirit reigns it is all fruit. Therefore, "have no fellowship with the unfruitful works of darkness."

"I have ordained . . . that ye should bring forth fruit." The idea suggested by fruit is that of passive inactivity on the part of the branch, but effort and skill on the part of the husbandman. Peter reminds us that the analogy between the fruit tree and the saint is not complete in every respect, for he exhorts us: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness."

The apostle amplifies his counsel by describing the sphere within which our diligence may have full play. "Wherefore lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings."

"That your fruit should remain." When the husbandman comes to inspect the fruit He expects to find not merely fruit, but much fruit, and fruit that remains. Sometimes our round of accustomed duties is rudely interrupted, and illness brings its enforced leisure with ample opportunities for reflection. We think much of all our labor and exertion, and find that the abiding results are few and meagre. In our depression we remember the words of the prophet: "All flesh is as grass, and all the goodness thereof is as the flower of the field," for much that we have accomplished has proved to be as fleeting and perishing as the snowflakes on the river.

### **The Quality of the Fruit**

The fruit remains, no worm destroys it, no storm ruins

it, for it has the eternal quality of the life that produced it. The Saviour emphasised this in one of the most transient incidents of His life. When Mary anointed the Lord the act was performed by an obscure woman in a leper's house. The fragrance of the ointment filled the room and soon passed away, but the fragrance of her devotion has remained, and fills every room where Jesus Christ is owned as Lord. All that we do through the love of Christ is rich and remaining fruit, "fruit unto holiness, and the end everlasting life."

We know so well that all we accomplish in our own energy is work endowed with vanity and vexation, but our innate pride prevents us freely acknowledging in practice that without Christ we can do nothing. As we review our daily life we must regret the great expenditure of means and energy on purely selfish aims and indulgences; an expenditure that is for ever lost. But when everything is laid aside that hinders the Spirit of Christ from dominating our heart and hands, what a change takes place in our life and work! All acquires the quality of permanency.

The means that we devote to Christ's purposes become part of the inheritance incorruptible and undefiled and that fadeth not away. The barrel of meal and the cruse of oil from which we have entertained the faithful become an inexhaustible treasure. The money that we have given for the furtherance of the Gospel proves to our astonishment to be the finest investment we have ever made. The hours of service and the days of reproach soon pass away, but after the night the eternal morning dawns, and we receive with grateful hearts the approval of our Lord as He views the "fruit that has remained."

J. M. K.

### ENDURANCE OF TRIAL

AS the coral retains its color and the pearl its brightness in the dark depths of the ocean, so may we who are Christ's be, beneath the turbulent sea of life's trials.

THOUGH he suffered torture, he exclaimed, "None of these things move me. I seem to rest on the crest of a mountain; below in the valley a storm is raging, and the lightnings are flashing and the thunders are crashing—that is my disease. But up there on the top of the mountain I rest in peace through the grace of God."

THE children of God in the furnace without a good store of Scripture in their hearts are always impatient, struggling in self-will for deliverance, and thereby they do but add fuel to the fire.

THE laying open of the heart is the great design of the Scriptures: happy the reader who falls in with that design!

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## COUNT IT ALL JOY

**T**HE beloved James, in writing to the saints scattered abroad, exhorted them to "count it all joy when ye fall into divers temptations." In exhorting thus he asked a thing which is utterly impossible to the natural man. It is impossible for one who has really fallen into temptation to count it joy unless he has gotten hold of the eternal Rock of Ages. To fall into temptation is enough to discourage the natural man. It is enough to cause him to shrink and lose confidence. Yes, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." But James was not writing to the natural people. He was writing to them who knew the Lord Jesus Christ, who were indwelt by the Spirit of God. Paul says: "He that is spiritual judgeth all things."

While the naturel man cannot receive the things of God, and while it is impossible for the natural man to rejoice or count it all joy when he falls into temptations, it is still possible to do so if he looks to the fall and considers his own feelings or failings, but it is possible while he looks to the things which are eternal, the things which are not seen. Christ, the One to whom we should look at all times. So long as we look to Him all is well. It is only when we look at things seen that we are liable to fall and become discouraged and unbelieving. Looking to Jesus makes all darkness light, all sorrow joy, all weakness strength, all failure blessed stepping-stones to a higher life in Christ Jesus.

"Count it all joy." What does James mean? Does he mean that as many times as I fail just so many times I shall count joy? Yes, He means that very thing. We are not to count one failure, one fall, joy, but we are to count it all joy. Jesus, for the joy set before Him (and that joy is the future revelation of you and me when His work is finished in our lives and we stand complete and perfect before Him, dressed in His glorious robe of righteousness), endured the Cross, despising the shame, and is now set down at the right hand of God, there interceding for you and me before the Father. If we desire to follow His steps we will do as the beloved James tells us: we will count it all joy, not failure, not failing, not disquietude; of heart, but all JOY, when we fall into temptation; for failures in this life are only stepping-stones to a higher walk with Him, a life of hidden tenderness which will stoop low to raise the fallen, reach high to help the needy, and will show forth a compassionate heart day by day all through our earthly walk, even until we see Him as He is. Therefore, count it all joy, when ye fall into divers temptations, for you will receive a crown of life after you have endured.

P. E. M.

**“WHO LOVED ME, AND GAVE HIMSELF FOR ME”**

**W**HAT depths of redeeming grace are unfolded by these simple words! With what touching freshness they flow from the pen of the chief of sinners, snatched from the wrath to come in the hour when his mad and wicked rage was touching its highest point! And with what rest of love we repeat them today, our hearts throbbing their unspoken praise!

And did the Son of God love Saul of Tarsus! Was His eye upon him in compassion, in tenderest sovereign love, as the clothes of Stephen's murderers lay at his feet? Fathomless love! Love possible in the bosom of the Son of God alone, and well worthy of such a bosom!

The importance of the place which Stephen's martyrdom occupies—its character as a sort of filling-up of the guilt of those who, with wicked hands, had crucified and slain the Lord of glory—and especially its relation to the subject before us—render desirable a few remarks upon it. The cross was the highest expression of the hatred of man against Him who had come down from God in the pure grace which seeks and saves the lost. But to the Lord's prayer, "Father, forgive them; they know not what they do," his murderers owed a "lengthening of their tranquillity." Alas that they should have used it to do despite to the Spirit of grace, and to send a message by Stephen, "We will not have this Man to reign over us!" Yet, just as Jesus of Nazareth was a Man approved of God by miracles and wonders and signs which God did by Him, so Stephen, the witness of a glorified Jesus, was not left without Divine testimony. Those who had deliberately refused the miracles and wonders and signs which God did by the Lord Jesus, sinned against the Holy Ghost who shone in Stephen's face. Those who boasted that their great lawgiver's face shone with the reflected glory of Jehovah, refused the same light when it testified that Jesus is Jehovah. The wickedness of man had reached its deepest depth. And Saul presided at that bloody scene! He consented to the death of a man in whose face the light of heaven beamed; a man, moreover, whose only crime was his relations with Jesus the Son of God.

It is permitted to us now to turn from earth with its gnashing of teeth upon the follower of Christ and its stoning of that shining face—to turn to heaven and learn its choicest thoughts. At the right hand of the Majesty there, Jesus stands to receive the spirit of His beloved and honored witness. The circle which is filled with joy when one sinner repenteth was moved with fresh delight as the standing Jesus received that thrice-happy spirit. Man had done his worst, and that "worst" was to put to sleep the object of his hatred. Hatred is never satisfied. It gnaws the heart in which it dwells. The unhappy murderers leave the scene of their wild and cruel rage with gnawings as of the lost in their bosoms. But love in its home above kept high feast at that selfsame moment. Ere the devout man had raised for its burial the disfigured body, but lately bright with the light of Jehovah—Jesus' face, the released spirit was received by the arms of eternal

love. It gazes, satisfied, on the face of Jesus. The joy of Jesus, like the flow of David's loving tears, exceedeth. He has more joy in welcoming Stephen to the paradise of God than Stephen has in finding himself "present with the Lord." But LOVE IS SATISFIED—love in its full fountain in that eternal heart, and love in its blessed stream in that ransomed spirit.

From that height the eye of the Son of God is upon the chief of the persecutors as the mortal scene closes and as each takes up his clothes. Eyes as a flame of fire indeed, and yet full of unspeakable love! He looks down upon the blasphemer, the persecutor, the injurious man, not to take speedy vengeance, not to cry, "Depart, thou cursed, into everlasting fire." No, blessed Son of God! no. Thoughts of peace, and not of evil, are Thine!

"Who loved me." Not a step of all that path of rebellion and hatred against God in His highest and best manifestation of Himself but was known to the Son of God. Precious were the saints to the heart of Jesus; He calls them "me," for indeed they were bone of His bone, and flesh of His flesh. Of old it was said, "He that toucheth you toucheth the apple of His eye." Doubly true was this of those whom Saul persecuted. Indeed, it was not for their own sakes that he hated the disciples of Jesus. It was wholly because of the name they bore. Hear his own testimony before Agrippa of the "many things" he did "contrary to the name of Jesus of Nazareth:" "I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even to strange cities" (Acts 26:11).

Truly he was the chief of sinners. His malice against God manifested in flesh; his turning the highest attainments, the most lofty position, and the most perfect righteousness in the flesh to frustrate the best work of God, and that in which His heart was most engaged—in this he was most surely the chief of sinners.

With what abhorrence do the pure eyes of the Son of God behold sin! And such sin, how it grieved Him at His heart!

The heart of Paul felt his own former guilt as he wrote his burning words of warning to saints in danger of going back to a system, the sworn enemy of Christ and of His cross. How he judged afresh the wicked course which Christ Himself cut short in His heavenly majesty, in His mighty grace, as Saul neared the scene of further havoc among the saints! But deeper than his guilt was his Saviour's love. Higher than his rage at its highest against Christ was the love that knew it all, that saw it all beforehand, that felt it all, and yet poured itself out in choicest blessing on his guilty head. How his heart thrilled again as he thought that he personally—the guilty persecutor—was before the eye of the Son of God when He yielded Himself to accomplish the ineffable purposes of God! then He "loved me, and gave Himself for me."

And is there not a clear, sweet-sounding echo in our hearts, beloved? Is there not more than an echo? Does not the fresh ministry



of Christ to our hearts now call forth with renewed love this hallowed cry, "Who loved me, and gave Himself for me?" Cry sweetly personal! Had I been the only sinner to be redeemed for God by blood, Jesus my Saviour would have come, would have lived and died for me—would have poured out His soul unto death in my behalf! "I was before His eye," each child of grace can say: "I was dear to His heart as He said, 'Lo, I come to do Thy will, O God.' It was for me—guilty, hell-deserving me—that He cried (drops of blood on His brow, and tears in His eyes), 'If this cup may not pass from Me, except I drink it, Thy will be done.' It was for me that at last, in the thick darkness of the place of a skull, He cried, 'My God, My God, why hast Thou forsaken Me?'" Jesus, Son of God, what does this poor heart owe to Thee! What, for the favour of God now! and what, for all the joys of Thy Father's house by-and-by!

And this, brethren, knowing all beforehand—all the rebellion, all the guilt, all the heartless sin against perfect love in which we once lived! This, too, knowing all the waywardness and coldness of our hearts since we have tasted His grace! "Who loved me, and gave Himself for me."

Beloved brethren, with a heart moved as this priceless love and its precious fruits pass before the mind, let me press upon you the practical bearing of all this. "What I now live in the flesh," says the apostle, "I live by the faith of the Son of God, who loved me, and gave Himself for me." Shall we not seek in a deeper measure this present, abiding sense of the love of Christ which passeth knowledge, that our hearts may be led captive by it, and our ear, our hand, our foot, sanctified by the sprinkled blood and anointing oil, may be given up entirely to Him who died for us and rose again?

Jesus, Son of God! take these feeble hearts; fill them with Thy PERFECT LOVE; work in them mightily by Thy good Spirit, that, as Thou livest in us, so what we now live in the flesh may be by the faith of the Son of God, who loved us, and gave Himself for us. Amen.

T. Neatby.

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### CHRIST THE FIRST—CHRIST THE LAST

IN ATTEMPTING to magnify "the First and the Last," our greatest and gravest danger is not so much to magnify Him as to magnify our ability to magnify Him! No one can ever think, or speak, or write too highly of "the First and the Last," provided it be done only to exalt Him.

Christ stands First and Last in all the thoughts, designs, words, and ways of God! He is First in every epoch of time. He is Last in an epochless eternity! Before Him there was no commencement. After Him there can be no consummation! He is not the "I was," although He ever was! He is not the "I will be," although He will ever be! But He is the "I am!" He knows no past, He looks forward to no future! His is one great, grand, glorious present!



**Monrovia, Calif.**—D. L. Roy and Hector Alves are holding forth in the new Gospel Hall here at 211 So. Magnolia Ave. All day meetings on Sept. 28 marked the opening of the Hall built largely through efforts of the little assembly.

**Tacoma, Wash.**—A. Douglas had two weeks good meetings here on his chart.

**Chicago, Ill.**—The saints of 86th St. Assembly here were looking forward to a series of Gospel meetings beginning Oct. 12 by brethren Reager and Plubell.

**E. Aurora, N. Y.**—Brethren McBain and N. Crawford following up work here.

#### CANADA

**Vancouver, B. C.**—John Govan of Detroit came on here for a series of meetings in Fairview Hall, calling at La Crosse, Winnipeg and Portage la Prairie by the way.

**Port Arthur, Ont.**—S. C. Keller had a visit with the saints here, also at Sudbury and Kenora and Portage la Prairie on his way West. Reports a nice number of souls ready for the Gospel met at Sudbury and some blessing at Kenora. Pray for these small assemblies.

**Glen Huron, Ont.**—Brethren Watson and Cudmore at last report still having meetings in the wooden tent, using Two Roads chart, seeking to help on those who recently professed. Attendance and interest good. Living in the tent they seem to be able to reach the people better.

**Grand Bend, Ont.**—Saints here and at LAKE SHORE had an appreciated visit from brother Joyce. The Lord gave blessing at recent meetings at Lake Shore by brethren Smith and Grattan.

**Charlton, Ont.**—Brother Widdifield is expected back in these parts to help on the little assemblies. After Winter with deep snow sets in it is difficult to get around amongst God's people.

**Toronto, Ont.**—F. Percy is visiting here. H. McCready has work of God in QUEBEC on his heart and is leaving for that Province which is a real missionary field.

ARNSTEIN AND HUNTSVILLE report profitable and well attended conferences.

**Moncton, N. B.**—A. Stewart was visiting in this district at last report. R. McCracken had just closed his tent season.

**Mt. Albion, P. E. I.**—D. C. Howard and G. A. Ramsay have been holding meetings in the wooden tent here with fruit in salvation and interest continuing. During the past two months ten souls have been added to the Charlottetown assembly—fruit of brother Ramsay's meetings past Winter and Summer.

#### OTHER LANDS

**Angola, P. W. Africa**—T. E. Wilson and family expect D. V. to leave New York in Dec. for their field of labor here, returning via Ireland. Our brother's visit has been much enjoyed by the saints and we pray God's guidance for him and His blessing and trust he will be preserved for the Lord.

**Chile, So. America**—A. Stenhouse and wife and young son expect to return to their sphere of labor in Santiago in Dec. also. There are three Indian tribes far to the south wholly unevangelized. Who will go? Let us pray for these and other faithful workers in Chile.

#### CONFERENCES

**Bryn Mawr, Pa.**—We purpose D. V. holding our annual Thanksgiving Conference on Thursday all day, November 27 with an evening meeting on 28th, and 29th, and again all Lord's Day, the 30th. Correspondent, Samuel Martin, 649 San Marino Ave.

**Pittsburgh, Pa.**—Conference in Gospel Hall, 4917 Friendship Ave., Saturday and Lord's Day, Nov. 29 and 30. Prayer meeting, Friday, 28th, 7:30. Correspondent, Norman Gunn, 3043 Delwood Ave., Pittsburgh 16, Pa.

## WORDS IN SEASON

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**Phoenix, Arizona**—God-willing our annual conference will be held on Thanksgiving Day, Nov. 27, continuing through Fri., Sat. and Lord's Day. Ministering brethren walking in the old paths will be welcome. Wm. Brown, 701 N. 7th Ave.

**Abbotsford, B. C.**—Annual Conference date this year is Nov. 5. Correspondent H. Fletcher.

**Hitesville, Iowa**—Annual Conference will be held D. V. Nov. 29 and 30, with prayer meeting Fri. 28th, New Hall nearing completion. Accommodations as usual. Correspondent Geo. L. Frey, Aplington, Ia.

**Charlottetown, P. E. I.**—Conference dates here D. V. Nov. 22 and 23. Prayer meeting Friday 21st, at 8 P. M. Correspondent Donald G. Ramsay, North River, P. E. I.

## FALLEN ASLEEP

**Midland, Mich.**—Mrs. Lettie Youmans, Aug. 24, 56 years in Christ. Their's a hospitable home ever open to the Gospel and some of us look back to happy days in the Gospel three years ago. She maintained a keen interest in the young till the end.

**Hamilton, Ont.**—Eileen Saynor, Sept. 7, aged 33. Another faithful S. S. worker who was delighted to serve. Bore good testimony to the last in hospital.

**London, Ont.**—Mrs. Alice Mae Quinn, Sept. 7. Saved in her teens and connected with the assembly for 53 years. Husband, son and daughter survive, all saved.

**Cleveland, Ohio**—Mrs. Frank Johnston, Sept. 8, aged 65. Saved at 16. Came from Kilmarnock, Scotland in 1906 and, with her husband who survives her, was in Addison Road Assembly and will be much missed.

**St. Louis, Mo.**—Mrs. Chas. Todd, wife of proprietor of Faithful Words Publishing Co., was, on Sept. 9, suddenly called into His presence, aged 61. Saved over 40 years. Suffered a minor fracture a few days previously. "What I do thou knowest not now; but thou shalt know hereafter."

**Tacoma, Wash.**—Our beloved sister Mrs. Phoebe Anderson went home to be with the Lord Sept. 29, aged 77.

**Detroit, Mich.**—Mrs. Sophia Breit went home Oct. 6, aged 77. Saved 47 years ago in tent meetings held by T. D. W. Muir and Dr. E. A. Martin. It was a stormy night with only seven present and the Lord singled her out. A spiritual woman, one of the old school, in fellowship in Central Gospel Hall. Titus 2:3-5 was exemplified in her life. Two daughters survive, both saved and in fellowship.

**Cleveland, Ohio**—Oscar Page, aged 57. Saved in 1921 through preaching of W. P. Douglas. A truly exercised soul in praise and worship.

**Westbank, B. C.**—Henry Clifton, June 8, aged 79. Came from England in 1906 and was a faithful visitor on the Canadian prairies. Finished his course with joy.

**Monrovia, Calif.**—Mrs. Eliz. Crawford went home to be with the Lord Aug. 28.

**Los Angeles, Calif.**—John F. Gallagher, July 15, aged 66. In Avenue 54 Assembly since 1926. A faithful brother.

**Plumas, Manitoba**—Mrs. Mary Bilow, June 11, aged 68. Saved 19 years ago through preaching of Wm. Bunting.

**New Westminster, B. C.**—Word is to hand of the home call of another faithful laborer in the Gospel, William J. Chawner, Sept. 13. More details later.

# Words in Season

THE BIBLE FAMILY MAGAZINE



## *My Friend*

HE stays me falling; lifts me up when down;  
Reclaims me wandering; guards from every  
foe;

Plants on my worthless brow the victor's crown,  
Which in return before His feet I throw,  
Grieved that I cannot better grace His shrine,  
Who deigns to own me His, as He is mine.

While here, alas! I know not half His love,  
Nor half discern Him, nor yet half adore:  
But when I meet Him in the realms above,  
I then shall love Him better, praise Him more,  
And feel, and tell amid the choir divine,  
How fully I am His, and He is mine.

Henry Francis Lyte.

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**DECEMBER, 1947**

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## WORDS IN SEASON

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him by the tenth of the month.

### UNITED STATES

**Petersburg, Va.**—After Midland Park Conference George Duncan spent two weeks in Barrington, N. J. and visited briefly in Washington, D. C. on his way here. It is 44 years since he first visited old Virginia and his desire, as on other visits, is to "strengthen the things that remain" and preach the Gospel to the unsaved.

**Philadelphia, Pa.**—David Calderhead and Andrew Craig had three good weeks for Christians in Olney Hall—helpful ministry was given. They also visited Mascher St. The monthly one-day conferences at Olney have been well attended and profitable. Bro. Mehl gave an account of his trip to Germany at Bryn Mawr. Bro. Conaway has had sickness at home which has kept him to his home district.

**New York, N. Y.**—Robt. McCrory was visiting the Assembly at 166 E. 73rd St. at last report. We trust the saints may be cheered and encouraged in their testimony here right in the heart of Manhattan.

**Blue River, Wisc.**—After the conference which was largely attended and good with practical ministry from about 10 of the Lord's servants, the brethren returned to their varied spheres of service. Oliver Smith and Paul Elliott continued in New Hartford, Iowa, still under canvas. They had seen some blessing. Brethren Pearson and Klabunda who have been spending some weeks in Iowa amongst the saints in the Gospel and ministry continued West and South to Arizona and California. Bro. Fite remained for meetings, Bro. Jamison to Black River Falls, Brethren Warke and L. Brandt were expected at Beetown for a Gospel series during November as the Lord would lead.

**Parkersburg, Iowa.**—Thirty brethren and sisters obeyed the Lord in baptism here Lord's Day, September 28, fruit of recent meetings by brethren DeBuhr and Gould. A great crowd gathered to witness and we trust it will really be the beginning of a determined walk with a rejected Lord on the part of those baptized.

**Chicago, Ill.**—The saints in Avondale Assembly are plodding on in their testimony. We had a short visit with them on the way back from Blue River Conference. It was cheering to meet His own once more and mark their interest in the Word and to see some young brethren and sisters going on for the Lord.

**Albuquerque, N. M.**—Saints at So. Highland Gospel Hall were refreshed by a three weeks' visit from Allen Ferguson. S. S. attendance increased and tracts were given out in several small towns in the State. Brethren Pearson and Klabunda also visited briefly and with profitable ministry.

**Los Angeles, Calif.** — S. C. Keller returned home after some months' absence. He had some good meetings for believers in Forest Grove after Vancouver conference and was going to Monrovia for all day meeting and to baptize a former R. C. nurse who was saved in their home while he was East.

## *To Our Subscribers*

WE WISH to solicit your help to secure as many readers as possible for WORDS IN SEASON and thus be "helpers to the truth."

To this end please do your best to gain at least one NEW subscriber this month.

A subscription would make an excellent and worth while gift for the New Year of lasting value.

Our aim is to perpetuate the precious truths which we have received from the Lord as a stewardship from Himself and thus to guide the saints into His ways.

Yours sincerely in Christ,

Samuel C. Keller, Editor

William H. Ferguson, Assoc. Editor

*Please make use of reverse side of this sheet in sending in any names and addresses. PLEASE PRINT.*

# 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 Dr. E. A. Martin*

*Edited for 11 years by Charles R. Keller*

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Vol. 39

DECEMBER, 1947

No. 12

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## GATHERED GEMS

WE catch but broken strokes, and try  
To fathom all the mystery,  
Of withered hopes, of death, of life,  
The endless war, the useless strife.  
But there, with larger, clearer sight  
We shall see this: His way was right.

« « «

Patience achieves more than force.

« « «

The test of generosity is not what you give but what you have left.

« « «

When a man is wrapped up in himself he makes a pretty small parcel.

« « «

He that attempts to conquer sin in His own strength is sure to fall; and when Satan hears us make resolutions, and setting about the contest, he laughs and says, "I need not interfere."

« « «

What appears in our conduct today, God saw long ago in our heart; and perhaps we should have seen it, if we had carefully examined ourselves. At this moment the root of every sin is in our nature.

« « «

Every stream of comfort is sometimes dried up, and we look for consolation to creatures in vain; the reason is, God intends that we shall see all happiness in Himself, and treat Him accordingly.

« « «

Every father loves to see his child have confidence in him, and have him call him "Father"; so does God love to have His children call him "Abba" with confidence and love.

« « «


Time and eternity are in reality one; we should therefore so plan and so to act, as those who MUST live forever, and whose present conduct tells on the future.

« « «

He who appointed to us His heavenly kingdom, also appointed the way by which we are to go to it; every trial, every loss, every cross, and every comfort, is in the covenant; all is anticipated, all provided for, and all will be sanctified to our good.



### “THE WRATH OF GOD”

OME young men of atheistic inclinations attended a gospel meeting one evening. The preacher took for his text John 3:36, and was especially dealing with “The wrath of God.” He described what that wrath would mean for all who would not believe the Son of God, and pressed on his audience the necessity of believing on Christ now, and so enjoy salvation. At the close of the meeting the young men waited in to see the preacher about some things he had said. He spoke with them, and asked what it was they did not agree with. One of them, speaking for his companions, said, “Oh, it was that text about wrath; we don’t believe in any such thing as wrath.” “Was that all you wanted to see me about?” said the preacher. “Yes!” said the young man. “Well,” said the preacher, “I thought it was something I had said you objected to, but if it is the Scripture you object to, then you had better go and have it out with the Author.”

The rich man in Luke 16, who, after enjoying a life filled with good things, finds himself in Hell, wants someone to be sent to his five brethren to warn them not to come into this place of torment. Abraham says, “They have Moses and the prophets, let them hear them . . . If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.” These are solemn words, “neither will they be persuaded.” The word of God is plain, and in the divine record solemn warning is given to every son of Adam’s race to “Flee from the wrath to come.” There are those who seek to prove that the doctrine of judgment is a bogey set up by ecclesiastics, who have created hell out of their own imaginations, to frighten people into being good. Close investigation has been made as to who in Scripture speaks most about coming judgment, and describes it with most appalling vividness, and remarkable it is to state that Jesus Himself is the One who speaks most about it, and next in order is John, the apostle of love. This is a striking fact which opponents of the truth would be well to know. The doctrine does not find its origin in medieval darkness and superstition, but in the Word of God. The rich man in Luke 16 is told that Moses and the prophets have given warning about it, and we know the gospels and epistles are full of it.

Many there are who are prepared to believe in the heaven of the Bible, who are not prepared to believe in the hell of the Bible. They don’t seem to realize that the same arguments which would explain away hell would explain away heaven. “The same power which would break a chain, would snap a harp string; the same power which would stop a groan, would choke a hallelujah.” Take care that in proving there is no hell, you do not prove too much, for when you have abolished hell, you will discover to your horror that you

have very effectively abolished heaven. The fact of the existence of hell lies at the basis of the whole plan of redemption as wrought out by God through Christ at Calvary, and is an outstanding proof of His divinity. If there was nothing to save men and women from, why did Christ die? and if he only died as a martyr for His ideals, then He was not the Son of God. Surely the gospel in this is plain, "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). Take a good look, dear reader, at that word perish, and the reason why God loved the world and sent His Son will be made plain to you. J. M.

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God is not converting the world, or giving a religion to the world, but is calling out of the world a people for His name—Acts 15:14.

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God's way of salvation is hearing, believing, having—not doing, praying or feeling. Conviction is a discovered sinner; conversion is a discovered Saviour.

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We shall never become established in grace until we credit the Word of God as the self-proving voice of Him who speaks it.

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### GOSPEL PREACHING

THE Gospel, the good news, the good message of God's grace and mercy to the lost, told by those who have been enlightened and led to present and conscious justification, rest, and peace, by its divine power, is mightier and better than all the words of man's wisdom; and the Gospel preached with the Holy Ghost sent down from heaven, is the grand means by which the flinty heart is broken and the guilty sinner saved. The subtle theories of the worldly and refined are worthless when the burdened soul stands face to face with its sins and with its God. It needs a better way than human wisdom can devise, even a way that has been opened by "the shedding of blood," by which sinners may approach their God and the lost wanderer find his refuge from the coming storm. He who has known this way of peace and rest, and knows it now and can tell from a joyful heart the story of a dying Saviour and a loving God, has a message more potent than the wisdom of the wise, or the understanding of the prudent; a message which has been life to many a guilty, dying soul; a message of which the chief of sinners himself could say: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

### "FROM HENCEFORTH AND FOREVER"

**I**T is the present moment that often claims our most painful solicitude, and many a faithful servant who can calmly contemplate the "for ever" staggers beneath the pressing "now," when all is darkness and woe. As a help to such we would direct attention to five places in the later Psalms where the expression "From now and unto eternity" occurs; or, as it is rendered in our translation, "From this time forth and for evermore," or "From henceforth and for ever." We find it three times in those pilgrim Psalms called "Songs of degrees," and in two of the Hallelujah Psalms.

The now of preserving and keeping power—"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." When all is dark and the untrodden path of the believer seems full of gloomy forebodings, then the words of this pilgrim Psalm come in as a song in the night, and faith, laying hold of the promise, exclaims, "Hath He said, and shall He not do it? Hath He spoken and shall He not make it good?" That word of Peter is realized, "Kept by the power of God through faith unto salvation ready to be revealed"—kept every step of the way, carried like a child by Him who faces the storm for us, and goes with us through it, taking us by the hand; for He has said, "I am with thee." Is there one reading these lines who does not know which way to take? Let him lay hold of the promise, "He will preserve thy going out"; but let him see that he is where the promise can find him, in the path of obedience, so far as it is known, and with a will ready to be led wherever the pillar leads. Then "the going out" of today and "the coming in" of tomorrow will alike bear witness that God is faithful. There will be no failure and no discomfort.

The now of encircling love—"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." When the soul is cast down and lonely, when suffering and pain seize the frame, when we are forsaken and rejected by man, what unspeakable tenderness there is in this precious promise! It tells of God's arms round about us, as a mother's arms are round the child of her bosom whom she seeks to comfort. This rich provision is not for some future contingency, nor for our glorified hereafter only, but for our present need. Truly salvation is now, if only believing hearts lay hold of it.

The Now of hope—"Let Israel hope in the Lord from henceforth and for ever." Surely ours is the God of hope; and if the truth of the preceding part of this psalm be only known, we cannot but hope. It is however the weaned heart that hopes in God. Then can the soul quiet itself in God.

It goes not too high; it accepts the present without questioning thoughts. Doubts have no place; for God is known, and the heart is satisfied with Him and with His way. In the Hebrew a "weaned" child means a "satisfied" child, one more than recompensed for all that has been taken away by the all that is given.

Lastly, we have the now of blessing God—our return to Him for all that has gone before. The two remaining scriptures go together. "Blessed be the name of the Lord from this time forth and for evermore."

"We will bless the Lord from this time forth and for evermore." As intimated above, both these Psalms end with "Praise ye the Lord," "Hallelujah." But these Hallelujahs are not to be reserved for the future only. It is our special glory to be able to sing these songs of blessing, not only in the presence of the angels before the throne, but to sing them now. It will not be long our privilege to sing in a sphere where angels have never been asked to sing; let us then make good use of it. May the power to bless now enrich our songs through the eternal for ever; and may we all live in the power and joy of these precious scriptures "from this time forth and for evermore."

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### "IT'S A' HE ASKS, SIR"

WHAT do we come together for on Sunday morning? Is it to get our hearts filled after being down all the week, or is it to meet Himself?

A brother told me he was walking over the hills of Scotland one Lord's Day morning, with a shepherd brother, to break bread—a distance of six miles. After walking some way, they noticed a young woman behind them, who followed at about the same distance for some time. They slackened pace to allow her to come up, that my friend might have a word with her. As she approached them, he saw that she looked very worn and ill. "Where awa?" he asked, as she overtook them. "To . . ." naming the place to which they were going themselves. "Where there?" and she named the meeting room. "What to do there?" he asked. "To remember the Lord," she replied. "You look very ill and weak to undertake such a journey on foot," he replied. "It's A' He Asks Sir," was her simple response. Within two months she was "with the Lord." Consumption had done its work.

Are we, beloved, up to that dear consumptive lassie's affection? Do we love the Lord enough to overcome every obstacle to meet with Him?

—W. G. B.

### THE REVEALING SPIRIT

**W**E come, in our consideration of the third Person of the Godhead in Ephesians to the fourth mention of the Spirit in ch. 3:5 and it immediately suggests to us the weakness and lack of understanding of the creature—for four is the number of the creature—apart from God the Spirit's power and revelation.

"Four" brings us into man's sphere and his universal failure is everywhere in evidence, even to the four corners of the earth. His utter inability to accomplish anything pleasing to God, Rom. 8:8, and his constant weakening and destruction of himself and his fellows is universally demonstrated today and, to the end of man's day and the Coming of the Son of Man, we see his constant strife without attainment of purpose. Dan. 7:2 tells of the "four winds striving upon the great sea" and until the day when the "times of the Gentiles," i. e., the period of Gentile domination over Israel shall be ended, and they are not ended yet; the turmoil and strife increases and each of the great powers at the last, with designs against Zion, and in a vain attempt to find peace and security for themselves, continue their strife, all of them in violent opposition to God and His purposes, only to be utterly dispersed and broken by the manifested glory of the Son of Man when He returns in Person to the earth in judgment. 2 Thess. 1:7-8 and ch. 2:8-9.

In absolute contrast and in opposition to all that is of man we have in this passage under consideration in Eph. 3:5-6 this definite and distinctive work of the Holy Spirit in this dispensation—here spoken of as the Revealer of the "mystery of Christ."

The further intent of this revelation is seen in v. 10 where principalities and powers in heavenly places are said to learn the manifold wisdom of God by the Church.

Such a high and holy calling and position belongs to His church that it would seem if believers could only grasp its significance they would be entirely occupied with obedience to the will and Word of God lest they should fail to fulfill His will and purpose and mar the picture God would present to the angels and principalities. 1 Cor. 11:10.

It takes the revelation of the Spirit and, of course, the reception of this revelation by the believer to give the light of God's plan and purpose for His people. Following this line of thought, it is a distinct revelation by the Spirit when the believer sees the truth of gathering to the Name of the Lord alone and giving Him His place in the assembly. Perhaps one reason why in certain quarters there is so much dissatisfaction with the simplicity of this path and its godly order is that such affected ones have not received this as from the

Lord and do not enter into God's mind in respect to the testimony of the Church in this dispensation, as the sharer of His rejection.

Note how Paul speaks of his knowledge of the things of God by revelation: Gal. 1:15-16; Eph. 3:3-5; Gal. 2:2; Eph. 1:15; 1 Cor. 2:10-11. This last reference shows the utter inability of man, as man, to understand the "things of God" and the apostle enlarges on this in v. 13—not in words taught of human wisdom howbeit in "words taught of the Spirit."

Human learning, human intelligence alike fail here unless in complete subjection to the Word of God and the Spirit of God and things weak and base of themselves God uses, 1 Cor. 1:18-31. How often we have seen this exemplified in humble brethren and servants of Christ who learned this lesson at His feet and were taught His mind in His school and thus became most able and valuable men of God—leaving their mark behind in a definite work of God which continues to this day and their memory is truly blessed.

Weakness and lowliness of spirit is no hindrance to God's working but rather the fertile field for His Spirit's operations through the "good seed of the Word." Herein lies encouragement for the godly but there is disallusionment and disappointment for the clever, self-satisfied, worldly minded, who mistake a "great shew in the flesh" for the energy of the Spirit of God.

May we all, more truly than ever before, seek through the Word of God and prayer the mind and judgment of the Spirit of God. Nothing can substitute for this and let us remember that in speaking of revelation by the Spirit we must never lose sight of the fact that it is only through the written Word today that the Spirit reveals. In the early days of the Church's testimony there were prophets, and we quote the words of an old teacher whom the writer heard in the early days, "who spoke words given by the Spirit apart from their own premeditation or knowledge; it was 'by revelation' but the prophet who spoke thus has given way to the teacher who deals only with that which is written and expounds the Word being taught intelligently by the Spirit. The two kinds of ministry are referred to in 1 Cor. 14:6, 'Except I shall speak to you either by revelation or by knowledge' the two methods by which the mind of God is communicated 'or by prophesying or by doctrine or teaching,' the two methods by which the mind of God is announced. That which is uttered as the result of 'revelation' is 'prophecy.' That which is spoken as the result of 'knowledge' is 'doctrine' or teaching."

**THE SPIRIT OF GOD WOULD NEVER UNDERVALUE  
OR TREAT LIGHTLY THE UNFAILING AND INSPIRED  
WRITTEN WORD.**

Wm. H. Ferguson.

### WHAT CHRIST DIED TO ACCOMPLISH

**J**OHAN 11:49-52 shows us what Jesus died for. He died, not for the Jews only, but in order "that He might gather together, in one, the children of God" scattered throughout every kingdom, and nation, and people, and tongue—one flock, one Shepherd. The two things go together. He gave Himself that He might deliver us from the world, and He gave Himself that He might make us one. What has Satan sought to do? To mix the children of God up with the world—getting the world to put on a profession of Christianity, and dragging the children of God down to its level—then there is no bar to their union.

What Satan wants to do, is to get the world to put on Christianity, without being "born again," then get the Christian down to the level of the world, and they flow in, one amongst the other, without any hindrance. And so, what Christ died to accomplish is, for the time being, frustrated, for, did not Christ die "that He might gather together in one"? And instead of the children of God being one, Satan has scattered them into a hundred and twenty different sects.

These are some of the ways in which Satan tries to frustrate the work that is dear to the heart of Christ. He seeks to oppose every purpose of God. He will seek to get us mixed up with the world, from which God has separated us, and when God has made us one, he will seek to split us up and divide us. That is the Devil's work. In whatever way it is brought about, may the Lord give us wisdom, that we be not dividers but gatherers with Him. The first step of wisdom is to know what is the desire of the heart of Christ; the next step is to seek grace that we may be followers of Him, and be subject to His will.

Joyful truth! He may come at any moment, and, by His mighty call, take us all up in everlasting separation from the world, and in everlasting oneness round Himself.

Let us, each one, seek grace from Him, to be no hinderers to the carrying out of His desire, whether we see it accomplished or not.

J. R. C.

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**"T**O hold the hat and stand by at the out-door service; to walk to the distant hall or cottage with some brother who is going to hold forth the words of life; yes, even the words, look, and gesture, which tell the oft-tried servant of Christ of loving sympathy: these may appear to the natural eye as lowly work. But in the coming day it shall be found that such things have not been unnoticed by the Head of the church, and even now they bring glory to God, who, in His own infinite wisdom, has set some in the church as 'helps.'"

## WHERE GOD'S HONOR DWELLS

### The Message of the Tabernacle

HANDLEY BIRD

Truly in our Father's house there is "bread enough and to spare," the bread that "remains over and above all our need. Both these expressions are synonymous for the "more abundant life" which our Lord came to make ours. Shall we play the elder brother and be content to "serve," satisfied with a "kid" and merry-making with our "friends," when the Father pleads, "Son, thou art ever with me and all that I have is thine"?

For "God is able to make all grace to abound toward you, that ye having all sufficiency in all things may abound to every good work, being enriched in everything to all singleness, which causeth through us thanksgiving to God"; and so the stream flows back again to its source; "both of Him and to Him." The faith that appropriates, the heart that receives, is that which gives Him truest joy and refreshment.

"And God gets His glory  
And poor sinners the blessing."

4. The Laver or "Sea" is also a striking picture of the effect of the Holy Spirit's work in the heart abandoned to His working. Throughout the Word water is constantly used as a symbol of judgment—of the cleansing waters of death in which the defilement of sin is put away—of floods that must drown me or my sin! "The dead tremble beneath the waters; Sheol is naked before God."

Such were the waters of Noah, the returning waves of the Red Sea, the depths out of which Jonah cries unto Jehovah, and which he calls "the belly of hell"; and also "the waves and billows" that went over Jonah's great antitype and caused Him to cry out, "Thy wrath lieth hard upon me, Thou hast afflicted me with all thy waves, Thy fierce wrath goeth over me, Thy terrors have cut me off."

This doubtless is also the teaching of baptism, a truth the enemy has so successfully covered in one-half of the Church by supplanting the Scriptural ordinance and its searching teaching with the human tradition of the christening of infants, and in the other half by the theory that the immersion of believers is only the public confession of their faith and an act of obedience more or less without meaning, a disagreeable test of loyalty to a new found Lord.

On the day of Pentecost Peter directed those whose



hearts were smitten by the Word to repentance, forgiveness, a reception of the Holy Ghost and separation from their untoward generation; and they that received this Word were baptised. Again the same Apostle in Caesarea asks, "Can any forbid water that these should not be baptised which have received the Holy Ghost as well as we." Similarly the Apostle cannot conceive of disciples having been baptised who had not "received the Holy Ghost since they believed." Those who were baptised were "buried" with Christ by that baptism because they were already baptised into His death, their old man having been crucified that the body of sin might be destroyed.

As clear and definite is the Holy Spirit's teaching concerning the meaning of this solemn ordinance in the Epistle of Peter. By the same Spirit who quickened Him from the grave, Christ went, when the long suffering of God waited in the days of Noah, and preached unto the spirits—now—in prison, who were disobedient to that preaching that the witness of the preparing of the ark for 120 years. But in the ark "eight souls were brought safely through water," which (ark) in the antitype doth also now save us by the resurrection of Jesus Christ—baptism being not the putting away of the filth of the flesh but the response—appeal—of a good conscience toward God . . . for "he that hath suffered in the flesh hath ceased from sin."—That is, the ark's immersion and its landing on the mount the seventeenth day of Abid—which was the third day after the passover as subsequently instituted—having been the salvation of Noah, was a type of Jesus' death and resurrection by which we are saved, through which we get deliverance from sin and find powers subject to us if we arm ourselves with the same mind and also suffer in the flesh. Baptism is then but the appeal to God that the fact is accomplished and that the conscience is already purged from works of death. What a change would come over the churches of God were this truth obeyed and converts taught to seek and to know by the Spirit, the reality of death to the old and a resurrection life and walk before following the outward form and "answer."

"In whom ye were also circumcised when ye were buried with Him in baptism," that is your baptism was the visible sign of the circumcision without hands, or the spiritual circumcision, which is communicated by the Lord Jesus Himself to those who believe in Him. And, while the circumcision of the former dispensation was the putting off of a small part only of the flesh, this is the laying aside of the whole body of it by our death unto sin in Him; and so the asking for burial with Him by baptism is our public profession that death has taken place . . . it is thus clear that

those only who can in some degree understand these wondrous things and who receive them with the warmth of a humbled and grateful heart are fit subjects for baptism.”—G. A. Pember.

We must now turn to that other fine symbol of the Holy Spirit and His Ministry seen in the golden Lampstand. The teaching of this beautiful vessel is briefly that of the Church's ministry before God, in the power of the Spirit, with Christ as its source, center and pattern.

Being made of a talent of pure gold, its beauty beaten out with a hammer, and probably standing at least seven feet high, it is the most noticeable and beautiful of the holy vessels, save perhaps the Mercy-seat. Its ministry is most precious to God, and, where the light of nature is excluded, indispensable. At the same time its extent is immeasurable, and its service was to be perpetual; it was to “burn continually.” How little has the Church of God realized the glories of her calling. Indispensable, for the Lord has need of these bodies as “weapons” in His hand, of human lips and hands and hearts, that in them He “may prolong His days.” Jeremy Taylor says that “when God would save men He did it by way of a man,” or in the words of another, “the Holy Ghost yet acts through a medium, the Word of God, and through an agent, the man of God.”

Immeasurable, for who can limit the Holy One in His ability to use even nothings, and in the extent and eternal effect of His action? God's people of old thus limited Him by saying, “Can God,” and the sin is still sadly prevalent amongst the scribes and chief priests of the Church. To their “buts” and “hows” one can only answer with Paul, “why should it be thought a thing incredible with you that God should raise the dead,” or do ought else He pleases, however far beyond your poor experience and limited vision?

Perpetual, because its supply was inexhaustible and unfailling. The high priest, whose duty it was to feed that lamp morning and evening, must fail ere it could go out. Alas, he did fail! and Israel's lamp went out in darkness but ours never, blessed be God.

“And when Aaron dresseth the lamps every morning—and when he causes them to ascend at evening” Exo. 30:7, 8. Aaron did not “light” the lamps but “trimmed or snuffed” them in the morning—Exo. 25:38. Most necessary with the exposed wick of the open vegetable oil lamp used in the East, and he filled them afresh with oil in the evening, causing the flame to burn brightly through the darkness of the night.

“Then I saw in my dream that the interpreter took

Christian by the hand and led him into a place where was a fire burning against a wall, and one standing by it always casting much water upon it to quench it; yet did the fire burn brighter and hotter. Then said Christian, 'what means this?' Interpreter answered, 'this fire is the work of grace that is wrought in the heart; he that casts water upon it to extinguish and put it out is the devil; but in that thou seest the fire notwithstanding burn higher and hotter thou shalt also see the reason of that.' So he had him about to the other side of the wall where he saw a man with a vessel of oil in his hand of which he did also continually cast—but secretly—into the fire.

Then said Christian, "What means this"? The interpreter answered, "This is Christ who continually with the oil of His grace maintains the work already begun in the heart by means of which, notwithstanding what the devil can do, the souls of His people prove gracious still. And in that thou sawest the man stood behind the wall to maintain the fire, this is to teach thee that it is hard for the tempted to see how this work of grace is maintained in the soul." It is thus that old John Bunyan describes the present ministry of our blessed risen Lord.

The Psalmist gives us a beautiful picture of the precious oil with which the High Priest, the Head of the Body was anointed, and which has been running down through all the ages since the stream first began to flow at His ascension. Pentecost is not over, as we have before noticed. Peter's word when applying the promise of Joel to that day's blessing is significant; he does not say "in this is fulfilled the words of the prophet," which is the usual New Testament formula used at least twenty-seven times, but "this is that which was spoken by the prophet," implying that the "fulfilling of the promise was yet to be." We may note also his words regarding the revival at Caesarea, "the Holy Ghost fell on them as on us at the beginning"; to him Pentecost was but the first of many out-pourings all after the same manner.

This holy oil is to flow to the very skirts of the mystic body, like the dew from the melting snows of mighty Hermon, carried by the winds down to the mountains of Zion where the Lord had commanded the blessing of an abundant life, that life which was manifested by the church as recorded in the first six chapters of Acts, where we read again and again of their being "of one accord," or "of one soul." Good and pleasant to the heart of God was this fruit of the abundant oil of the Holy Ghost's comfort upon them, preventing friction and giving great power with God and man. Pentecost only fades when murmuring and disputing begin.

## A MURMURING SPIRIT

**T**HE Greek word translated "murmur" is expressive—"to mutter under breath." But let us remember that God knoweth our hearts and "There is not a word in our tongue but, lo, O Lord, Thou knowest it altogether." How much murmuring and complaining He hears among His own beloved people, notwithstanding the above solemn admonition! Israel's history has been written for our instruction; but, alas, how little our eyes have yet been opened to see the sinfulness of this great evil. A murmuring spirit is

### Displeasing to the Lord

It questions His goodness, and distrusts His love. Likewise, how injurious to ourselves and baneful to others, hindering much good and leading to much evil. Murmuring is a worm that destroys the flower of our happiness; it is leaven that soureth all our comforts, and makes us receive our blessings with discontent.

We read: "When the people complained, it displeased the Lord" It displeases Him now, just as in the days of Moses, when His people murmur and complain, and chafe against the circumstances of their life. Suppose there are disappointments, and discomforts, and sorrows. Murmuring over them, and speaking about them in a spirit of complaint, not only displeases the Lord, but makes the burden more intolerable, and deprives us of the exceeding comfort of the Holy Spirit.

Job in the day of his calamity and distress, murmured not nor charged God foolishly; but in the deepest humility of heart blessed and worshipped the Lord. And shall we not in times of deepest sorrow and distress count upon the sufficiency of Divine grace and strength, remembering that "God is faithful, who will not suffer us to be tempted above that we are able; but will with the temptation also make a way to escape, that we may be able to bear it." So, instead of fretting under our afflictions, or seeking to avoid them, shall we not exclaim exultingly—

"He strengthens me, helps me and makes me to stand,  
Upheld by His gracious, omnipotent hand."

### The Causes of Murmuring

Turning to the Book of Psalms, we read: "They murmured in their tents, and hearkened not unto the voice of the Lord." How foolish, and how exactly like ourselves, were these wanderers in the wilderness. There they sat in their tents, murmuring and repining against the goodness of the Lord, and talking about how much better things used to be.

But murmuring Israel forgot the brick kilns, and the taskmasters' lash, and remembered not the miracles that God wrought for them in Egypt. In Psalm 78 we have also a dark

record of Israel's ingratitude, and insubordination, and sin; and the secret of it all is to be found in verse 42, "They remembered not His hand, nor the day when He delivered them the enemy."

As we ponder over all that His grace and love has accomplished for us in the past, and how He "spared not His own Son, but delivered Him up for us all," that we might be redeemed from bondage worse by far than Israel's should we not feel ashamed to doubt His goodness or to question His love? Let us remember that "His way is perfect," and according to His own wise counsels and purposes He is working out for us that which is the very best for His own glory and our blessing. If disappointments and losses do befall us, let us remember that it is not by chance; He has them all in His control, and not one can overtake us without His permission and knowledge. Many a heart now full of peace and happiness would, but for the sorrows and disappointments of the pathway, have been like Jeshurun of old who had waxen fat, and kicked, and forsaken God. So then, instead of brooding over our sorrows and murmuring because of our lot, let us rather be like Habakkuk of old, and sing from our heart: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

"Though dark our path and sad our lot,  
Let us be still and murmur not,  
But breathe the prayer divinely taught—  
Thy will be done!"

### **The Effect on the Assembly**

Passing from Israel's history to that of the Church, we see the oneness of heart and soul which characterized the early Christians sadly distracted by this murmuring spirit (Acts 4:32; 6:1). And what sorrow and trouble we have brought upon ourselves, as well as grief to those who have sought to shepherd and care for our souls, because of our murmurings and disputings. Instead of shedding abroad a heavenly light and holy fragrance upon the desert pathway, we have become too much like them that go down to the pit, by our murmuring and complaining.

Casting off "the works of darkness," and putting on "the garment of praise," may our earnest petition ever be—

"Give me a calm, a thankful heart,  
From every murmur free;  
The blessings of Thy grace impart,  
That I may live for Thee."

Frank Hunter, New Zealand.

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## ROBBING GOD

J. Monypenny

**I**S this sin possible? Can it be that frail man has the power to rob the infinite God? Yes! this is possible—man can, and does constantly commit this robbery, but sadder still, God's own children can and do commit this terrible sin. "Will a man rob God? Yet ye have robbed Me. But ye say, where-in have we robbed Thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed Me even this whole nation" (Malachi 3:8, 9). These are His pungent, solemn words to His earthly people about four hundred years before Christ. And surely these words, "are written for our admonition, upon whom the ends of the ages are come" (1 Cor. 10:11). It is an undoubted fact that amidst all the privileges now, of the full-orbed "Gospel of the grace of God," and with the completed revelation regarding the Church, and regarding the future of Israel, and of the world generally, and concerning all the glories to come—amidst all this wondrous fight shed upon us, many of us are guilty of robbing Him to Whom we owe all.

Yes! robbing Him of the love and devotion of our hearts, robbing Him of our time, our talents, our influence; failing to enter practically into the solemn precious fact—"ye are not your own, for ye are bought with a price" (1 Cor. 6:19, 20)—or in other words failing in the full surrender to Him, which is surely our reasonable service, because of all His tender mercies (Rom. 12:1). "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty and thy presses shall burst out with new wine." Does not this mean watchful systematic action? Then we cannot overlook the plain command in the distinctly church epistle (1 Cor. 16:2) "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." Assuredly this was a systematic rule, and it is in the epistle specially dealing with the local assembly, and written not only to the Corinthians, but also to "all that in every place call upon the Name of Jesus Christ our Lord both theirs and ours" (Ch. 1:2).

Granted that this was regarding a special matter of need "the collection for the saints at Jerusalem" (16:1-3), but surely the systematic action, enjoined by the Apostle, cannot be ignored in its real application to us. Then let us also earnestly note the remarkable testimony of the Lord Himself in Luke (chapter 16) where He tells us that unfaithfulness regarding earthly possession ("that which is least") means unfaithfulness also in the spiritual ("in much") and that upon faithfulness regarding the temporal, depends our entering into

possession of our spiritual wealth. How solemn this truth! "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

But some will say, "I don't wish to put myself under legal rules, I want to reckon everything the Lord's." Yet it is a deplorable fact that usually if there be no godly method, very little may be actually given. We have treacherous hearts, and so easily can other claims be allowed to crowd out the claims of God. Perhaps, practically speaking, not a few of God's people reach very little, if any, further, than the putting of a small coin, in the collection box on Lord's Day—never rising to the privilege and responsibility of a definite proportion "as God hath prospered them," fearing they would sink into poverty if they did so. Yet the testimony of Old and New Testaments is the very opposite of this. Note the weighty precious words of Prov. 11:24, 25: "There is that scattereth and yet increaseth, there is that withholdeth more than is meet but it tendeth to poverty. The liberal soul shall be made fat and he that watereth shall be watered also himself." Then in Luke 6:38—"Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

And to return to the notable Scripture in Malachi with which we began. Immediately following the solemn double declaration "Ye are cursed with a curse, for ye have robbed Me," comes the precious command and holy challenge—"Bring ye all the tithes into the storehouse . . . and prove Me now herewith saith the Lord of hosts"—and then this seven-fold marvellous promise—"if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Therefore any, or all of us if we are conscious that we have failed regarding this glorious privilege and solemn responsibility of Scriptural Giving, let us with confession in our hearts and lips, and with fixed purpose "cease to do evil," and "learn to do well." From this day, this hour, seeking earnestly to obey the commands and blessed challenge of our Triune God, and thus experiencing as He surely desires, His promises, "exceeding great and precious."

One other fact in connection with this subject is very interesting and important. There is a special message for those who have been called to devote their whole time to the work of the Gospel and who look to the Lord who called them, for their support. In Numbers 18:26 these weighty words are found—"Thus speak unto the Levites and say unto them, when ye take of the children of Israel the tithes which I have given you from them, for your inheritance, then ye shall offer up a heave-offering of it for the Lord, even a tenth part of

the tithe. And this your heave-offering shall be reckoned unto you, as though it were the corn of the threshing-floor, and as the fulness of the wine-press." Then in verse 32 we have a very solemn emphasis on all this—"And ye shall bear no sin by reason of it, when ye have heaved from it the best of it": so that those who "preach the Gospel," and "live of the Gospel" (1 Cor. 9:14) have also the wonderful privilege and decided responsibility to "honour the Lord with their substance and with the first-fruits of all their increase.

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### SAVED

**T**HERE hangs in the office of a mercantile firm in one of the busy cities of the United States, a framed telegram, on which there is written one word in plain bold letters; that one word is—Saved.

Business men look at it, and wonder what it means. Its touching story is as follows:

A trans-Atlantic steamer with five hundred souls on board, struck on a rock off the coast of Newfoundland one wintry day, and became a total wreck. Telegrams flashed through the country that the vessel had floundered, and all on board had perished. Among the passengers on board that ill-fated ship was a young man of great promise who had left his young wife, and his partner in business, only a few days before. When the news reached them, their grief was beyond description. The business was suspended, the office was closed, and the sorrowing wife shut herself up alone refusing to be comforted.

The following day a telegram arrived, bearing the one word, "Saved," with the name of the husband and partner signed underneath it. What a change that simple message wrought! The sorrowing wife arose and dried her tears; the business premises were quickly opened, and as a memorial of the great deliverance, the famous dispatch was framed, and hung up in the office of the prosperous firm, where it still may be seen.

I know of some who have been saved from a greater and more awful wreck, and brought by the power of God from death to life. Are any of them ashamed to own their great deliverance, and to confess before men that they are saved? In every sphere of life, at home, in business, amid friends and foes, the conduct and ways of the redeemed of the Lord ought to bear where all may see it, the word **SAVED**. Does your's do so, reader? Or do you profess to be a follower of the Lord in word, while your works and ways deny Him?—Watchman.



## GRACE

**T**HE 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 principle 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 Jesus is at this moment feeling and exercising the same love towards me, as when He died on the cross for me. This is a truth that should be used by us in the most common every-day circumstances of life.

It is Jesus only who gives abiding rest to our souls; and not what our thoughts about ourselves may be. Faith never thinks of that which is in ourselves as its ground of peace—it receives, loves, and apprehends what God has revealed, and what are God's thoughts about Jesus in whom is His rest . . . Whatever I see in myself that is not in Him is sin—but then it is not thinking of my own sins, and my vileness, and being occupied with them that will humble me—but thinking of the Lord Jesus, and dwelling on the excellency in Him. We are entitled to forget ourselves, we are entitled to forget our sins, we are entitled to forget all but Jesus.

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## WHAT FAITH DOES

**H**OW very much of the leanness and poverty we deplore is traceable to the feeble grasp we have of the truth of God! We see much that we only half believe, while much that we believe, we do not heartily submit to. God speaks to us in His word; and we have simply to receive the revelation He has given us. We have not to deal with it as with a human production, and exercise our judgment as to its truth or accuracy, but simply to ascertain its meaning, that we may be instructed and guided by the same. So entirely are we cast upon the word, that the very style in which Scripture is given supposes that we receive it as final authority on every subject. The Spirit of God by Habakkuk says, "The just shall live by faith" (Hab. 2:4); and Paul, guided by the same Spirit, repeats the truth three times in his epistles (Rom. 1:17; Gal. 3:11; Heb. 10:38). The life which He gives is thus sustained by faith in the Word of God. Immediately faith fails to act, our life becomes feeble, and our strength declines. Our life is healthy and vigorous in proportion to the simplicity of our faith. But we not only "live" by faith, but by faith we "stand" (2 Cor. 1:24)—an advance upon "living." To stand by faith, supposes that we meet resistance and remain steadfast. It is an intelligent faith, and not one received even from an apostle: "not for that we have dominion over your faith."

But more than this, our whole course is to be marked by faith; for we "walk by faith, not by sight" (2 Cor. 5:7). Alas! the path of many is a strange mixture of faith and sight, causing many false steps. The word is plain, "not by sight." Simple faith ensures a firm step. But the Spirit of Truth leads us on to higher work; and Paul charges Timothy to "fight the good fight of faith" (1 Tim. 6:12). It is a good fight, because it is for God. The only weapon given to a believer is the "Sword of the Spirit, which is the Word of God." We have to wield this in dealing with every foe; and in this good fight we must conquer. This is promised us by the Spirit of God through the apostle John, when the effect is put for the cause—"This is the victory that overcometh the world, even our faith." Thus we "live," we "stand," we "walk," we "fight," and we "overcome" by faith. How sweet is the relief given to the weary pilgrim by keeping his eye on the living God and the Word of His grace! Faith lifts him above circumstances, or gives him a safe passage through them. Faith honors Him who gives it, and sustains him who uses it.

—J. H.

### EVIL SPOKEN OF

**S**CRIPTURE expressly tells us that, through the pernicious ways of certain professors, the way of truth shall be evil spoken of (2 Peter 2:2). But that is no warrant for us to forsake the way of truth. Scripture tells us what we are to expect—false teachers—many following their ways—the result being, that the way of truth is derided. But Scripture gives no hint that we are therefore to leave the way of truth. When the wheels of our church life are running smoothly, and all is going well, some short-sighted believers compliment themselves that they are in their true place, and no doubt about it. But if the scene changes—if, through certain causes the way of truth comes to be evil spoken of, these believers at once begin to question if they are in their right place after all! This is caused by their viewing the way of truth in the light of circumstances instead of in the light of God. The way of truth is none the less the way of truth, although God's people may be passing through an hour of adversity. It is in such a time that the faith of many is severely tried. It is in such a time that the "adversaries of Judah" are found pointing the finger, and saying, "Can that be the way of truth?" Yet the child of faith will deliberately choose to remain in the way of truth (evil spoken of, though it be) and have the approval of God, rather than tread the path of popular religion, and have the approval of the worldlings.

### OUR PRAYERLESSNESS—A STRANGE FACT

**T**HE Lord Jesus, the heavenly Wisdom and true Lover of men, counsels us always to pray and not to faint. Is not our tendency always to faint and not to pray? If we went to God with our cares and difficulties, with our sorrows and fears—aye, even with an apathy and sluggishness of mind and heart—we should obtain calmness, strength, and patience. Instead of this, we go about weak, unhappy, with self-consuming care and self-reproach, in which there is no recuperative power. Our disinclination to pray is our most painful experience. It is so irrational and unaccountable. When we neglect prayer, a heavy weight is on our mind and heart; we anticipate, we exaggerate difficulties, we succumb to them; there is a cloud between us and our fellow-men; there is a cloud and veil between us and our heart—we have, as it were, lost it, even as we find our heart is approaching God . . . And yet we know that God regards even a look—hears even the desire of the heart unuttered; that not even words are needful. Let us be deeply humbled, but let us not sink into despondency. Hear the voice, "Draw nigh to God." A. Saphir.

"**S**OME think that we are servants of God only when we preach. But we are servants of God in serving an earthly master. We are servants of God towards our family, and servants of God toward our servants. Our whole life should be a life-long service, and everything should be done as before God."

### *"Another Page"*

**I** SAT and wrote the record of the year,  
**M**ARRIED with the stains of many an idle day;  
 When a stern angel who was standing near,  
 Stretched forth his hand and took the page away.

"Stay, thou dread angel but an hour!" I cried,  
 For many things I have as yet to write";  
 But not a word in answer he replied,  
 He swiftly sped across the wintry night.

Then as I bowed my head in silent woe,  
 O'er many a **B**LOT upon the vanished scroll,  
 Another angel, whiter than the snow,  
 Drew near and spoke a **M**ESSAGE to my soul.

"Waste not thy time in **G**RIEF for **W**ORK undone,  
 Nor let **R**EGRETS thy passing days engage;  
 Thou canst not bring again the year that's gone,  
 But God hath given thee another page."

**New Bedford, Mass.**—F. W. Schwartz was expected for a series of Gospel meetings here. Saints were looking for blessing.

**Houston, Texas.**—Conference here was considered helpful. A young man, R. C., professed after the Gospel meeting. Robt. Crawford expected to return North after spending some weeks in this district.

**Long Beach, Calif.**—Appreciated visits were paid by Brethren D. L. Roy, Jos. Pearson and A. Klabunda to 14th St. Gospel Hall.

**Long Branch, N. J.**—F. Pizulli visited with some interest the Italian assemblies in New England and N. J. and was back in Mechanicville.

### CANADA

**Peterboro, Ont.**—Ministry at recent conference shared by Brethren G. Johnstone, Watson, Dickson, Roberts, Blackwood, Bruce and J. Downey. A happy and profitable time.

**Parry Sound, Ont.**—R. Bruce and Paul Springer had meetings at Echo Bay after the Soo Conference. Interest good, a few professed.

**Cambridge, N. S.**—In this new field Isaac McMullen had his first meetings last Winter. People came out well. 8 men and 4 women professed. This Summer with Bro. W. Glasgow, they pitched in the same place, 6 professed. They baptized 12 in the open sea while a large crowd witnessed. A good pioneer effort.

**Vancouver, B. C.**—Cedar Cottage Conference was largely attended and reported good. The Word was ministered by John Govan, S. C. Keller, W. F. Hunter, Chas. Summers and Alex. Wilson. A young man was saved after the last meeting. Saints refreshed.

**Westbank, B. C.**—We had recent visits from S. C. Keller and Alex. Wilson with enjoyable and profitable ministry.

**Sunnidale, Ont.**—Brethren Gunn and Swales are having Gospel meetings here with good interest.

**Arnstein, Ont.**—Bro. Taylor has been going on here for some weeks and some have professed to be saved. The Lord's people have enjoyed the Word.

**Waubashene, Ont.**—Brethren Cudmore and J. Adams are holding forth three miles from here where the brethren have been carrying on a S. S. work. They are getting a nice hearing.

**Sudbury, Ont.**—Bro. F. Watson continues here with his Two Roads chart hoping to see a break soon. Shift work hinders some each week but saints are hearty in the effort and some sinners interested.

**Toronto, Ont.**—Brethren Percy and Howard have been encouraged in the meetings in Highfield Road.

**Portage La Prairie, Man.**—Bro. Joyce is having meetings here using Egypt to Canaan chart. A good interest has been shown in the Word.

### OTHER LANDS

**Venezuela.**—Our Brother Sidney Saword saw the Lord's hand in providing a sailing for this, their adopted field of labor. On board ship the Captain gave permission to hold a Gospel Service on the Lord's Day evening and with a nice number of his men present and all listened well. Bro. Saword's address is Apartado 38, Puerto Cabello, Venezuela.

**Gothenburg, Sweden.**—Bro. Jas. Lees visited this past Summer a little Assembly 60 miles from here and had some conversational Bible Readings with them. He speaks of 3 or 4 delightful hours around the Word. Bro. Lees has been doing a valued work of ministry and relief in Eastern Europe from Finland to the Balkans.

**Firenza, Italy.**—Bro. Luigi Rosania speaks of a Conference in Spinetta Marenga with over 1,000 to "break bread" under a big tent. Tears in the Christians' eyes were tears of joy. At night there were about 200 strangers under the tent to hear the Gospel. "I never saw anything like it in U. S. A. for the people here are suffering and they think more about their souls. In U. S. A. they think more of their bodies." A door is opened of the Lord in Italy.

**Praha, Czechoslovakia.**—Bro. F. J. Kresina reports a good conference Oct. 4. Some baptisms followed. 14 converts were from Prague and 7 from other parts of Bohemia. A gentleman, an architect, was saved during the morning meeting of the conference. His wife was amongst those who were baptized. Bro. Kresina writes

"We must be like a dike against worldliness and against all methods which are of the world." And in regard to care in reception he states: "Every believer connected with and in fellowship with the assemblies of saints here, coming together simply in His Name, receives a letter of commendation. Please require it from everybody. Who has it not, do not please accept him. If you receive otherwise, the risk would be there, in some cases, not only unbelievers but even most wicked persons, deceivers of course." The above warning is timely considering the possible influx from Europe.

#### CONFERENCES

**Seattle, Wash.**—Annual Conference will be held D. V. in the Roy St. Gospel Hall, Fourth North and Roy, one block north of Civic Auditorium, on Sat. and Lord's Day, Jan. 3 and 4. Prayer meeting Fri. eve., Jan. 2, 7:45 P. M. Remembrance of the Lord 10:30 A. M. Other meetings at usual hours. Correspondent, Geo. A. Morrison, 4418 Woodlawn Avenue, Seattle 3, Wash.

**Montreal, Que.**—Annual Conference commences D. V. with prayer, Wed. evening, Dec. 31, in the Hall at 750 Jean Talon W.-Park Ave. Extension. Meetings Thursday, Jan. 1 all day. Fri. evening and Sat. afternoon and evening and all Lord's Day, Jan. 4. Communications to Wm. E. Reid, 5928 Clanranald Avenue, Montreal 29, P. Q.

**Camden, N. J.**—Our annual Conference will be held D. V. on Sat. and Lord's Day, Jan. 3 and 4, in the High School at 2nd Ave. and Garden St., Hadden Heights, N. J. Prayer meeting Fri., 8 P. M. in the Gospel Hall, 915 N. Front, Camden. Ministering brethren walking in scriptural paths welcome. Communications to Herbert W. Staats, 21 So. Davis Ave., Audobon, N. J.

#### FALLEN ASLEEP

**New Westminster, B. C.**—Wm. Joseph Chawner was born in Ireland in 1869. Religiously brought up but while still a young man he heard the preacher quote Matt. 6:33: "But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you" which was the means of his salvation. He labored in the Prairie Provinces of Canada where the Lord gave him fruit in the Gospel. His labors in later years were mostly confined to visitation of the smaller Assemblies in British Columbia and Washington. On the 13th of Sept., aged 78, he went home to be with Christ which is far better. Let us remember the widow in prayer.

**Vancouver, B. C.**—Mrs. Smythe, widow of late Wm. Smythe fell asleep Sept. 23 in her 80th year. Saved in New Bedford, Mass. under preaching of W. H. Hunter and for many years connected with Fairview Assembly here. A quiet, gentle Christian.

**Winnipeg, Man.**—Mrs. Catherine Rogers passed into His presence Sept. 20, aged 71. Saved in the West End Hall in the Spring of 1929 at meetings held by Brethren Dickson and Willoughby. A good woman, much missed. Also on Sept. 28, James Taylor, aged 73. Saved in early years in Scotland he came here in 1905 and had continued steadfastly in fellowship until his homecall. A respected brother.

**Victoria Road, Ont.**—Word is sent of homecall of Mrs. John Brentwell this past Summer in her 71st year. Saved 38 years ago at meetings held by Brethren McClintock and J. Silvester. Prayer is requested for three sons.

**Toronto, Ont.**—Mrs. Geo. Henchan departed to be with Christ Oct. 27 in her 90th year. In Barrie Assembly originally through ministry of Wm. Fyfe and Thos. Robinson. Since moving here in Brock Ave. Assembly.

**Philadelphia, Pa.**—Frank Weirauch went home Oct. 7, aged 49. Suffered much, now in the calm of His presence. Saved under preaching of W. P. Douglas and Chas. Keller.

**Bryn Mawr, Pa.**—On Sept. 3 our beloved sister Mrs. Tom Greer was suddenly called home. A patient sufferer, loved by many and much missed. Let us remember our brother in his loss and the widowed mother, Mrs. Blair, in our prayers, also two unsaved brothers.

**Chicago, Ill.**—Sheldon Morgan was called into His presence suddenly on October 16, aged 54. Saved in 1914 and for a number of years Supt. of S. S. in Avondale Assembly. Of recent years connected with Valparaiso, Ind. Assembly. "Therefore be ye also ready."