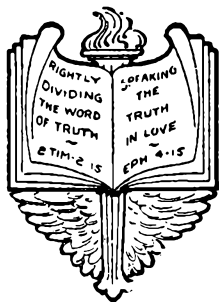


Words in Season

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



January, 1932

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WORDS IN SEASON

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IMPORTANT

It will greatly help us to keep our books in good shape if renewals for WORDS in SEASON for 1932 will be sent in as early as possible. Be sure and mail ALL SUBSCRIPTIONS to Charles R. Keller, 6672 Chew St., Germantown, Philadelphia, Pa. Do NOT remit by Canadian or British POSTAL orders as they are NOT payable in United States. Send MONEY orders instead.

UNITED STATES

FLINT, MICH.—The assembly of Christians formerly meeting in the Ward Bldg., at Saginaw and Second St., have purchased a new building in a residential section. It will be known as the Central Gospel Hall and is located at 3227 Davison Rd. F. W. Schwartz and George Shivas opened the new hall with special meetings which were encouraging.

HAMMONTON, N. J.—R. T. Halliday had three weeks of good meetings with us and saw the Lord manifesting His hand in salvation.

YORK, PA.—T. Ferguson rented a store room for special gospel meetings and sought to reach out after sinners.

PHILADELPHIA, PA.—The Christians in the "Olney" assembly were refreshed thru the ministry of W. P. Douglas. The conference held at Bryn Mawr on Thanksgiving Day was large and good. Fifteen of the Lord's servants were present.

DETROIT, MICH.—Dr. H. A. Cameron having fulfilled his promise to the late editor Mr. T. D. W. Muir to publish "OUR RECORD" for the remainder of 1931, now turns the editorship over to C. W. Ross, 3315, So. Benton, Kansas City, Mo.

WATERVILLE, CONN.—H. Thorpe held two weeks meetings here for Christians which were well attended. He also visited Torrington and New Haven.

DETROIT, MICH.—William Ferguson has moved to 3335 Blaine Ave., Detroit, Mich. He has visited Standish, Jackson and Battle Creek lately, where his help has been appreciated in these small companies.

BOSTON, MASS.—J. Pearson was operated upon for gall stones at the Copp Hospital and is improving slowly. The serious operation R. A. Crocker of Galt, Canada, recently passed thru seems to be proving beneficial. J. Dickson, of Barrington, R. I. has been on the sick list for some time. Remember these esteemed brethren in prayer also their wives and children.

BAY CITY, MICH.—R. A. Barr held meetings for Christians using a chart from "Egypt to Canaan" for the purpose of illustrating his subjects. Several believers who have been saved for some time, have taken their place "outside the camp."

RICHMOND, VA.—After visiting Roanoke, W. Fisher Hunter came on to Richmond. He had three weeks meetings for believers which were well attended.

PLEASANTVILLE, N. J.—G. Winemiller had four weeks of meetings in a W. C. T. U. building in this new field of labor. Attendance small. One professed to be saved.

Words in Season

EDITOR.....CHARLES R. KELLER.....PUBLISHER

VOL. 24

JANUARY, 1932

No. 1

FOREWORD

The first copy of Words In Season was published in January, 1911, by Suiter & Lane of Philadelphia, Pa. Their object was to help God's people to understand the "Loving kindness of God." We cannot do better than to reproduce their Foreword of that first copy:

"We have thought of Thy loving kindness, O God, in the midst of Thy temple," Psalm 48: 9.

We must get into the midst of the temple before we can understand the loving kindness of the Lord. So long as we linger in the outer court we shall be found remembering our burdens and trials. But no sooner do we pass into the inner court—the immediate presence of the Lord—than we are overpowered by a sense of His loving kindness.

Many fail to understand the true character of the Beloved One, because they follow "afar off." It is only "in the midst" they will find Him—only "in the midst" is He seen and known—only "in the midst" do we behold His loving kindness. To understand that loving kindness we must be there where He is. It is there that His untold mercies come crowding down the corridors of memory, until we cannot help remembering "the loving kindness of the Lord."

"The midst of the temple," may also be viewed as descriptive of a gathered company of worshippers—their hearts bowed in adoration and praise. What is the subject of our meditation at such a time? Is it not the loving kindness of the Lord? We remember Him. We remember Him in the fullness of that love which passeth knowledge. We remember Him as He endured the anguish of Gethsemane and the woes of Calvary. We remember Him in resurrection power at the right hand of the Majesty on High. We remember Him as present in spirit—even in the midst—where two or three are gathered in His Name. It is there we see His loving kindness shining with a seven-fold luster.

For the last twenty years the privilege of editing Words In Season has rested on the shoulders of Dr. E. A. Martin, until failing health made it necessary to pass it over to Mr. Chas. R. Keller. We take this last opportunity of thanking the readers for their help and interest, and trust it may be continued to the new editor in whom we have confidence that He will lead God's people on to know more of the LOVING KINDNESS of our God.

E. A. MARTIN.

JOHN DRIVER'S HAPPY END



ILL you come with me to see a poor man who is very ill? I fear he is not a Christian."

These words were addressed to me by a friend one Sunday evening. I consented to go, but asked for particulars.

I was told that John Driver had been coachman to an old lady for many years, and that she had always considered him to be a steady man. But though he managed to be perfectly sober in her presence during the day, he invariably spent his evenings at the public house, generally returning home in a state of intoxication. His mistress took a drive every afternoon, and seldom saw her coachman after that.

But one evening, having to send a message to him, she was shocked to learn that he had been seen the worse for drink. The next morning she reproved him sharply, saying, if such a thing happened again, it would mean dismissal. John promised it should not, and for a time he kept perfectly sober.

Then, alas! the fall came. He was persuaded by some so-called friends to join them one evening at the "Blue Boar," and came home in a terrible plight, to the intense grief of his poor wife, who had begun to hope better things of him.

Mrs. W— soon heard of it, and, as she had threatened, dismissal followed. Then John grew desperate and drank harder than ever. After one of these excesses he caught a severe cold, and in a few days double pneumonia followed. My friend had called, but he refused to see her, said he did not want any religion, he was all right as he was, and so on.

We reached his house as my friend finished giving me these particulars. The wife opened the door, begged us to come in, said her husband seemed quieter that day and perhaps he would consent to see us. This he did, to our great joy. But as I entered the room I confess I felt a little nervous and told my friend she must do the talking. She asked the sick man how he was. He did not speak but turned his face to the wall. This was not very encouraging. We waited a few minutes, silently praying for guidance. Then my friend touched my arm and whispered, "Sing a hymn." I began in a low voice the well-known hymn—

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

It was a strange experience. We two standing in that dark-

ened little room, the sick man lying with his face turned away and apparently not taking any notice. I sang right through the hymn and repeated the chorus twice after the last verse. Silence followed: we quietly left the room with a prayer that some word might have gone home to that sin-stricken soul.

I again had a visit a few days later. To my great joy the wife said her husband had been saying something about the dying thief, and said if I called again I might go up. I took courage and immediately went to the sick man's side and asked kindly how he was. He put out his hand and asked me to take a seat. The ice was broken. Before I could say any more he begged me to sing that hymn to him. Tears coursed down his cheeks as he listened eagerly to the gospel in verse. I was praying all the time for wisdom how just to deal with this poor fellow. I soon discovered he was in a most anxious state. God's Spirit had been striving with him, and now his one fear was that it was too late, and if he died he must be lost for ever.

I pointed him to the Saviour who had come to seek and save the lost, and repeated many passages of Scripture, showing His willingness to receive the very worst. Then I offered up a short prayer and left, promising to come again very soon. But it does not take long for a seeking Saviour and a seeking sinner to meet.

When next I stood beside that bed I was greeted with the words, "It is all right. He has received me. I just put myself in the place of that dying thief that you sang about."

How my heart swelled with thankfulness to think I had not pointed in vain this sin-sick soul to Him who had died for him. As the days and weeks passed by, I could see the bodily weakness increasing rapidly, but the soul was daily gaining in strength as the love of the Lord Jesus became more and more a reality. One day as I sat beside him I said, "What shall I sing today?"

"Oh! just the dying thief please, I like that best of all." And so it continued to the very last. I was with him the evening before the call came. He was sinking rapidly, but happy in the knowledge that he was forgiven, and in consequence, was at perfect peace, resting only on the finished work of his Lord and Saviour, and so he passed away. Surely "a brand plucked from the burning."

Papers on Various Subjects

Dr. E. A. Martin

(Paper 4.)

THE WALL AND THE HOUSE



WHEN God brought Israel out of Egypt, He commanded them to build Him an House. The pattern He showed Moses in the Mount. When it was completed as the Lord commanded Moses, "then a cloud covered the Tent of the congregation and the Glory of the Lord filled the

tabernacle" (Ex. 40: 24). The great fact is that the God of Glory lived in this tabernacle and spoke to His people out of it. His commandments, laws and ordinances were like walls to protect His Holy presence from all defilement. They must keep separate from the nations, especially in their worship, and be obedient, or else God's presence would bring a curse upon them, or depart from them.

In the land, King David wanted to build a house for the Lord, but the Lord would not let him because he had been a man of blood. God appointed Solomon instead. There were many cities in the promised land, but God said "I have chosen Jerusalem that my Name might be there" (2 Chron. 6: 6).

"Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house; and the priests could not enter into the house of the Lord because the glory of the Lord had filled the Lord's house," (2 Chron. 7: 1-2).

The beginning of the church was characterized by a similar manifestation of the mighty power of God. The Lord Jesus told His disciples "that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of Me. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and unto the uttermost part of the earth (Acts 1: 4, 8). "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 1-4).

Peter explained the situation and told them how they had crucified the Messiah, but God had raised Him from the dead and seated Him at His right hand making Him Lord and Christ, and that salvation was only through His Name.

Just as God's power had filled the Tabernacle at first, and the Temple later on, so now His presence filled the first Church at Jerusalem, withal indicating that the work was to be world wide. As He began to speak out of the Tabernacle as soon as it was completed, so He spoke out of the Church, through the apostles and prophets. The effect is found in Acts 2: 41-42:

1. "They that gladly received His word
2. Were baptized;
3. And the same day there were added unto them about three thousand souls.
4. And they continued steadfastly in the apostles doctrine;
5. And fellowship;

6. And in breaking of bread;

7. And in prayers.”

Thus God started the Jerusalem Assembly right, a pattern for all subsequent Assemblies. It was God’s will that the testimony should extend unto the uttermost part of the earth.

This was the House where God took up His dwelling place in **mighty power** in the beginning of the present dispensation. It was only one of many dwelling places, “**For where two or three are gathered together in My Name, there am I in the midst of them**” (Matt. 18: 20). The witnessing was to spread. Churches sprang up almost everywhere. The power of the Holy Ghost was so manifest that when Ananias and his wife lied, they were immediately smitten, and it says “Of the rest durst no man join himself to them” (Acts 5: 13).

Sectarianism has corrupted God’s house beyond recognition. Each sect has a wall and a house, but their wall is not God’s Wall and their house is not God’s House. Their wall consists of membership in a sect. God’s Wall is “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the Temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor. 6: 14-18).

The sects have all been guilty of the abominable sin. In fact very few of their members know their sins forgiven. Many of them taught that no person could know this till the Great White Throne when you would be placed among the sheep or the goats. They then taught that the world was growing better and better so that the Millennium would soon be here. They made Christians by sprinkling a few drops of water religiously on the heads of babies.

They turned the Lord’s supper into a sacrament and gave it to the unsaved as well as to those who claimed to be saved. They practically denied the priesthood of all believers, and appointed clergymen instead; made public worship listening to a sermon and singing a Psalm or hymn; made hirelings their preachers, and gathered up money from all classes to pay their hire. Each sect had a different doctrine.

From this Babel of sects God called out a number of His own about 100 years ago, not to form another sect, but to return to the pattern given in Acts 2—To gather unto the Name of the Lord Jesus Christ.

WORDS IN SEASON

I saw a collective photograph of a number of those who were leaders at the beginning of this movement. I believe every one of them had been in sectarianism and saw its evils with their own eyes. Two things they made very clear; 1st, that God's people should maintain the wall of separation between the converted and the unconverted: 2nd, that God's order be maintained in the Assembly, according to His Word. These cardinal principles have governed Assemblies almost everywhere.

Seventy years after God gave Jerusalem into the hands of Nebuchadnezzar, there was a very similar move back to God's ancient center. The King gave them leave to carry the precious vessels back to the Temple, which they were to repair. Then they were to rebuild the wall. The difficulties were many and varied, but Ezra and Nehemiah called upon God and He delivered them so that in the end the wall was built and the house put in order. It is very interesting to compare this with the return to God's order of which we have been speaking.

There were many difficulties in the road of this return to God's precious truth and simple order as established by the Holy Ghost. The regular clergy never ceased to oppose. But it seems that the **chief opposition came from those who accepted most of the precious truths** that were revived by these early leaders and such as followed in their steps. These men had no thought of coming out of sectarianism, or of giving up their clericalism, and no intention of returning to the Scriptural order of the Assembly. The apostle says, "We are not as many which corrupt (or huckster) the word of God," i.e., buy it in the cheapest market and sell it in the dearest. To turn away from a salary and all that goes with it is too costly for many, but to preach "The Lord's coming," may draw great crowds in certain parts, and is quite popular.

Those who turned away from sectarianism with its clericalism, have left Scriptural Assemblies all over the world. The clerical party has left more intelligent sectarians who have no intention of building the wall of separation between the saved and the unsaved, nor of restoring God's Assembly to its due order. Had this latter class put their shoulders to the work, what a mighty impetus it would have been!

The Assemblies, however, instead of remaining in their original devotedness, are fast departing and bringing in a social element that destroys the old-fashioned ministry, and mixes up the Assembly with the sects and adopts sectarian ways. The people of the Tabernacle despised the God of the Tabernacle and God forsook the Tabernacle of Shiloh. The people of Jerusalem despised the God of Jerusalem and He departed from them, and sent them to Babylon. The pattern Church of Acts 2 grieved the Holy Ghost and their power for service was gone. Those who returned from Babylon

drifted into the insensible and impudent condition of Malachi's day and the present day Assemblies are drifting—**WHERE?**

"Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the Name of my God, and the name of the city of My God, which is New Jerusalem, which cometh down out of Heaven, from my God; and will write upon him my **NEW NAME**" (Rev. 3: 12).

RESTORATION

(Notes on Hosea 14.)

By the Late James Marshall



IN the fifteenth chapter of Luke we have the prodigal Son of the New Testament and in the book of Ruth we have the Prodigal Daughter of the Old Testament, namely, Naomi, but here we have the Prodigal people of the Old Testament as in the second and third chapters of the Revelations we have the prodigal church of the New Testament. As there was restoration for the prodigal of the fifteenth of Luke and for Naomi, so there is restoration for Israel, and in this Chapter we see how that restoration was brought about.

Thou Art Fallen

God speaks of Israel here as a fallen people and so they were. Let us remember that though saved, we too are in danger of falling, in fact we have already fallen, for in tracing the prodigal course of the Church in Rev. 2 this is the very thing we are charged with. "Thou has left thy first love," and we are asked to remember from whence we have fallen and to repent.

A Call to Return

"Return and take with you words." Not works but words. This is the way that the prodigal returned, and the way that Naomi returned; both came with words of confession. The prodigal said, "I have sinned." Naomi said, "Call me not Naomi, call me Mara (bitter): for the Almighty has dealt very bitterly with me. I went out full but the Lord has brought me home again empty." So Israel in the coming day of her restoration will take with her words of confession when she looks upon Him whom she pierced. "Take away all Iniquity and receive us graciously." Here they acknowledge their iniquity, and ask for Grace; this is ever God's way of restoration.

Ashur Shall Not Save Us

They have now learned that it is better to trust in the Lord than to put confidence in man. Look in chapter 5 and verse 13, and see how in their distress Israel went to the Assyrians for help, but the Assyrians failed them. Oh, how often history repeats itself, for like Israel we have often looked to man instead of God.

“We will not ride upon horses neither will we say any more to the works of our hands, ye are our Gods.” They have learned their lesson, and they get beyond men, horses and idols.

I Will Heal Their Backslidings

God is ever willing to heal the backslidings of His people, but nowhere has He promised to remove the scar, till we get the New Body. Abraham, David and others carried the marks of their backslidings till the grave.

I Will Love Them Freely

God can't love us freely while we are living in disobedience. No earthly Father can manifest his love as he would like to a wayward child, for that would encourage waywardness, therefore our God can't love us freely unless we seek to please Him.

Peter was loved freely by the Lord Jesus after his restoration. God not only forgives, but He forgets when He forgives. Alas, it is not so with us. Joseph loved his brethren but never until he heard their confession could he manifest his love. We read that he spake roughly to them, but behind that rough speech there was a heart of love longing to manifest itself.

I Will Be as the Dew

Contrast this with Chapter 5: 12-13. Here God said He would be as a moth and as a Lion to them. The moth is not a very large thing, but very destructive. The lion tears in pieces its prey. So while Israel was away from God He was to them both as a lion and a moth, causing them to prove that the way of transgressors is hard. But now He is to be as the silent sweet, refreshing dew unto them. What a lovely picture this is of God's goodness to His people!

He Shall Grow as the Lily

“He shall grow as the lily and cast forth his branch as Lebanon.” It is nice to see God's people growing in grace and in the knowledge of the Lord. The Hebrews and the Corinthians failed to grow. They were but babes when they should have been men. What a heart rending thing it is for earthly parents to have children that don't grow, but how much more so to God! “Grow as the lily,”—this speaks of humility and surely the roots of Lebanon speak of strength. So God would have the people to grow in strength, that we might be strong in the Lord and that as strong ones we might bear the infirmities of the weak.

His Branches Shall Spread

Like Joseph the fruitful bow, the branches of a restored Israel will run over the walls of Israel to the Gentile nations of the earth, for in them shall all the Nations of the earth be blessed. Israel shall be no longer the barren fig tree but the beautiful olive tree with the smell of Lebanon upon them.

I Have Heard Him and Observed Him

This will lead to their testimony “What have I to do with idols.” They will have done forever with that which caused

them all the trouble they ever knew, for it was their idolatry that was the beginning of their trouble. When they look on Him whom they pierced they will be free from their idols. This will lead to the following testimony, "I am like a green fir tree, from me is thy fruit found." Oh, what fruit God will find in that day of Israel's restoration. May we now be as Israel will be in that day. May we be among the wise who shall understand these things and the prudent that shall know them.

THE SCHOOL OF AFFLICTION

(Ps. 119: 71.)



F I mark in myself any difference from the ungodly—if I can feel that my natural insensibility is yielding to the influence of grace—if I am enabled to "delight in God's law," which before I had neglected as a "strange thing," if this softening transformation has been wrought in the school of affliction; let me thankfully acknowledge, "It is good for me that I have been afflicted." None indeed but the Lord's scholars can know the benefit of this school, and this teaching. The first lessons are usually learned under the power of the words pricking and piercing the heart; yet issuing in joyous good. All special lessons afterward will probably be learned here. "I never," said Luther, "knew the meaning of God's word, until I came into affliction. I have always found it one of my best schoolmasters." This teaching marks the sanctified from the unsanctified cross, explaining many a hard text, and sealing many a precious promise—the rod expounding the word, and the Divine Teacher effectually applying both.

Indeed, but for this discipline we should miss much of the meaning and spiritual blessing of the word. For how can we have any experimental acquaintance with the promises of God, under those circumstances, for which the promises are made? When, for example, but in the day of trouble, could we understand the full mercy of such a gracious word, "Call upon me in the day of trouble: I will deliver thee, and thou shall glorify me." And how much more profitable is this experimental learning than mere human instruction! When therefore we pray for a clearer apprehension and interest in the blessed book, and for a deeper experience of its power upon our hearts; we are in fact often unconsciously supplicating for the chastening rod of our Father's love. For it is the man "whom the Lord chasteneth, that he "teacheth out of his law." Peter indeed, when on the mount of transfiguration, said, "It is good for us to be here. Let us build here three tabernacles." Here let us abide in a state of comfort, indulgence, and sunshine. But well was it added by the sacred historian, "Not knowing what he said." The judgment of David was far more correct, when he pronounced that "it was good for him that he had

been afflicted." For so often are we convicted of inattention to the voice of the Lord—so often do we find ourselves looking back upon forsaken Sodom, or lingering in the plains, instead of pressing onward to Zoar, that the indulgence of our own liberty would shortly hurry us along the pathway of departure from God. Alas! often do we feel the spirit of prayer to be quenched for a season by "a heart overcharged with the cares of this life"—or by the over-prizing of some lawful comfort—or by a temper inconsistent with our Christian profession—or by an undue confidence in the flesh. And at such season of backsliding, we must count among our choicest mercies, the gracious discipline, by which the Lord schools us with the cross, "that we may learn His statutes."

After all, however, this must be a paradox to the unenlightened man. He can only "count it" all grief, not "all joy, when he falls into divers temptations." His testimony is—It is evil—not it is good for me that I have been afflicted. And even God's children, as we have before remarked, do not always take up this word while smarting under the rod. The common picture of happiness is freedom from trouble, not, as Scripture describes it, the portion of trouble. Yet how true is God's judgment, when it is the very end of affliction to remove the source of all trouble, and consequently to secure—not to destroy—solid happiness. Yet we must determine the standard of real good by its opposition—not its accordance—to our own fancy or indulgence. The promise of "every good thing" may be fulfilled by a plentiful cup of affliction. Present evil may be "working together for" ultimate "good." Let God take his own way with us. Let us interpret his providences by his covenant—his means by his end, and instead of fainting under the sharpness of his rod, earnestly desire the improvement of it.

Are you, then, tried believer, disposed to regret the lessons you have already learned in this school? Or have you purchased them at too dear a cost? Do you grieve over the bleedings of a contrite heart, that have brought you under the care of the healing physician? Or could you by any other way have obtained so rich a knowledge of his love, or have been trained to such implicit obedience to his will? As Jesus, "though he were a Son, yet learned obedience by the things that he suffered"; so may be "rejoice, inasmuch as we are partakers of his sufferings," and be thankful to learn the same obedience, as the evidence and fruit of our conformity to him.

—C. B.

MINISTRY

S. J. Saword, Venezuela
(Paper One.)

AARON AND HUR (Intercession). "But Moses' hands were heavy; and they took a stone, and put it under him, and he

sat thereon; and Aaron and Hur stayed up his hands," etc. (Ex. 17: 11-12.)



O the enquiring and willing servant, the Word of God reveals an ever-expanding scope and variety of valuable ministry, acceptable and glorifying to our worthy Lord. One aspect of the ministry of intercession is graphically illustrated in Exodus 17, where we see Aaron and Hur engaged in the humble, but vital work of sustaining the wearied hands of God's honored leader Moses, in the obdurate struggle with Israel's persistent enemy Amalek. But for the perseverance of those two men in their commendable task, the armies of God would have been outmatched by the foe. To what extent do we, the people of God, recognize in this present day how much depends upon our faithful fulfillment of the indispensable ministry of Intercession, one branch at least of which especially concerns the work of the Gospel? Like Moses, those whom God has put in trust with the Gospel are handicapped with human limitations, and fiercely beset by the forces of Amalek (the flesh in its diverse manifestations). The battle would go sore with them if an all-wise Father above did not constrain fellow-saints from near and far to pour out their souls in sympathetic and persistent intercession on their behalf.

Apart from our Lord Jesus Christ Himself, no one seems to have acquired greater prowess in the field of prayer than the noble Apostle Paul. Nevertheless he repeatedly enlisted the co-operation of the fellow-believers in the great business of bearing him up before the Throne of Grace. In his opening remarks to the saints at Rome we notice how God's servant first established vital contact with them, not through a personal visit but by way of the Mercy Seat. The Ministry of Intercession was the first mighty link in that wonderful bond of love. Before ever seeing them he could truthfully assert: "That without ceasing I make mention of you always in my prayers" (1: 9). How reasonable, then, that at the close of his epistle the Apostle should make his passionate appeal for the whole-hearted intercession of that assembly on his behalf! "Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (15: 30). Who could deny this earnest request couched in such irresistible language? "For the Lord Jesus Christ's sake, and for the love of the Spirit." Yes, the battle is the Lord's; therefore should we not accept and discharge the sacred responsibility in His fear?

To the Ephesians also the Apostle declares what prayerful concern he had for them, "ceasing not to give thanks for you" (1: 16), and closes his letter earnestly pleading for their valued help in prayer. The Epistles to Colossians and 1st and 2nd

Thessalonians bear this same feature; opening with the Apostle's assurance that the saints were the constant objects of his intercession, and closing with his urgent plea for their intercessory prayer for himself and the work which God had given him to do (Col. 1:3, with 4:3; 1 Thess. 1:2, with 5:25 and 2 Thess. 1:11 with 3:1). Eternity alone will reveal how effectual and far-reaching was this living link of mutual intercession between that consecrated bond-slave of Christ and the flock for which the Saviour bled. Oh! that in these dark and difficult days such primitive examples of genuine love for Christ and for one another might obtain a more prominent place in our private and assembly prayer-life.

As a fitting conclusion attention is reverently invited to the closing words of that sublime epitome of our Lord's sojourn here on earth: "He made intercession for the transgressors" (Is. 53:12), with which we might connect in a practical way our Lord's loving appeal in John 13:15 and 17: "For I have given you an example, that ye should do as I have done to you. If ye know these things, happy are ye if ye do them." Also Psalm 103:21: "Bless ye the Lord . . . ye ministers of His, that do His pleasure." Do we desire this to be true of us? Then let us in the same attitude of profound gratefulness recognize ourselves in verse 21 as included in that vast company of "ministers" of His, "that do His pleasure." Thus we will gain the recommendation that Epaphras received: "A faithful minister of Christ" (Col. 1:7).

FELLOWSHIP

Herbert S. Douglas

There are four occurrences of the word fellowship in the New Testament with its corresponding truth that has been a help to me, and now it is my desire to pass on my meditation of them to others that they may be helped in like manner.

The portions where it is found are 1 John:3: "And truly our fellowship is with the Father and with his Son Jesus Christ,"—the fellowship of eternal life: 1 Corinthians 1:9, "God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord,"—the fellowship of the Son: Acts 2:42, "They continued stedfastly in the Apostle's doctrine, in fellowship and in the breaking of bread and in prayers,"—the fellowship of the saved ones on earth: Philipians 1:5, "Your fellowship in the gospel from the first day until now,"—fellowship in the gospel.

The first Epistle of John is taken up with the fellowship of eternal life, the blessed portion of every true believer in our Lord Jesus Christ. It clearly sets forth the demand for certain manifestations which are the fruits or outward expression of that which has taken place between the soul and God.

The believers are classed as Little Children, Fathers and

young men, and preciseness is employed to an attainment to a knowledge of each one that has its corresponding fruit, as love to the person of Christ, permanence in the faith, and a likeness to the Son of God.

The knowledge of the little children is that of sins forgiven and of the Father which occupies the heart with Christ as the Sacrifice, Saviour, High Priest, Intercessor and Advocate. This fills the soul with satisfaction and draws it away from the world with all its lusting after money, pleasure and dress. It delivers from the anti-Christian spirit of churches with their music, bazaars, and colleged mouthpieces of all adverse doctrine, and leads unto a life of true righteousness and genuine love.

An advancement of this knowledge is that of the Father's knowing "Him who is from the beginning." The object of God's delight and purposes, the theme of all inspired testimony, and the fulfillment of all divine prophecy. The outcome of this is a permanence in the faith in contrast to those of chapters 2 and 19: "They went out from us, but they were not of us." This is also referred to in the Epistles of Peter and Jude. It gave the Apostle Paul much exercise resulting in that beautiful Epistle to the Hebrews. The approach of the sin of apostasy caused the Lord Jesus to say, "If ye believe not that I am He ye shall die in your sins." Its result is found in Heb. 6:10, "It is impossible to renew them again to repentance." It is perhaps referred to in this Epistle as "The sin unto death."

The full growth of this knowledge is seen in the young men as overcomers in likeness to the Son of God, who, when face to face with Satan at a critical time, used as his only defense the Word of God, and overcame the tempter and the glory of this world that was placed before Him. Later on when in Gethsemane he overcame self and in remembrance of what is written he says, "Nevertheless not my will but thine be done."

It is a latter day Epistle setting forth something in contradiction to the reasonings of carnal men and the sophistry of worldly scholars. It gives no license for sin, but asks only what fellowship with the Father and with the Son requires, that is, an affection to Christ which draws from the world, a permanence in the faith which leads in God's ways, and a likeness to the Son of God who has overcome.

The next scripture is that of 1 Corinthians 1:9, where it is the fellowship of the Son. The condition of these believers was not very healthy and the Apostle writes answering some questions they had made, also censoring certain abuses that were being practiced.

The first nine verses is like a preface in which he clears the way for correction by setting forth God's faithfulness in calling them to be identified with the place and authority He

has given the Son. The preciousness of this honor endowed to the Son may be better understood by the words of Peter on the day of Pentecost, Acts 2: 34, 35 and 36, "For David is not ascended into heaven, but he saith himself, the Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ." The Apostle Paul also says in Hebrews 1: 1 and 2: "God . . . hath in these last days spoken unto us by His Son whom he hath appointed heir of all things."

The believer is called to participate in this honor, the realization of which humbles him and is expressed by submission to the Name of the Lord Jesus Christ and an acknowledgment of His Lordship. When correcting the evil of division he appeals to the Name of the Lord Jesus Christ (chapter 1: 10). How can believers being co-heirs with the Son turn aside and follow men to the biting and devouring of one and another, or be identified with any denomination, sect, clique or party? When authorized to deal with sin and put it away the Name is prominent (chapter 5: 4). This can only be practiced where there is a people gathered unto His Name and acknowledging His authority, even to two or three as the Lord Jesus speaks of in Matthew 18: 19 and 20. Not a united prayer meeting altogether, but an agreement in God's presence as to the sentence of the guilty one. In chapter 6 where he rebukes their unrighteous ways with one another which forced the awful experience of appearing before a civil tribunal, he reminds them also of their dignity and by whose Name they were washed, sanctified and justified.

In the second Epistle, chapter 7, the saints are commended for their adherence to the Name and authority of His Son the Lord Jesus Christ, which was seen in their judgment of evil and a godly sorrow which wrought true repentance. This fruit was the outward expression of an inward apprehension of being called unto the fellowship of his Son Jesus Christ our Lord.

The fellowship of Acts 2: 42, is that of the Apostles and those who were added to them at the beginning of the Church, a pattern of the true fellowship of the saved ones on earth, and exhibiting a condition that ought to characterize the believers of today. It is sad to note that this is ignored by the majority, resented by many and more solemn still, mutilated by a good number.

How beautiful is the fellowship produced by an adherence to God's order. First, gladly received his word; second, were baptized; third, were added; fourth, continued stedfastly in the Apostles doctrine and then fellowship comes fifth, of which the breaking of bread and prayers is an outward expression.

WORDS IN SEASON

In these days we hear the term, "The Lord's table," resented, and substituted as "the Father's table," at which, say the Changers, "All children are welcome provided that they are sound in the fundamentals and clean in life." They also say, "There is no authority to deny them this birthright." This has caused no end of trouble and we bow our heads in shame as we repeatedly listen to such carnal titles as: "Tight" and "Loose," "Exclusivism," "Needed truthism," etc. The Apostles' doctrine not only includes the so-called fundamentals, but embraces the teachings of the gospel, and the truths set forth in the Epistles, many of which are addressed to companies distinct from the religious bodies around.

The acceptance of the Apostles' doctrine resulted in a mutual reception, and this formed the fellowship of which the breaking of bread is not the cause, but the result.

The gathering together of the saved ones on the first day of the week to break bread is the expression of this fellowship. As we sit around the Lord's table and partake of the broken bread, we announce publicly the Lord's death and confess our identity with his sufferings for us. Then, in the one bread we acknowledge our oneness in Name, aim, motive and desire. To rise up from that place and go elsewhere in the evening, through the week, or the following Lord's day, is a denial of the fellowship of saints as set forth in the New Testament.

Fellowship in the gospel (Philippians 1: 5), also has its importance throughout the Epistles and shall have its reward in a coming day. The Philippians expressed their fellowship towards the Apostle in a practical way when he pressed forward opening up new ground.

With them it was not a monthly salary or a few dollars or pounds on visiting them, but when other churches apparently forgot him the Philippians sent once and again to his necessity. Later on in prison when some would have added affliction to his bonds they sent a gift that to him was "fruit" and unto God "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."

This fellowship also included prayer in the Holy Ghost, for when confronted with the attitude of contentious preachers he rejoiced being confident it would result in salvation through their prayers.

The days of spreading the gospel and suffering for it are not finished; but perhaps through neglect of fellowship in the gospel many are denied the precious opportunity, and towns, cities, and even states lie untouched.

May we seek grace and stir ourselves up to our great responsibility and await His coming with joy.

THE DAY IS AT HAND

A Poem for the New Year.

Far spent the night is, and the day is nearing,
The homeward journey has been lone and long,
But from celestial regions tidings cheering
Break with the music of immortal song:—
Behold, I quickly come! What God has given
Hold fast till glory has the darkness riven.

High time it is for watchers to be waking
From slothfulness, which stupefies the soul;
The Morning Star is regnant, day is breaking,
Crowned are the hilltops with the aureole;
And now is nearer our complete salvation
Than when we first believed the proclamation.

Soon shall the kingdom come, so long withholden,
Soon shall we stand within the sacred place,
Soon shall we walk upon the pavement golden,
Soon shall we look upon our Saviour's face,
Soon shall the gladness of our hearts be welling
Forth to His praise in Love's eternal dwelling.

Shall we then homage do to this world's splendor?
Shall we be tempted by its lust and pride?
To its allurements base shall we surrender,
We, for whom Christ has suffered, bled, and died?
Perish the thought, and that which gave it being!
When was high heaven seen with hell agreeing?

What may have happened in the seasons vanished,
What vile digressions may have them disgraced,
Let the base conduct with the days be banished
And let this year begun be humbly traced,
Peaceful and truthful and with virtue holy,
Hard in the footprints of the MEEK and LOWLY.

WORDS IN SEASON

AKRON, OHIO.—B. Bradford had over four weeks well attended meetings here. Five professed to be saved.

SOUTH MANCHESTER, CONN.—Bren. Chas. S. Summers and G. N. Reager were encouraged in seeing a goodly number coming to a series of Gospel meetings held here.

MEMPHIS, TENN.—R. Curry sought to help the Christians here in the things of God.

SALT LAKE CITY, UTAH.—S. C. Keller still holds forth in this stronghold of "Mormonism." He has been encouraged by seeing several Mormons attending his meetings and two have professed to be saved. His address is 1963 South 5th St. East.

YOUNGSTOWN, OHIO.—The assembly has been cheered thru meetings held recently by George Duncan.

KEYSER, W. VA.—After visiting Everett, Pa., and Cumberland, Md., W. J. Armstrong came on here for meetings.

DECKERVILLE, MICH.—During November we enjoyed meetings held by R. A. Barr. J. Govan is with us at present. Attendance good.

BRONX, N. Y.—J. Bernard began a series of meetings in the Gospel Hall and was hoping to see the Lord's gracious hand in salvation.

WESTERLY, R. I.—The annual conference meetings held here in November were well attended. Eight of the Lord's servants were present to minister the Word.

BUFFALO, N. Y.—We have recently had visits from Bren. Wm. Pinches, J. McMullen and R. Roberts. The ministry was edifying and encouraging to the saints and the good seed of the gospel was faithfully sown. Brother Roberts went on to York, N. Y.

LAWRENCE, MASS.—The conference held here at "Thanksgiving" was very good. Bren. Bernard, Conoway, Pearson, Summers and others ministered the Word.

ST. LOUIS, MO.—After spending a week here with the Christians, A. B. Rodgers began meetings in Memphis, Tenn., using his chart on "The Balance of History and Prophecy."

TEXAS.—Bren. Grierson and Lowder have been preaching in and around El Paso for the past month. R. Thompson from Africa has been having meetings in Palestine.

MONROVIA, CAL.—The Honorary Editor of this magazine Dr. E. A. Martin is improving slowly in health and is able at times to write an article for WORDS IN SEASON. Continue to pray for him.

FALL RIVER, MASS.—T. Black spent a Lord's day with the saints here. He is at home at present helping as strength will permit in the small nearby assemblies. He is not in the best of health.

WESTBROOK, MAINE.—J. Lyttle has been plodding on faithfully in this district seeking to reach outlying towns and villages with the Gospel.

WASHINGTON, D. C.—After spending three weeks in this vicinity William Beveridge visited scenes of former labors in Virginia.

CANADA

CHAPMAN VALLEY, ONT.—Bren. Widdifield and Miller had good meetings here with fruit. A number of men from the government road camps at here with fruit. A number of men from the government road camps attended and showed some interest.

SUNNIDALE, ONT.—W. Pinches had good and appreciated meetings with us. He went on to Collingwood where the saints were much refreshed by the word ministered. R. Harris also had good meetings and James Gunn came later.

OWEN SOUND, ONT.—After a month of meetings here Bren. A. Joyce and D. Roy commenced a gospel effort at Shallow Lake, a little village 10 miles away. The attendance has been real good, and an interest shown in the word spoken, so they plod on hoping to see the hand of God in salvation.

KIRKFIELD, ONT.—R. Bruce came on for meetings and was later joined by W. Baillie. They were much encouraged with the effort.

WORDS IN SEASON

TORONTO, ONT.—The Lord gave some fruit in the meetings held in the Brock Avenue hall by Bren. Telfer and Watson. J. Silvester is with us at present but is not well enough to hold meetings. He has been in poor health all fall. The gospel meetings in the various halls are well attended and God gives fruit from time to time.

PETERBORO, ONT.—J. Blackwood spent a little time with us. He also visited Youngs Point.

MERLIN, ONT.—D. McGeachy had good meetings here which were a real help to the saints.

VALENS, ONT.—T. Dobbin had good meetings with us. They were not large but God gave blessing. Two young men professed. He is now holding forth at Clyde.

NIAGARA FALLS, ONT.—The special meetings conducted by R. Roberts of Toronto were good. Interest increased as meetings continued. Many strangers attended, and a number professed and others have been restored. Bren. A. Klabunda and L. McBain visited us for a Lord's day on their way home.

FOREIGN

GREAT BRITAIN.—Wylam King and his wife who have been on furlough in this country sailed for India Dec. 9, 1931. His new address will be Mr. Wylam King, Konenagara, Bangalore District, South India.

TRINIDAD, B. W. I.—Henry Spencer is feeling the strain of the rapidly developing work the Lord has put to his hand in Trinidad. His address is 80 Ariapita Ave., Woodbrook, Port of Spain Trinidad, B. W. I.

NORTHERN IRELAND.—A rumor has been circulated freely in America that our brother Dr. W.J. Matthews was dead. We are very glad to state that this is not correct. A letter from him states, "I am as well as usual, and have not been ill. I have been in Co. Donegal the last three months pioneering in the gospel. Mr. Wright and I have been in a wooden tent in a very backward part between Raphoe and Strabane. My health has been as good the last six months as it has been for some years."

FALLEN ASLEEP

NO. CHELMSFORD, MASS.—On Nov. 18, Mrs. Eliashu Brake passed away to be with Christ. Aged 74 years. Saved 18 years. A large company gathered at the services which were conducted by Bren. Summers, Wilson and Warley.

LOWELL, MASS.—Mrs. Eliza Jane McKee, (sister of James Marshall of Lowell) went to be with Christ on Dec. 7th. Saved in Ireland forty-four years ago. In fellowship at Lowell for the past 24 years. J. M. Bernard spoke at the services.

PHILADELPHIA, PA.—On Dec. 2 after a long sickness, Howard G. Jackson passed into the presence of the King. Aged 45 years. Saved 12 years and continued steadfastly to the end. Bren. Douglas and McEwen took the services.

COUNCIL BLUFFS, IOWA.—On Nov. 28, Miss Margaret Cole died at her parents home in Council Bluffs. She was saved in Phoenix, Arizona in 1929, when a tuberculosis patient, and was highly esteemed both in Phoenix and Omaha assemblies. A. B. Rodgers of Omaha spoke to relatives and friends at the funeral.

HAMILTON, CAN.—On November 5, W. Goodfellow, passed into the presence of the Lord. Aged 80 years. Saved and in fellowship with the saints here for many years. George Gould spoke to a large company at the funeral.

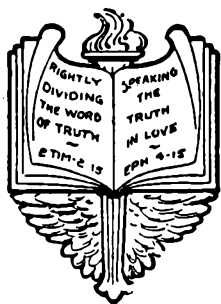
RICHMOND, VA.—After a long sickness John Childress passed home to glory. Aged 80 years. Took his place in the assembly over forty years ago and continued to the end. A widow and four children mourn his loss. Wm. Beveridge spoke at the services in the home. Hugh Horn spoke at the grave.

CONFERENCES

NEWPORT NEWS, VA.—The annual conference will be held here in the Warwick Hotel (25th and West Ave.) on Jan. 1, 2, and 3 preceded by a prayer meeting on Dec. 31 in the Gospel Hall (35th and Huntington Ave.) Correspondent J. H. Lloyd, 302 Palen Ave., Hilton Village, Va.

Words in Season

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



February, 1932

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HONORARY EDITOR

Dr. E. A. Martin, 336 Melrose Avenue, Monrovia, California.

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UNITED STATES

WEST BARRINGTON, R. I.—A special all day meeting was held here on Jan. 3. Bren. Dickson, Bradford and W. H. Hunter took part.

CAMBRIDGE, MASS.—After visiting Cambridge and some of the New England assemblies W. P. Douglas went on to Montreal, Canada.

DETROIT, MICH.—After having spent some time in the Cleveland assemblies W. H. Hunter had meetings among the five assemblies in Detroit. Christians responded well and were very appreciative of the Word spoken. J. P. Conoway is now having meetings in the Central Gospel Hall.

ELGIN, ILL.—Our esteemed brother L. W. Gabler who has been seriously ill is on the road to recovery and writes that the Lord willing he will continue to send out tracts free to those who can use them. He desires to thank the Lord's people for their fellowship and co-operation in this work.

NORTH ADAMS, MICH.—L. McBain and A. Klabunda are seeking to help the young believers here, and are rejoicing in seeing them have the desire to walk in the path of separation. They are hoping to see an assembly formed in the near future.

CLEVELAND, OHIO.—G. W. Winemiller had 4 weeks of meetings in the West Side Gospel Hall (85th St.) The neighborhood was faithfully visited with tracts and eternity will reveal results of the seed sown.

ROCHESTER, N. Y.—P. Hoogendam held a week of meetings here for Christians.

CLAYTON, N. C.—Lester Wilson had well attended meetings in a "Church building" secured for this purpose. A good number of souls professed to be saved.

SEATTLE, WASH.—Conference was large and one of the best ever held here. Harmony prevailed throughout the 3 days meetings. Truths greatly needed in these days were fearlessly spoken, Bren. McCracken, Harris, Scott, Arnold, Alves and others spoke the word.

PITTSBURGH, PA.—After spending some time in the assemblies in this district J. Watt visited Steubenville and Youngstown, Ohio.

HOBOKEN, N. J.—C. Patrizio had well attended meetings among the Italians and saw the Lord's hand in salvation. He also visited Rochelle, N. Y. where there is a good opening for the gospel among the Italians.

LONACONING, MD.—W. G. Foster and H. Mackay saw an interest in meetings held here.

KANSAS CITY, MO.—C. W. Ross has not been well for sometime. He has not been out of the house but once in five weeks and while there is some improvement in his condition yet the recovery is slow and tedious.

PITTSBURGH, PA.—Although we had no conference in Pittsburgh at the "Thanksgiving" season, at Christmas we had a special coming together when excellent words were spoken by servants of the Lord. In view of the world wide condition, one asks why it is that local assemblies do not convene for a day of prayer and intercession especially so in view of Job. 34-29. Or is the sting in Isa. 64-7 true of many gatherings of today? We hope not. "Sufficient is God's arm alone and our defense is sure." R. Doughty.

Words in Season

EDITOR.....CHARLES R. KELLER.....PUBLISHER

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FEBRUARY, 1932

No. 2

FROM VARIOUS AUTHORS

"On toward the goal!" Press on!
Look not behind thee now,
When just ahead lies His "Well done,"
And crowns await thy brow.

* * *

To be in Christ is the secret of our life. To be for Christ is the meaning of our activity. To be with Christ is the hope of our glory.

* * *

I must wait for four things: **First**, to know whether a work is God's work. **Second**, to know whether it is my work. **Third**, to know whether it is God's time. **Fourth**, to know whether it is God's way.

* * *

"In Christ" there is boundless wealth to enrich—omnipotent power to protect—unerring wisdom to guide—eternal love to support—unchangeable faithfulness to befriend—and all this for me—for me! if I am linked by faith to the glorious Lord of life and love.

* * *

A woman was traveling with her maid and child, when a wasp got into the carriage, and the child cried for it. At last the lady said, "What is the child crying for? Let him have it." A few minutes later the woman was startled by an awful scream from the child, and she exclaimed in alarm, "What's the matter?" "He has it!" was the calm reply of the maid. Sometimes in His great wisdom, God allows us to have what we cry for, that we may feel the sting of it, and learn through pain and humiliation that God's will and way are best.

* * *

The deepest affection in the believing heart will always be the love of Jesus. The love of home, the love of friends, the love of letters, the love of travel, the love of rest, and all else are contracted by the side of this master passion. "A little deeper," said one of the veterans of the first Napoleon's old guard when they were probing in his bosom for a bullet that had mortally wounded him, and he thought they were getting somewhere in the region of the heart—"a little deeper and you will find the emperor." Engraven on the Christian's heart, deeper than all other loves of home or friends, with an ineffaceable impression that nothing can erase, you will find the loved name of Jesus.

THE MIRACLE OF CONVERSION

By Dr. E. A. Martin



John's introduction to the Lord Jesus takes us back to Genesis to the creation—the Word, the companion of God—and tells us that “all things were made by Him, and without Him was not anything made that was made.” The miracles of Creation were the works of His hands. If we get this firmly fixed in our minds, then all the Old Testament miracles are readily believed. Any God that cannot do miracles that men cannot explain nor understand is not the God of the Bible.

Ignorance of God characterized the world, but the Lord began to work what we might term the New Testament miracles of faith. “He came unto His own, and His own received Him not. But as many as received him, to them gave He power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”—John 1: 11-13. The creating of the sons of men was a small miracle compared with this. The language is not figurative. The birth was a real birth into the family of God. It was a miracle that made Nicodemus ask “How can these things be?” It is a miracle that puzzles the wise men of today. It was a miracle to give life to all things in creation week, but the Son of Man giving eternal life to dead sinners is a more wonderful miracle. (John 3: 14-16). The one requires faith in the power of God to be believed; the other requires faith in the atoning blood of the Son of God. To change six waterpots of water into wine was as great a miracle as creating the mighty oceans.

When Jesus went by the pool of Bethesda and saw a cripple of thirty and eight years, He said unto him “Rise, take up thy bed, and walk.” He shewed forth His Godhead power by enabling the man to do so. Jesus never yet healed any person without telling him to “walk.” This is the evidence that He has healed a person. This is what stirs the animosity of the religious world. A Christian can walk the streets without being stoned, nevertheless the offence of the Cross has not ceased, and now as then, he who tries to follow Jesus and walk in His ways suffers. If you know nothing of persecution, examine yourself whether you are trying to walk as Jesus told you, and if you are not, examine yourself as to whether you have been made whole.

The miraculous work of God in saving a soul is treated by many as a mere evolution, a turning over a new leaf, a joining the Church, a trying to be good, a getting of religion, and other expressions that indicate that it is some improvement that the sinner makes on himself. When God saves a sinner it

is not by self-improvement, which would mean salvation by evolution. "If any man be in Christ he is a new creation: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 17-21.

This "new creation" involved many mighty works of God. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins." Col. 1: 12-14. To take a sinner out of Satan's power and translate him into the Kingdom of God's dear Son requires a miracle of no small degree.

There are two kinds of Gospel preachers. The one preaches an evolution gospel which is not a gospel. By smooth words and fair speeches he gets plenty of people to make a start, to join some religious society, to believe some verse that is pressed upon his carnal mind without the Spirit of God operating upon him. When such are received into the assemblies of God, trouble is ahead. They will be like the mixed multitude that came out of Egypt, who soon fell a lusting and rebelled against God's ways.

The other kind of Gospel preachers try to lead sinners to see that all their efforts are unavailing; that their believing is not faith in the Lord Jesus Christ but faith in their own believing; to show that no miracle has been wrought upon them by God; that they have not been BORN OF GOD, nor can they say "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20.

There is need for those who profess to be Christians in our degenerate day to ask themselves "Was my conversion a miracle wrought of God, or was it just a fleshly excitement and profession because others were professing? Did I receive power to take up that which carried me, and carry it? Did I become a follower of the Lord Jesus? Does my walk provoke the enmity of empty religionists?"

HOW A SAILOR WAS CONVERTED



DAM PEDIN was a Russian sailor who like thousands more, had lived through his youth and early manhood "without God," and so "without hope in the world."

His awakening came while he was in England and when staying at "The Sailors' Welcome" in Radcliffe Highway, one of the poorest and most thickly peopled parts of East London.

One winter's evening he, with a few other sailors, was enjoying the blaze of a cheery fire in the sitting-room. A lady, who has devoted many years of her life to quiet work among sailors, was reading to them the parable of the talents. (Matt. 25). Pedin, who hardly knew how or why, found himself listening with more than usual attention. Every word seemed meant for him. God had given him talents, youth, health, strength and time, but he had wasted them, and the words, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth," seemed to pierce him like a knife; they followed him everywhere; sleeping or waking, the fearful doom that awaited him if he died an unpardoned sinner seemed ever before him.

He tried to forget it, but could not; he tried to silence the voice of God to his soul by drink and gay companions, but all was of no use. He made up his mind that he would never again visit "The Sailors' Welcome."

Two weeks passed slowly away, for him weary and miserable weeks; then without intending it he found himself just opposite the door of "The Welcome." Suddenly he found himself in a strong but friendly grasp, and before he had time to object he found himself in the well remembered sitting room.

The same lady, Miss Child, was reading from the same book, the New Testament, but this time it was the story of the prodigal son. (Luke 15). Questions were being asked and answered, and he would gladly have got out of the room, but he felt as if the eyes of all were fixed upon him, and he could not move.

As he listened, he saw and felt himself to be the "prodigal." He had gone away from God, and wasted every talent with which he had been put in trust. Must his everlasting portion be the "outer darkness" with its "weeping and gnashing of teeth?" He felt that he deserved it, and deeply convinced of sin the strong man bowed and wept. Could there be forgiveness for him? Was it not too good to be true? Were the Father's welcome and the Father's kiss for him? Yes, there was forgiveness and full, free salvation through the precious blood of Christ even for Adam Pedin, and as he listened to the story of redeeming love, a still, pleading voice seemed to speak to his inmost soul, saying, "I suffered and I died for thee."

His burden of sin fell off, his misspent, wasted years were forgiven, and he was saved.

How could he help loving such a Saviour? But almost from the hour of his conversion he felt that he was saved to serve. His work for the Lord began among Russian sailors. He knew them and their temptations and difficulties so well, and God greatly used and blessed his simple testimony to the power and grace of the One who had saved him.

But though his work began among seamen it did not end there. After much prayerful waiting upon God, a way was opened for him to gain admission to quite a number of Russian prisoners. For them he had the same glad, good news, "Christ Jesus came into the world to save sinners." And pardon through His finished work was offered to all who would accept it as the free gift of God.

The last few years have, we know, been sorrowful ones for Russia. Misrule, famine and other things have caused a great deal of suffering and misery.

But to Adam Pedin they have not been idle years; he has gone among the sufferers carrying gifts of food and clothing sent by friends in other countries, and preaching the gospel that brought peace and joy to his own soul. Many have listened to the glad tidings, and some have believed the message, which we know is "the power of God unto salvation to every one that believeth."

C. J. L.

MINISTRY S. J. Saword (Paper 2)

OX AND ASS (Gospel Pioneering)

"Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." (Is. 32: 20.)

Another aspect of God-pleasing ministry in which every child of God has the privilege of participating is practical interest and fellowship in the "sowing beside all waters," and the sending forth of those whose labour is typically characterized by the distinctive features of the ox and ass. Such would not be in the category of "gentlemen preachers," (as applied to the nature of their work), but would more accurately be described as "laboring brethren," although of course, anything else than gentlemanly behaviour would be incompatible with the calling of any servant of Christ.

There is a remarkable allusion to "ox and ass" ministry in the closing words of that wonderful passage Matt. 11: 28-30:

"My yoke is easy"—for the ox,

"My burden is light"—for the ass.

Since ancient times the ox has been the great pioneer. Un-resistingly directed by its master's hand it patiently pushes

on over rough prairie trails, through virgin forests or undrained swamps; fording unbridged and sometimes treacherous rivers; oftentimes footsore with the stony way, or exhausted with hard pulling through the mud; suffering thirst when exposed to sun; tormented by flies when in the shade; content to feed upon whatever is to hand and to make its bed wherever it happens to be. Its natural form is unattractive, and if admired at all it is for its work's sake. In this noble beast Scripture thus furnishes us with a true-to-life portrait of our blessed Lord during His ministry in this desert scene, as He joyfully submitted Himself to the Will and purpose of His Father God, not only in bearing the yoke but also, in due time, presenting Himself for the altar. The humble type has been perfectly fulfilled, yea more, gloriously eclipsed in the person of Jehovah's obedient Servant. With His own beautiful feet He patiently measured every inch of that rugged road. Unconquerable love overcame insuperable obstacles, and not all the rage of man or subtlety of Devil could quench that flame of holy zeal which led Him on to the stupendous objective that ever rose up before His heart.

Now the mighty Work is ended; the sufferings are past and He has entered into His glory. Here upon earth His sovereign power has ever since been displayed in quickening dead sinners, and to the hearts of such comes His great command in all its regal majesty:—"Go ye into all the world and preach the Gospel to every creature."

Paul the Apostle was a faithful reproduction of the Divine Model. In that question: "Lord, what wilt Thou have me to do?" he bowed his once haughty neck to the Saviour's humble yoke, and then all his life and strength were unreservedly surrendered to the service of his worthy Lord. Far away from the beaten tracks, to the regions beyond, that abnegated bondslave sought to make known the glad tidings of salvation, and "not to boast in another man's line of things" made ready to his hands. In no crisis did selfish interests ever sway him, in the consuming purpose of pressing toward the mark. Undaunted by difficulties, undismayed by sufferings, unflinching in the darkest moment, his noble ambition was achieved when at last he could say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (2 Tim. 4: 7-8).

The humble ass is the other figure of service under review. It is the **BURDEN BEARER**. In Gen. 49: 14 we read: "Issachar is a strong ass, couching down between two burdens." The servant, like his blessed Master, who desires to be a true pioneer, will have burdens to bear. He will feel the weight of the divine message he carries, as also the burden of the souls of those to whom he is sent. He will have a deep

compassion for the perishing and will yearn for their salvation. In addition to this, as God gives him fruit in conversions, he will feel burdened for the lambs under his care, and to which will later be added the burden of the churches, or the welfare of assemblies. The ass is adapted to the narrow mountain trails, often steep and lonely, where the ox could never draw his load, and so we learn that the work of the Master makes room for both great and small, and often involves much lonely, uphill toil. The ass is a defenseless animal, and in parts infested by beasts of prey it often falls a victim to nocturnal attacks, if loose in the pasture. Ever since the first faithful pioneers of the Gospel forsook all and launched forth into the dark places of the earth the world has been continually furnished with thrilling stories of heroes and martyrs of the Cross. Some have done mighty exploits which have captivated the admiration of young and old, but on the other hand there have been equally faithful and devoted servants of Christ who have unostentatiously laboured on in true "ox and ass" ministry, happier by far when hidden away in some backwoods than when made to appear in the "limelight." May the Lord save us from that shallowness of interest which confines itself to those whose names and labours are continually thrust upon our attention, to the neglect of those whose humility keeps them patiently plodding on, finding their joy and comfort in doing the will of God from the heart.

The need of those who are willing to bear the yoke of the ox and carry the burden of the ass is as acute as ever it was, and we do well to ask ourselves: Have those whose responsibility it is to "send forth" developed a carnal apathy for the heavenly reward which our verse promises for fulfilling this holy trust: "Blessed are ye?"

TAKE HEED TO THYSELF

Do not trust yourself; be especially distrustful of what you feel to be your strong points, for there you are most likely to fail. God's biographies of men teach us this. Abraham, the man of faith, broke down just there, and in his distrust of God told lies to save his own skin. Moses, the meekest man on earth, broke down just there, and grew hot with rage in the presence of the people and dishonored God. Solomon, the wisest of men, broke down just there, and died as a fool dieth. Peter, the most courageous of men, broke down just there, and played the coward before a servant girl. Beware, beware! If you think you are strong on any point, be watchful and self-distrustful there, and seek that the grace and power of Christ may displace your fancied strength, that the sad history of others be not repeated in you.

THE CROSS OF CALVARY



ONE of our severe losses today is that we do not realize all that the cross meant to an inquirer in the ancient world. The cross involved such shame, such ignominy, that at first it was a punishment inflicted only on slaves. Moreover, owing to its being the most lingering and painful form of death, it was a penalty reserved for the worst crimes: it is closely parallel to our "gallows," which is also a tree, on which a murderer hangs. Many forms of death have been used—fire, sword, axe, poison; but in so many cases these have been associated with honour, that the Cross alone stands forth, historically, as shameful and disreputable, combining the utmost severity with the utmost disgrace. Therefore for Paul to say that he **gloried** in the **cross** was as startling a thing to the ancient world as though we said that we glory in the hangman's rope, and expect Divine salvation through the gallows. Shame—so far as it can be inflicted on a man from without—never sank lower than the cross. So to all seekers after pure power a crucified Messiah is a "scandal," or stumbling-block; and to all seekers after pure reason, salvation by a dead Man on a cross is "foolishness."

But there was something in the cross far more awful than its public shame. "Christ," says Paul, "became a **curse** for us: for it is written, Cursed is every one that **hangeth on a tree**" (Gal. iii. 13). There were two curses, two anathemas from God, which descended as a thunderbolt on sinful man: one, a curse for broken law—"Cursed is every one which **continueth not in all things** that are written in the book of the law, to do them" (Gal. iii. 10); the second, a curse attached to a special form of death—hanging on a tree; that is, to a criminal (not exactly crucified, which was not a Jewish punishment, but) hoisted on a pole as a public spectacle; a curse which fell, therefore, as the extreme of ceremonial (as distinct from actual) pollution.

Now the first curse from God, that of broken law, **could not** fall on Christ, for he had obeyed the Law in full; but the second curse **could**, and **did**, for it was purely physical and ceremonial—crucifixion. But this curse was a real thing: for the Law assumed that a crucified man, because crucified, was a criminal of the deepest dye; and it left to another world to rectify any miscarriage of justice in this. So crucifixion actually and at once exposed our Lord to the full blast of the wrath of God: the cross was not only a shame before man, but it exposed the crucified to the legal anathema of the Most High.

Now against all this background of shame and curse we find Paul's startling and challenging utterance. "Far be it from me to glory, **save in the cross** of our Lord Jesus Christ" (Gal. vi. 14). Not only is the cross something in which Paul glories;

but it is the **only thing**—the most disgraceful has become the only glorious; he reverences in the highest the badge of shame. How was this possible? **Because the curse is lifted through having been exhausted:** as the passage in Deuteronomy (xxi. 23) runs, in Hebrew—“he that is hanged is a curse of God.” So Paul says:—“Christ **redeemed** us from the curse of the law, **having become a curse in our stead:** for it is written, Cursed is every one that hangeth on a tree.” That is to say, the thunderbolt of the Curse of God—all curses in one—crashed into the bosom of Jesus; and **God never strikes twice for the same sin:** the curse has “shot its bolt”; and to-day the curse upon the ground, and the curse upon the sinner, are both absolutely expiated, and it has been done by the Cross. As thorns and thistles sprang with the curse, so they were driven down hard into the brow of the Man who accepted the curse for the race; and as through a tree came the curse and the fall, so by a tree also came the blessing and the life. If our Lord was to bear the curse for us, it could only be by crucifixion: **the cross is a vital part of the redemption:** for in no other way could the curse alight on Him, and so be lifted from us: like the Serpent, “the Son of man **must be lifted up.**”

So it is that all Paul’s glory centers in the cross: not in the Incarnation, but in the cross; not in the Divine Example, but in the cross; not in the Second Advent, but in the cross; not in his own labours, and sufferings, and tears, but in the cross: the heart of all revelation beats forever on the outstretched arms of the cross. So, amazingly, it is the cross, itself the plan of God, which uniquely reveals Him: “God is love”—love stronger than hate, deeper than sin, mightier than Hell; and the act of hellish wickedness is actually the means by which the world, which cursed Him with the cross, is loosed from its own curse. So a Christianity robbed of the cross is a Christianity robbed of its glory; for what the sun is to the solar system, what the needle is to the compass, what the keystone is to the arch, what the heart is to the body—that the Cross is to the redeemed soul.

For now we see the ethical result of the Cross: it is the only source of regeneration, and therefore the sole fountain of moral goodness. “Through which”—through the cross—“the world hath been”—not once was, but forever is—“crucified unto me, and I unto the world” (Gal. vi. 14): that is, the world and I are dead to each other, and we are dead to each other forever. For crucifixion with Christ and regeneration are one and the same thing. The Apostle says—“Through which [the cross] I was crucified”; that is, the cross lacerated **me** when it lacerated **Him**; for He was on it in my stead; when the nails rent His body, they rent mine. And this becomes actual in the moment of faith: “I **have been crucified with Christ**; and that life which I now live, I live in **faith**, the faith which is in the

Son of God, who loved me, and gave Himself for me" (Gal. ii. 20). So, then, it is by the death of Christ alone that we are regenerated: the cross of death, in the Divine paradox, is now the cross of life. We are born again on the outstretched arms of the cross. Therefore "we preach a crucified Messiah, Christ the power of god, and the wisdom of God" (1 Cor. i. 23): for we have found a power which can create a child of God and a wisdom which has compassed the regeneration of a universe; and it was while we looked at the lifted Serpent, that our wounded souls found life.

But see the tremendous consequence. The cross instantly puts undying enmity between the believer and the world: "through which the world hath been crucified to me, and I unto the world." The world crucified the Son of God, and would do so again if it could: **now I understand the world.** Therefore it is as good as **dead** to me; and not only dead, but **crucified**: its character is exposed, its tendency revealed, its sin understood; it **has lost its character**—it is now to me a gibbeted felon; and I know that, like a crucified man, the world is slowly dying; it is passing away. And this startling enmity is mutual. "And I unto the world": the moment of my conversion is the moment that the world casts me out. The child of God finds himself bullied, threatened, and ridiculed; his actions and motives are misrepresented; his life is called puritanical and hypocritical; what he holds and teaches is 'exploded' and 'dying out,' and he himself is lost to society. The World sees at once that either Christianity will kill worldliness, or else worldliness must kill Christianity; it is a feud to the death: and so not only justification, but also sanctification, starts from the cross; the child of God is not only regenerated, but also made holy, by the cross.

Finally, what does the cross reveal? It reveals the awful holiness of Law—that for only bearing sin, without ever having committed it, the Law of God struck the Son of God with its whole vengeance: **what then will it do with the actual sinner?** It reveals sin: for what has a cross to do with a humanity that has never sinned? "through sin came death"; and on that cross all humanity hangs, in the substitution of One. But if Jesus stood for all humanity, it can only be because all humanity has sinned. It reveals the mighty reconciliation of Law and Love—of God's infinite horror of sin, and of God's infinite yearning for a lost race; for "the Lord hath laid on Him the iniquity of us all."

Therefore it is that Christianity can go down into the lowest hell of degradation and turn souls into the whiteness of heaven, changing the brute into the saint. So Paul, standing under the cross, challenges the intellect of the world. "Where is the wise, the scribe, the disputer of this age?" The wise perish while they speculate, and the world's disputants go

down into Hell while accumulating vast stores of science: let one stand forth, and give a solitary example of sin cured, hearts regenerated, civilization created merely as a by-product, nations revolutionized, all holy souls made holy, by aught but the cross. "For had they known it, they would not have crucified the Lord of Glory" (1 Cor. ii. 8): they never planned what they never dreamed: the crucifixion of God is a wisdom forged solely in the workshop of the Divine Mind; and how could such an event occur without producing the salvation of the world? "A wisdom which God fore-ordained before the worlds": so that he who refuses the cross thwarts the plan drawn up by the Most High before the creation of the worlds, and His secret purpose in the original creation of the race; whereas he who accepts the cross finds "the wisdom which God foreordained before the worlds unto our glory"; he falls into place among the holy; partakes of God's secrets; is a conscious co-worker with God; becomes a companion of the Son of God; and is destined for eternal glory.

A British officer had fallen mortally wounded in a bayonet charge in Flanders. His orderly found him alone and dying. The officer asked the soldier if he thought he could say a prayer. "That isn't in my line, sir," said the man; and then, with a sudden thought, he said, "But I have got a little cross my mother gave me; will that help you sir?" The officer took the cross, and, lifting it before him, murmured, "Hold Thou thy cross before my dying eyes," and died. So God is holding Calvary before the eyes of a world that is mortally wounded, and upon which the last shadows are rapidly falling.

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THE MIND OF THE LORD

Wm. H. Ferguson



WOULD like to trace the above expression through a few passages of scriptures with the desire that it may unfold to us something of the wondrous character and scope of the **purpose of God**: the underlying reason for many of the seeming perplexing circumstances and strange dealings of God which attend the children of God on their journey homeward. To understand the **mind of the Lord** in this respect is to have our confidence in Himself and His guidance strengthened, our hearts cheered, and rest given to our frequently questioning minds.

In Romans, chapters 9, 10, 11, the apostle has been tracing the dealings of God with Israel. Chapter 9 gives their mistaken method of pursuing that which caused them to fall against the stone of stumbling. In Chapter 10 we have their satisfaction with their own righteousness and their disobedience, and in chapter 11 their fall; being broken off and cast away (for a season). When he reaches verse 33 of chapter 11, this deep and

thoughtful student of God's Word breaks out in a note of wonder and exclaims: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" and then in verse 34 he raises the question "For who hath known the mind of the Lord? or who hath been His counsellor?"

Here is a mine full of richest treasures, but how deep! The setting aside of the chosen people that the nations might be blessed, and then in course of time the setting aside of the nations and ultimate blessing and glory brought to Zion through the Deliverer and the Redeemer they had once despised; such wondrous dealings of God with Israel are beyond the apostle and his comprehension of the things of God. He finds himself lost in wonder at the judgments of God and the grace of God, hence his exclamation.

The apostle quotes here in verse 34, as he often does, from the Old Testament scriptures, Isaiah 40: 13, "Who hath directed the Spirit of the Lord?" Here it is in connection with the prophetic forecast of comfort and peace to a people who had left the protection and bliss of Jehovah's keeping, and their being gathered again and restored to their land where He shall again "lead His flock like a shepherd"—verse 11. Who could understand the manner in which God could do this; His marvelous watching over a rebellious people, His preservation of them in their wanderings, and His final restoration and blessing of them? Well might we, with the apostle, say, "Who hath known the mind of the Lord?"

Again note Jeremiah 23: 18 which was doubtless also in the apostle's mind: "Who hath stood in the counsel of the Lord?" In this passage the question is raised in regard to the predictions of judgment against the rebellious people; a judgment which, for those who wilfully disobeyed and caused His people to err and refuse His message and Himself, was to be final and complete as in verses 39 and 40. It is solemn to notice that pastors and prophets stand out particularly in this chapter (Jeremiah 23) as those against whom the severity of the judgment is directed first (**a solemn thought for those who lead God's people today**). Could any one understand the severity of the treatment accorded to the Jew throughout the world by the nations; oppressed, scattered, banished, and hated; their lives one long sigh in many countries? I have been told that in years gone by soldiers of a certain nation had spitted Jewish babies on the end of their bayonets, dipped them in oil, and set fire to them. Why was it? Why such enmity directed against this particular people of all peoples? "Who hath known the mind of the Lord?"

Again we have the same question in 1 Cor. 2: 16: "For who hath known the mind of the Lord?" The mystery is in question here; the wonderful mystery that God unfolded to

the apostle and which he, in turn, unfolded by the Spirit to the Saints: the setting aside of Israel, the visiting of the nations by God that He might have a people, a special people, a peculiar treasure, the CHURCH, a bride for His Son. What a mystery! But there is added to the question raised in this portion, what is not found in the other three, these words: **"But we have the mind of Christ."** We, of all people, have the spiritual understanding of Christ. The weakest, humblest saint of this dispensation has a KEY to unlock the rich treasure house of God's purposes and plans. How loth we are to use this wondrous key! Lately in San Quentin Penitentiary a prisoner in his spare time made a lock which defied locksmiths and others to open. Unlike ordinary combinations, a certain name had to be found before the lock could be opened. The key to all, for us, is CHRIST; "We have the mind of Christ." Oh, to be in His presence more; to learn more of the wondrous character of His dealings which at times seem to lead us into a maze, so inexplicable to nature, yet so easy to faith. A gentlemen years ago wanted to get a puzzle for his children which would keep them amused for quite a while. One day in the city he came across a rather intricate map of the world in sections. It showed the rivers, seas, continents, islands, etc, and naturally he thought it would give them some amusement and study to put it together. After giving it to them when he returned home, what was his surprise in returning to the nursery in a comparatively short time to find the intricate map perfectly pieced together. He asked the children how it was they managed to arrange it so quickly. One little fellow said "Oh, that was easy, Papa; there was a picture of a man on the other side." The children put the man together and they had the key to the puzzle.

Behind all the intricate workings of Divine providence there is the pierced hand of the Man of Calvary. Were we more in His presence, learning more of Him and from Him, much more glory would be brought to God through our lives and there would be less trifling away the precious years in empty strivings and questions. We would also have more desire to truly serve Him and live useful lives with some of the good things of Heaven to dispense to our fellow-travelers. We are missing many precious opportunities through self-occupation and also trifles which little become a pilgrim and a stranger, and a soldier of Jesus Christ.

THE INSPIRATION OF THE SCRIPTURES



HE account of Creation is grandly simple language; the generations of men and the formation of families; the flood and the miraculous preservation of the human race; the history of nations in the world's infancy; the divine call of Abraham, and God's covenant with him, and

its renewal with Isaac and Jacob; the sojourn and oppression of Israel in Egypt, and her deliverance; the history of the wondrous theocracy; the captivity of the covenant people for their sins; the preservation of the kingly tribe of Judah, who ruled with God 'till Christ came; the record of the virgin birth; the Saviour's life, given in touching simplicity; the account of His vicarious death, told in awful dignity and majesty; His resurrection, and ascension into heaven; the day of Pentecost, and the subsequent and consequent ministry of the gospel, and its glorious success; Christ's care of the newly-planted churches, exhibited in the Epistles; the descriptive and prophetic Book of Revelation,—All these matters constitute the Bible, and were given by inspiration. The inspiration of the Scripture sets it alone, above, and different from every other book that has existed, does exist, and shall exist. The Bible is what it is because it is the inspired Word of God. It is therefore absolutely unique. We call it the "Holy Bible"; it is supremely, exclusively so. It is holy in the sense of being written by inspiration, and infallible. It is not composed of words chosen by the human writers of it to express thoughts which the Holy Ghost suggested; they spake as they were **moved** [inspired] by the Holy Ghost. They constantly say the word of the Lord came to them, the Spirit of God spake to and by them. Inerrancy requires that God should choose His own words. The revelation of Himself, of His will and purposes, must needs be made to man in His own pure words. The man of business will dictate his own words to his secretary in all his business letters; he will not trust that his secretary will correctly express important, delicate, and complicated matters, which might be given to him in general terms. Much less would the Holy Ghost say to His penmen, "Write to the effect!" No, the deep things of God must be expressed by Himself. The words must be His own. He must say His own things in His own words. His things are eternal. They are the Being of God, His eternity, His perfection, His subsistence in three Persons, bearing the essential names of Father, Son, and Holy Ghost, showing their distinct Personalities, their eternal equality. Only God could, in the first place, utter the sublime sentence, "In the beginning was the Word, and the Word was with God, and the Word was God." It is too profoundly incomprehensible and glorious for merely human expression. And again, verses 14 and 18: "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth. . . No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." A mere suggestion of such divine truths would have shattered the mind which was required to express it in correct and adequate terms, by its

very weight, mystery, and glory. Only an involuntary pen, under the absolute control of the divine Dictator, could write such awfully grand and blessed words. Thus the Bible makes revelations of the eternal, internal acts of Jehovah, and who but Himself knew how to put those mysteries into human language?

This divine Book states most explicitly the Fall of man. It tells us that man was made upright, and under the law to God, His Creator. Here we must find man's responsibility to God, a better word perhaps is **accountability**, of which we cannot divest ourselves. The Bible reveals the second Man, the last Adam, who is a quickening Spirit to His seed.

It must not be omitted to state that a holy and wise providence has a prominent, honorable, important place in our inerrant Bible; it is, as it were, the handmaid of grace. The lives of some individual persons, the histories of some nations, are related. Its accuracy in these is matchless; its impartiality inimitable. Viewed from every standpoint it may be confidently affirmed that no merely human mind or hand could have produced our infallible Bible. **It is the very and immediate Word of the Holy Ghost.** The penmen were His instruments. The holy, beautiful words of revelation, of description, of history, of promise, of threat, were traced on the original parchments, as He dictated them. Both the Testaments, Old and New, thus bear the ineffaceable stamp of divine origin, that is, of verbal, plenary inspiration. Moreover, by His numerous quotations from the Old Testament, the Lord Jesus Christ has welded it into the New Testament, and thus they are manifestly one organic whole. They have but one voice. They stand or fall together. The testimony of Jesus is the spirit of prophecy. The sanction of the adorable Trinity is on holy Scripture.

The Word of God can receive no accession of authority from any human source. It is a perfect Word. And it is indefectible. It is the sole and everlasting rule of faith and practice. Against this divine rule both the Papist and the Modernist object. The former, that he may introduce and place above holy Scripture his necessary tradition; the latter, that he may honor his own intellect and inner consciousness—whatever that may be. Alas, divine authority is abhorrent to fallen man. The Papist has numberless idols, the Modernist has but one. He must rid himself of the incubus of Authority, otherwise he must bow down to the Bible. Rejecting that, as to its full, complete inspiration, he thinks himself at liberty to edit it, correct it, criticise its facts, question its doctrines, shorten it, omitting what he objects to, and to tell us what God ought to be, what He cannot do, and what He is ever attempting to do, but is unable to accomplish. Be it given to us to bow before Jehovah and reverence His Word, which He has exalted above all His Name.

J. K. P.

WORDS IN SEASON

QUESTION CORNER

Do the words of 2 Tim. 2:21 refer to evil doctrines from which we are to purge ourselves, or to persons from whom we are to separate?

ANS.—To both. That God's people are to cleanse themselves, and keep themselves clean from all error is plain enough; but there is more than that in the verse. There are teachers of error, and practisers of evil, as well as the things themselves. It would surely be a sham to say you are cleansed from the evils, and yet remain in association with the evildoers. The fact that some have fastened on this verse to defend separation from clean and godly believers, affords no excuse for whitening it down to mean nothing more than our inward cleansing. It clearly involves separation from such persons as are therein described as well.

THE LIGHTS OF HOME

"I go to prepare a place for you." (John 14-2).

Art thou weary and discouraged?

Dearest hopes forever fled?

Look, Beloved, there before thee,

Lights of Home shine just ahead!

As the traveler journeying homeward,

Sees afar the welcome light,

Like a beacon set to guide him,

Through the dangers and the night!

Is the way that thou must journey,

Lonely? Robbed of loved ones gone?

Trust! The One who died to save thee,

Through the darkness leads thee on!

Though thy heart is growing weary,

And thy stumbling footsteps stray,

He who loves thee, lives to keep thee,

Guides thee onward toward the Day.

Soon the journey will be over;

His own voice will bid thee come!

Rest and welcome shall enfold thee,

Once within the doors of Home!

Home! Where loved ones fast are gathering.

Home! Where all is joy and light.

Home! Where doors are barred forever,

'Gainst earth's sorrows, and its night!

Home! Where Love that never ceaseth,

Hath for thee a place prepared!

There where angels wait to serve thee,

There, shall joys with Him be shared!

Home! Where He, the Shepherd, gathers

His loved sheep within the fold;

Hark! E'en now we hear them singing,

"Lo, the half hath ne'er been told."

Set this blessed hope before thee,

Ever cheering through the gloom.

Shining with celestial brightness,

See ahead, the lights of Home!

E. M. T.

WORDS IN SEASON

PAWTUCKET, R. I.—R. Beattie and J. McCullough commenced meetings here and are looking to the Lord to see His hand in blessing. Bro. Beattie expects to sail for Ireland in March after a prolonged stay in this country.

LOS ANGELES, CALIF.—Good helpful ministry was given at the annual conference held at the New Year. Twelve of the Lord's servants were present to minister the Word.

CANADA

HUNTSVILLE, ONT.—B. Widdifield has lately been giving help in his home assembly. He visited the scattered saints at Deer Lake which was a real cheer to them as they rarely ever get a visit.

MIDLAND, ONT.—J. Silvester is home again and feeling some better in health. Bren. Telfer and F. Watson expect to start meetings here in January.

TORONTO, ONT.—F. J. Hopkins of China held a meeting in several of the halls telling of the work of the Lord in that land. A special meeting for ministry was convened in the Brock Ave. hall on Christmas night. Bren. Telfer, Hopkins and Watson spoke the Word.

TILLSONBURG, ONT.—The Conference at the New Year was about as large as usual. Twelve of the Lord's servants were present. Varied and profitable ministry was given. Bren. Smith and Govan went to Stratfordville for meetings.

GRIMSBY, ONT.—G. Shivas has not been able to leave home for meetings he purposed holding on account of the condition of his wife becoming worse. She has been poorly lately.

LONDON, ONT.—R. A. Barr held meetings at the Gospel Hall (Dundas and Adelaide Sts.) using his chart "Egypt to Canaan." The Christians turned out well and a few strangers attended each night. He also had a meeting at the Muncey Indian Reservation.

PARK, HILL, ONT.—D. McGeachy was helped of God in preaching the gospel here nightly even though the meetings were small.

SARNIA, ONT.—A. Stewart and S. Hamilton are encouraged in meetings held here.

NIAGARA FALLS, ONT.—W. Pinches reports a goodly number of strangers attend the regular Sunday night gospel meetings here. Some are interested. Those who recently professed give evidence of being His workmanship. He recently returned home from the Collingwood and Orillia district. Meetings were quite encouraging and attendance good. Saints hearty and manifestly receptive of the message given.

NOVA SCOTIA.—W. N. Brennan expected to join Bro. McIlwaine and go on together to Gold River where they purpose having gospel meetings. This is new ground and they are looking to the Lord to reach sinners in that place as well as in other towns and villages along that shore. David Kirk is having good meetings at Truro. Some have professed and others are in soul trouble.

PARKDALE, SASK.—C. H. Willoughby has been having several weeks meetings at Louville and Mervein, Sask. The people attended fairly well. The weather was very cold and there was much snow.

GLEN EWEN, SASK.—Our esteemed brother R. J. Dickson who has not been well writes from here that he is able to take some part in the regular meetings.

FALLEN ASLEEP

MONTREAL, CANADA.—On Nov. 30, Mrs. R. J. Dickson (wife of Evangelist R. J. Dickson) went to be with Christ forever. Aged 73 years. Saved and gathered to the Lord's name in Manchester, Eng. Moved to Montreal 2 years ago, after many years spent in Winnipeg. The funeral, which was large was held in the West End Gospel Hall, Winnipeg. A godly, consistent, Christian who will be missed. Bren. McCracken and McNeil spoke to a large company at the services.

OWEN SOUND, CANADA.—On Nov. 22, 1931, Miss Sarah Spence passed into the presence of the Lord. Saved 40 years ago when Bren. Smith, McDonald and Carney first preached the gospel here. A very quiet, consistent Christian. Bren. Joyce and Roy spoke at the services.

WORDS IN SEASON

CAMPBELLFORD, CANADA.—On Dec. 11, J. J. Diamond quietly passed away at the ripe age of 86 years. Connected with the assembly for 40 years. A man of excellent qualities and irreproachable in character. His word was as good as his bond and like Simeon of old was indeed "Just and Devout." He will be missed. Five sons and one son-in-law were pall bearers. A large company attended the services which were conducted by W. H. Hunter.

PITTSBURGH, PA.—On Oct. 25, 1931, Miss Catharine Gunn passed suddenly into the Lord's presence. Aged 17 years. Saved at meetings held by Bren. Gould and McMullen 2 years ago, and in fellowship in Friendship Ave. Hall. Bren. McBain and Klabunda spoke at the services.

PHILADELPHIA, PA.—On Jan. 9, Mrs. Jane Beattie suddenly went home to be with the Lord. Aged 59 years. A godly consistent Christian who went on steadily to the end. Bren. Baird, Conoway and McEwen took the services which were large.

BRANDON, CANADA.—On Nov. 12, Mrs. Elizabeth Gooden (beloved wife of W. S. Gooden) went to be with the Lord. Saved 45 years ago in Ontario, and gathered to the peerless name of the Lord in Brandon and in the assembly there 38 years. An excellent woman who loved the Lord and His people and who showed much hospitality to the Lord's servants laboring on the prairies. Bren. Fish and Crawford preached to a large company of Brandon citizens and others at the services.

HAMILTON, CANADA.—On Dec. 16, Mrs. Martin Smith passed away to be with Christ. Aged 65 years. In fellowship with the saints here for over 35 years. Bro. Moreland spoke a comforting word at the house and Bro. Boles took the services at the grave. A husband and 2 children mourn her loss.

NEW GLASGOW, CANADA.—On Jan. 2, James Watson while walking along the road, suddenly dropped dead. Aged 54 years. Saved and gathered to His name 16 years ago. A brother greatly beloved. Leaves a wife who has been an invalid for many years and 3 children. Bro. Goodwin preached to a large company at the services.

PARK-HILL, CANADA.—On Dec. 29, Nell Patterson, passed into the presence of the Lord. Saved 46 years ago when Bren Kernohan and Goodfellow were in the Newbury, Ont. district. Connected with the assembly from its beginning. D. McGeachy took the services with our aged brother J. Goodfellow helping in prayer and the giving out of hymns.

PHILADELPHIA, PA.—On Jan. 16, Thomas J. Stewart passed on to glory. Aged 72 years. Saved at tent meetings held by James Campbell and Wm. Matthews in Philadelphia 47 years ago. He was the only remaining brother of those who sat at the Lord's table when the first gathering assembled to the Lord's name in Philadelphia. He lived in Hammonton, N. J. for the past ten years. He was a good man who went on steadfast to the end of his journey. Chas. R. Keller and F. W. Crook spoke at the services which were large.

FOREIGN

GOVERNOURS HARBOUR, BAHAMAS.—On Dec. 13, the Christians began to remember the Lord here in assembly capacity for the first time. S. B. Thompson has been going on for ten months with gospel work that W. McCullough and he began. Prayer is solicited to the end that the testimony formed may continue to grow and be permanent to His glory. Allen E. Moss, Governours Harbour, Eleuthra, Bahamas is correspondent.

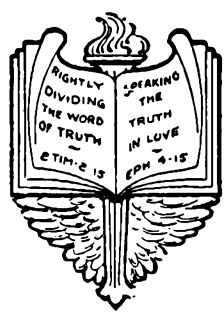
BARBADOS.—Samuel McCune is seeing the Lord's hand in blessing in this field of labor. Recently there were twelve believers baptized and gathered to the name of the Lord. Box 130, Bridgetown, Barbados, British West Indies is his new address.

CONFERENCES

TORONTO, CANADA.—The annual conference will be held on March 25, 26 and 27 in the Massey Music Hall (Cor. Shuter and Victoria Sts.) Prayer meeting on Thursday night March 24, in Central Gospel Hall, 25 Charles St. East at 7:30 P. M.

Words in Season

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



March, 1932

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WORDS IN SEASON

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HONORARY EDITOR

Dr. E. A. Martin, 336 Melrose Avenue, Monrovia, California.

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UNITED STATES

WAYNESBORO, PA.—W. Fisher Hunter had good and well attended meetings here. A few were ready to be delivered from Babylon. He has gone on to Everett, Pa.

PITTSBURGH, PA.—Bren. G. Gould and Son were encouraged by seeing the Lord's hand in salvation in well attended gospel meetings held in the Friendship Ave. Hall.

DETROIT, MICH.—Over 30 Italians professed to be saved as a result of last summer's tent meetings held by Bren. Patrizio and Rosannia. They are in fellowship with Central Hall Assembly. A testimony has been planted in the Italian colony at Mack and Du-Bois Ave. Correspondent, James Ludos, 14158 Steel Ave. This is the 6th assembly to "hiv e off" in fellowship with Central Hall. All assemblies were represented at the annual meeting Jan. 1 and gave encouraging reports of the work among them. The 7 assemblies are a monument to brother T. D. W. Muir's memory, who first came to Detroit 50 years ago and saw a company gathered to His name. J. P. Conoway saw the Lord's hand in salvation in recent meetings in the Central Hall. T. E. Stacey visited Brightmoor, East Side and Central assemblies telling of the work in Argentina.

TAMPA, FLA.—As tourists are not always able to find the hall we desire to state the address is 204 Florabraska, Ave.

PETERSBURG, VA.—R. Curry and James Smith have had a series of Gospel meetings in the hall with good attendance and some in soul anxiety.

OHIO.—J. Watt's new address is 11223 East Boulevard, Cleveland, Ohio. He had meetings recently at 86th and Bishop Sts., Chicago. The assembly in Youngstown has moved to another hall located at 1220 Market St. J. Govan was seeking to reach sinners and help the saints at Akron, Ohio. The Christians at Toronto, Ohio, were cheered through meetings held by W. Warke and S. Mick. Some were saved.

NEW ENGLAND STATES.—Our esteemed brother W. H. Hunter (51 Huttleston Ave., Fair Haven, Mass.) recently visited Boston, Brockton and Brookline. J. Pearson spent a Lord's day at Cambridge. This is all the doctor will permit him to do until his nerves get stronger. G. Thomson held a few weeks meetings at New Haven which were helpful to saints.

BLACK EARTH, WIS.—A number have been saved here in the last few years and on Dec. 27, met for the first time to remember the Lord. S. Mick and W. Warke were with us and gave help in the assembly and had some gospel meetings. A small hall has been purchased in which to hold meetings. Charles Binius is correspondent.

SEATTLE, WASH.—R. McCracken and H. Harris are having a special gospel effort in Ballard, a thickly populated part of this needy city. Attendance encouraging. F. J. Hopkins of China, spent a night here telling of the power of God at work in that country.

FLINT, MICH.—F. W. Schwartz saw the Lord's hand in salvation in meetings held in the new Central Gospel Hall.

Words in Season

EDITOR.....CHARLES R. KELLER.....PUBLISHER

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No. 3

FROM VARIOUS AUTHORS

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

* * *

To thank God is good, to obey God is better, but to be both thankful and obedient is best.—Selected.

* * *

It is not opinions that man needs; it is Truth. It is not theological speculation; it is God. It is not religion; it is Christ. It is not literature and science, but the knowledge of the free love of God in the gift of His only-begotten Son.

* * *

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

* * *

The Christian graces, like perfumes, the more they are pressed by affliction, the sweeter they smell; or, like the stars, they appear best in the darkness of trouble; or like the snow, though cold and uncomfortable, yet it warms and nourishes the earth in winter; so the believer is nourished in the winter of affliction. Worldly joys end in sorrow, but godly sorrows end in joy; and as it sometimes rains when the sun shines, so there is frequently joy in the saint's heart when there are tears in his eyes.

* * *

The flowers of Christian graces grow only under the shade of the cross, and the root of them all is humility.

* * *

The man of faith is neither cast down by failure in himself, nor discouraged by opposition in others. "God abideth faithful." That is at once his watchword and his stay.

ARMED WITH A BIBLE



DAVID F_____ was a very aged citizen of North Carolina. Having been converted when very young, he was always noted among his neighbors for his honesty, charity, piety, and faith in the power and willingness of God to protect those that do His will. It was ten or fifteen years ago that he determined to travel through the trackless wilds of the great and sparsely-inhabited West. His route lay along the borders of Missouri and Nevada, infested at that time with clans of highway robbers. He knew all this very well, and although urged by his neighbors to procure a couple of revolvers to defend himself, he took only his pocket Bible, and, armed thus, set out on the perilous journey. He had passed some of the clans on the northern border of Missouri, and was nearing the resort of one of the most formidable ones, headed by a notorious desperado, Jim Stevens, when he met a gentleman who, by some bold stroke, had escaped the vigilant eye of the robber captain. The first question that he propounded to old David was:

“Are you armed?”

“Yes,” was the aged Christian’s reply, as he produced his pocket Bible.

The gentleman, who was almost weighed down with bowie-knives and pistols, laughed outright at what he considered the old man’s folly, and sneeringly said:

“If that is all the weapon you have, you had better be saying your prayers. The den of Jim Stevens is about ten miles farther on, just where you will get by night, and he cares as little for Bibles as a rattlesnake.”

They exchanged names, and each went his own way;—the one surprised at the other’s apparent folly and recklessness; the other undismayed, and his faith in the protecting power of his Bible undiminished.

Night had thrown her dark mantle around the earth, and the chilling blasts had begun to pierce the feeble frame of old David, when he saw a light far down in a glen, a short distance from the road. He was sure that it proceeded from a robber den; but he must have shelter, and, impelled by almost boundless faith, he directed his course thither. He halted when within a few paces of the door, and being coarsely greeted by some uncouth, mean-looking man, was invited to alight. When he entered the humble habitation, he saw significant looks pass between the inmates, and each chuckle to himself, and he knew he was at the headquarters of a “road-committee,” among a desperate, relentless, and murderous clan of bandits. He occupied the proffered seat. Having par-

taken of a rough meal, which they furnished him at his request, he began conversation, which was continued till far in the night, when it was interrupted by the return of the captain, Jim Stevens, and a couple of his confederates in crime, from a plundering raid. Stevens, advancing within a few feet of him, asked, jeeringly:

“Old man, aren’t you afraid to travel in this section, among the robbers, alone and unarmed?”

“No,” was old David’s bold and fearless reply, as he again produced his Bible, continuing, “this is my weapon of defense. I always read a chapter and pray, too, before I retire. I know you are robbers, but I shall read and pray here tonight, and you must join with me.”

The roof of the shabby hut shook with loud, taunting peals of laughter at this expression of the old man; but, nothing dismayed, he began to read. Gradually all became silent, and when he knelt to pray every knee was bowed. That was a strange, affecting sight—murderers and plunderers of their fellow men kneeling and attentively listening to a prayer! Long and fervently the humble servant of God prayed; nor did their interest in the solemn scene and supplication abate. When he had finished, he was conducted to a hard pallet, where he slept the livelong night undisturbed, and even free from haunting fears.

He arose very early in the morning, and read and prayed before breakfast. They refused to receive aught for his entertainment during the night, and, instead, cordially thanked him for the interest he had manifested in their behalf. After praying for them again, he bade them adieu, and departed. He pressed onward, strengthened in his faith in the goodness of God.

At the next settlement he learned of the death of the gentleman that he had met on the road, who ridiculed his Bible. This incident confirmed him in his belief in the Bible as a weapon of defense.

He prosecuted his journey successfully, and soon returned safely to his home, family, and friends. Often, now, he gathers around him his grandchildren, and the juveniles of the neighborhood, and relates to them his adventures among the robbers. With face animated, and his eyes glowing with superhuman light, he dwells upon the prayer scene in the bandits hut, ecstatically exclaiming, “My Bible raised their arms, unnerved their hearts, and bowed their knees.” He always concluded his relation of the adventure with the solemnly-spoken exhortation: “Children, you need not fear the most perilous dangers of life, provided you are armed with the Bible, and have an abiding faith in its power of protection.”

LOVE AND UNITY

“Behold, how good and how pleasant it is for brethren to dwell together in unity.” Ps. 133: 1.



HE “Fatherhood of God and the brotherhood of man” has been a popular theme with those who preach “The uplift of humanity” gospel. Modern commercialism, with its conveniences for traveling, has caused a comingling of races in a friendly way thus creating a feeling of brotherhood, very commendable in its place seeing that God “hath made of one blood all nations of men for to dwell on all the face of the earth,” Acts 17: 26. But at its best it is only a brotherhood after the flesh, whose bonds of union—mutual love and care—are so rotted by sin that they break under the least strain of self-interest and today, instead of the love and care of brotherhood, we have hate and bloodshed on a scale hitherto unknown.

The word “brother” occurs first in Gen. iv. “She (Eve) bare his brother Abel . . . Cain talked with Abel his brother . . . Cain rose up against Abel his brother and slew him . . . The Lord said unto Cain, Where is Abel thy Brother? . . . And he said, I know not: am I my brother’s keeper? . . . And He (God) said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground . . . And now art thou cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand.” Seven times the word brother occurs in this tragic introduction to the brotherhood of man, a brotherhood that was broken at the altar of God, and he who was wrong became a murderer, he who was right a martyr.

Four thousand years passed away and a little babe was born in a stable in Bethlehem, “the Son of Man,” according to the flesh man’s Brother, and yet very God, God’s co-equal. But again right and wrong came into conflict at the altar of God, and those who had gone in the way of Cain murdered their brother; and He who was the holy and just one became a martyr, yea, much more than a martyr, “The Lamb of God that taketh away the sin of the world.” No, No, the brotherhood of men in the flesh is the brotherhood of the murderers of the Son of God; and if they did so with the green Tree what shall they not do with the dry! Need we be surprised that men still thirst for their brother man’s blood? That hate and murder, and not love and care, still characterize the brotherhood of man.

But is there no “Fatherhood of God and Brotherhood of man?” Blessed be God there is. He who was the Son of Man was also the Son of God; and He suffered the just for the unjust that He might bring us to God—to God as sons so that His God and Father, is our God and Father, and we are His brethren. What a blessed pronouncement was that when, in resurrection He said “Go to my brethren and say unto them,

I ascend to my Father, and your Father; and to my God, and your God," John 20: 17. "For both He that sanctifieth and they who are sanctified are all of one for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto my brethren, in the midst of the church will I sing praise unto Thee" Heb. 2: 11, 12. He is the pattern after which God is fashioning all His sons, "For whom He did fore-know, He also did predestinate to be conformed to the image of His Son that He might be the first-born among many brethren," Rom. 8: 29. He is the first-born, that is, the right of primogeniture is His. The Father has put all things into His hands and He rules in the midst of His Brethren. He is the Head of a new brotherhood, and rules in love and not in hate, "This is the message that we have heard from the beginning, that we should love one another. Not as Cain who was of that wicked one, and slew his brother . . . we know that we have passed from death unto life because we love the brethren, he that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren," i John 3: 11-16.

The test of the purity of our love to the brethren is found in our loyalty to the Word of God, "By this we know that we love the children of God, when we love God and keep His Commandments," i John 5: 2. This test is of inestimable value in distinguishing sentimentalism and natural affection from true brotherly love. Not all who profess to be brethren belong to the brotherhood. There are "False brethren unawares brought in," Gal. 2: 4. And there are those whose lives are not evidencing that they have been born again, "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat," i Cor. 5: 11. True "love of the brethren" refuses to keep company with such, maintaining a wider separation from them than from even non-professors.

How exalted the privilege of belonging to such a brotherhood—the brotherhood of the sons of God, whose first-born is Christ, and whose Father is God! May God fill us with love to the brotherhood.

In this brotherhood there ought to be unity, "Behold how good and how pleasant it is for BRETHREN to dwell together in unity," Ps. 133: 1. Some things, as bitter medicines, are good but not pleasant, and some things are pleasant but not good, but both are found divinely blended in unity of the brethren. This is not the unity of a Sect where saved and lost are tied together by a creed; nor a conscienceless "confederation of Churches," but a unity of brethren. God has but one standard of unity, the unity of the Spirit. In it "There is ONE

BODY, and ONE SPIRIT, even as ye are called in ONE HOPE of your calling; ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD and Father of all, who is above all, and through all, and in you all" Eph. 4: 3-6. This is God's standard for the Church, and He has no lower one. This we are to endeavor to keep—not to make—and as individuals or as Assemblies we are dwelling together in unity only in so far as we conform to this standard.

Many false standards of unity have been set up. Rome has her standard; but her unity is maintained by so suppressing the Word of God, and exalting "the voice of the Church," that in no particular does she conform to God's standard. Wherever the Word of God has been let loose it has interfered with Rome's unity, so she has had to burn the Scriptures, and when she found any in whom the Word of God lived, if she could she burned them too. Protestantism has also set up standards of unity—her "creeds." At the Reformation the Scriptures were unchained, and they not only interfered with Rome's unity, but also with the various unities of Protestantism. The more the Bible has been read, believed, and obeyed the more divisions have occurred, because the exercised conscience cannot be fettered by man's creeds. The only way for Protestantism to "confederate" is to do as Rome has done,—close the Bible. "Higher criticism," modern infidel interpretations and corruptions of the Word, together with the almost universal indifference to the claims of God have virtually accomplished this, and a great "confederation of Churches" seems to be near at hand. Two "bishops" of the Anglican Church once caused quite a sensation in an attempt at this very thing. They pledged themselves to:

- " (A) Recognize common membership between federated Churches;
- (B) Establish a common form of Church organization;
- (C) Admit to any pulpit any preacher recognized by his own Church;
- (D) Admit to communion a recognized member of any other Church;
- (E) Draw up and follow common courses of instruction for both candidates for baptism, and for ordination.

And as a pledge of good faith, and with every appearance of heartfelt joy and gratitude, the Bishop of Mombosa celebrated the Holy Communion on the last evening of the conference, in a Presbyterian Church, and admitted to the communion as many of the delegates of the Protestant Societies as cared to present themselves."

This spirit of confederacy is man's attempt to remedy a disintegration that is everywhere apparent. Lord's people "gathered unto the Name" are in danger of being carried away by this same spirit; so that instead of cleaving more and more

closely to the Word in order to obtain an increase of unity, there is a relaxing—especially concerning truths fundamental to godly order and discipline in the Assembly—so as to make room for “free lances,” floaters from disintegrating “circles of fellowship,” and liberal minded sectarians who believe that “one church is as good as another”; there is an agreeing to differ rather than a judging of all differences as a transgression of the Word of God, and sin, (see i Cor. 1: 10). This is man’s way of seeking to heal the ugly wounds and festering sores of sectarianism, but it is not God’s. To maintain such a unity the Word of God must be closed concerning certain truths. A definite experience of conversion must not be required, baptism must not be “pressed,” sectarianism must not be denounced, unequal yokes with unbelievers must be tolerated, self-will must not be a cause for discipline, and every man must be allowed to do “that which is right in his own eyes.” This is not God’s unity, but, in principle, the unity of “Babylon the great.” If we are to have God’s unity we must open His Words as wide as wide can be. Our success in “keeping the unity of the Spirit” is in proportion to our success in opening the Word of God in obedience. Do I desire still more unity? then I must open the Word more widely still. Agreeing to differ is not love to the brotherhood; nor is it endeavoring to keep the unity of the Spirit. Going where we know that we would be rejected if we protested against their unscriptural ways, is not love to the brotherhood, nor is it endeavoring to keep the unity of the Spirit; it is simply closing the Bible, in measure, to please our fellow-men—man’s way of seeking unity and not God’s.

O that we had enlargement of heart to keep God’s Word everywhere and in all things. The unity thus obtained is “like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard; that went down to the skirts of his garments: as the dew of Hermon that cometh down upon the mountains of Zion: For there the Lord commanded the blessing, even life for evermore.”

O for faith, and for faithfulness, to ascend to the standard of our God, then would the stream of blessing flow to us and through us from the throne of God, down, down, **down**, for there the Lord commands the blessing. E. A. M.

FRESHLY SHARPENED FOR SERVICE

I learned a lesson today, says a well known and much-used servant of the Lord, by watching a corkcutter at work in his workshop, as I was passing the place. For every fresh cork that he cut, he sharpened the knife he was using, by stropping it on a leather belt, ready to his hand for this purpose. The results of this were visible, in a sharper cut, after each application of that leather strop. If he missed the use of that strop,

I noticed that the next cut was haggard and uncouth. And not only was the work done less carefully, but there was less of it, and of a poorer quality.

I learned from this simple incident, that in spiritual service, there needs to be a continuous "sharpening process," if our souls are to maintain their keen edge, and be kept right with God, in a condition for Him to use in His work. Is it not just here where we err, and get out of condition often, in the holy and honorable service of the Lord? We need a fresh dealing with God, after each act of service for His Name, and in His work, if we are to be maintained as "sharp tools" in a right condition for His service. And when these "waiting hours" in the presence of God are neglected, or ruled out by over-much work, the result will be loss to the worker, and to the work as well.

MEN WHO WEPT



IN THE 122nd Psalm we read the words, "I was glad when they said unto me, Let us go up into the house of the Lord." That gladness was because there was an opportunity of the psalmist having the privilege of worshipping his God in the place where He had set His Name. However, there is also recorded in the Word, the case of men of God who had to weep when there was mention made of the house of the Lord.

In the book of Ezra we read of a time when the foundation of the Temple was again laid after it had been in ruins. Some who witnessed the ceremony of that occasion rejoiced to see it and to them, it was a wonderful day indeed. Others, however, were there and wept. They wept because they remembered a day when the Temple was in its glory and the beauty and order of it had been their chief joy.

In the early years of the last century, a wonderful event took place, and that was the setting up of the simple way of gathering together in the Lord's name. Much joy and blessing followed. To those who are now being saved by grace, it must mean a very great deal to still see, among the Babylon around us, a few who are privileged to gather in this simple scriptural way. But those who have seen this blessed Way in its more early testimony, are ready to weep as they look at it today. Thankfulness fills the heart for the testimony as it is, but we weep when we remember what it once was known to be.

We weep when we see how little real separation there is now. In the first years of the testimony of saints who gathered in His Name alone, there was real true separation from all that was not of God. There was not the readiness we now see to be mixed up with the world in many of its affairs. A simple and godly walk was inculcated on all who were saved and the

ways and fashions of the world around were looked upon with sorrow. We may well weep when we see the worldliness displayed today even at the table of the Lord. There we see the gay clothing and adornment that ill becomes the child of God and there seems to be little or no conscience about such apparel. Very few are exercised today about the dress that should be worn by the strangers and pilgrims of the church.

We weep when we see how little unity there is among those who profess to be guided by the scriptures. That unity so plainly taught in the word, so much the desire of our blessed Lord, is so sadly lacking, that we can but hang our heads in shame. We are constantly being urged to more unity by men who have been the main cause of the want of it. It was when the simple godly separation held by early saints became too rigid for some that it became the order to advocate a unity with Christians who have never judged the evil of sectarianism and who are content to stay within its sinful borders. Unity is only real as it is founded upon "Thus saith the Lord." All the mock unity advocated by some is but the manifestation of departure from the true ways of the Lord and can only lead to confusion and division.

We weep when we see how lightly some of God's dear people take the increasing lightness and looseness of today. Instead of it humbling us down to the ground to see the fast falling away from the truth, there is condoning of the evil to an alarming extent. Men are favored who are doing all they can to belittle real separation from the world and who are slowly but surely breaking down all real distinctive testimony. If there is ability to speak well, to give great and interesting addresses, it matters not with some what the real trend of the ministry so called really is, but it is eagerly run after and the men who give it are upheld and encouraged.

In Nehemiah, chapter 1, we have a man of God **weeping**. **He wept** when tidings was brought to him of the condition of the Wall of Jerusalem. It was broken down and its gates were burned with fire and such a state of things made him weep.

May we not weep when we see how the walls of testimony are broken down. It used to be that there was some real carefulness taken as to who ought to be received into the fellowship of the church of God. Now it is a common thing to hear, "all who are saved have a right to be at the Father's table." Where in all the word of God is the Table of the Lord called the "Father's table?" Do not the very words the "Lord's Table" teach us that there is an acknowledgement of His Lordship and authority there when we gather around Himself. What a source of sorrow it is to any who are seeking to maintain the order and discipline of the church of God to see the careless way some treat the ordinance of the Lord's supper. Where will all this lawlessness end but in a mere sect and

that not nearly as honest as the open sects of men around us. Well may we weep when we see how far many are departing from the truth in this solemn matter.

In Psalm 137, we read of some who wept when they were asked to sing the Lord's song in a strange land. It was so very grievous to them to be in the captivity, that they could not sing the Lord's songs there. Are we not witnessing the very opposite to this today. In the homes of many of the Lord's people there is to be found the worldly graphophone. On its records are the popular songs of the sinful world; the cheap ragtime ditties which the unsaved love to listen to. These are often made to amuse and while away the time of the children of God and at times, some men who are supposed to be elders in the church are found regaling the ears of his flock with such horrible trash.

We may well say, "How can we sing the Lord's songs in a strange land" but is it not dreadful to hear God's people singing or listening to the devils songs in the house of a Christian. Well may we weep, well may we confess the sin of our brethren but what is to be done? Personal exercise as to these matters and turning away from them and from all who go in for them is the only way we can show our disapprobation of such conduct.

It is well to weep but let us act. Let there be no uncertain sound in our own testimony and it may have an effect on some who are ready to fall and they may be saved from dishonoring further the Name of the Lord.

In Phil. 3, 18, the **Apostle wept** when he spoke of some in his day who were enemies of the Cross of Christ. These are, in our day and around us, mightily increased. How we may weep when we see unblushingly, the boldness of these men. There is the loud and blatant blasphemy of those who deny the Deity of our blessed Lord. The prevailing denial of eternal punishment also calls for our tears. Men are being deceived by some who take upon them the very Name they deny. How many there are who profess to be Christians and yet deny the Cross of Christ. They are doing so by being on friendly terms with the world—its fraternal orders; its methods for raising money; its politics and its wars. All these have a claim on many today and in the support of this propaganda of Satan, these are but making themselves the enemies of the Cross of Christ.

It is well for us to remember that "WEEPING may endure for a night but JOY cometh in the morning." Our tears will soon be dried and our joy then "No man taketh away from us." The sadness is in the remembrance that the weeping of the professor is about to commence and it will never end, "There shall be weeping and wailing and gnashing of teeth." The poor world is fast hastening on to eternal doom. May

we be found keeping apart from it, so that we may still be able to bear a testimony to it of the doom and death that awaits all who are in it and of it.

May our tears lead us to holy exercise as to our walk and conversation and we shall be glad in the coming Day when we see Him who wept over guilty Jerusalem and who went to the Cross and died for her sins and who is soon coming to gladden for ever all who have accepted His salvation. J. F.

OVERSIGHT AND RULE IN THE ASSEMBLIES OF GOD

By Donald Munro



ANY seem to have the idea that God's assembly is a place where every man may do that which is right in his own eyes, where there is no rule, nor order. Perhaps you have heard of the man who had tried a great many of the sects, including the Methodists and the Baptists, and then finally he thought he would "join the Brethren." The first day he came in, he got up and made a long prayer, in which he thanked God that he had found a place where every one could do just what they chose. That is not God's assembly. It is not a place for lawless, self-willed men. It is where God's will, not man's is to be done. Let us see what God's Word has to say on the subject of Oversight and Rule in the assembly of God.

We read in Acts 14, 23, that the apostles "ordained them elders in every church" which they had planted and built up in the truth. These elders were not necessarily preachers. Their work was to shepherd and guide the saints (Acts 15. 1). When they returned to Antioch they found a different state of things from that which they had left. Certain men had come down from Judea teaching strange doctrines. In verse 6, we read, "And the apostles and elders came together for to consider this matter," and again in verse 22, "The apostles and elders," "The whole Church," and "chosen men of their own company." Here are four different classes all recognized in that assembly at Jerusalem, showing that God is a God of order and has set some in His Church to guide and rule others. Then in Acts 20: 17-28, the "elders" are called together by Paul and addressed. Who were they? The apostle says, "The Holy Ghost hath made you overseers." They are told to take heed to their condition and to "feed the flock," for if a man is not himself in a right condition of soul, he cannot look after the saints of God. Here we see there were elders or overseers in local assemblies; not men like Paul and Barnabas, with special gifts from the ascended Christ, travelling from place to place, preaching the Gospel, establishing assemblies, confirming souls, teaching the saints and passing on to other places, but local brethren, who cared for God's saints, feeding and guiding the flock while they wrought.

The Church is here spoken of as a flock, and they were to shepherd it, not fleece or lord over it, as those who call themselves bishops now do. The apostle warns them that from among themselves men would arise speaking that which would draw away the disciples after them, to form sects, which has long since happened, and that "grievous wolves" would enter, tearing and scattering the sheep. Here we have the apostle's "successors," the apostolic succession claimed by the Pope and others. In 1 Thess. v. 12, we read, "Know them which are over you in the Lord." Here is a very young assembly, according to the dates in our Bibles. These Thessalonian saints were Paul's children in the Gospel, but he had not been to see them since they were saved. He had to flee for his life because of persecution, and now he sends this letter to them. There had been no elders ordained by the apostles there, but Paul was sure that from among themselves the Lord was stirring up some who were able to do shepherd work, and were doing it. He exhorts the saints to "know" and "esteem" them. How would they know them? Not by their peculiar dress or title. No, but by their work. Somebody gets sick, something goes wrong. Who will look after them? Some worldly believer who is never seen at a meeting except at the breaking of bread? No, not at all. But there is a brother who has a care for the saints, who has a word of encouragement or of warning for them, and who is living godly. The sheep know where they get "a green bite," and they soon learn to acknowledge those who have a heart for and care of them. How would you know a shoemaker? By the sign? No, but by his work. This is just how we are to know God's ministers, God's overseers—by their work. Those who are godly "know them," and "esteem them."

In Heb. 13, 7:17-24, we have another description of the same men. "Remember them who have the rule" (margin, "who are the guides"). If you consult a Greek Concordance you will find that this word "guides" is the same as the word found in Acts 15, "chief men," and the meaning is, men who were going before the flock, guiding it, and marking out the path for them to follow in God's ways. We read of elders chosen by the apostles, pointed out by them,—men whom they saw having grace and ability to help the saints, but we read also of "overseers" in places where there never was anything of this kind such as Thessalonica, where the apostle could not point out men as overseers when they were only three weeks old. But he knew that God was raising up and fitting some, and that they were doing the work. He had confidence in the Master of assemblies, the Chief Shepherd, who gave His life for the sheep, and now lives to care for them, raising up under-shepherds to do the same work. Wherever there are a few gathered in dependance on Him, looking

to Him, not to men, He gives all that they need for their godly progress.

In 1 Peter v. 1, Peter calls himself "an elder," not in the sense of being an "ordained" one, for the Lord Jesus ordained him to be an apostle, and that was far higher than an elder. But he was an elder in another sense; he was an old believer, for this was about thirty years after the Lord Jesus called him from his boat and nets. He says to other elder brethren, "Feed the flock of God which is among you." How beautiful to see the elders among the flock, and the flock among the elders—not the elders up on a platform and the flock down below, not doing the work for money, not saying, "This is my flock, my congregation, my people, my church." Not as clericals, lording it over God's heritage, but as toiling shepherds, feeding and guiding the flock, because they love it and its owner. Jesus said to Peter, "Lovest thou Me? Then feed my sheep." It is Christ's flock, not theirs. He has purchased it with His own blood, He has not given it up to anybody else. What reward is there for such a service? None here, often not even the recognition and esteem commanded by the Lord, but when the Chief Shepherd shall appear, they shall be rewarded then. What is it going to be? "A crown of glory which fadeth not away." Younger believers are exhorted to "submit themselves" unto the elder. This is pleasing to God, especially in this day of insubjection, lawlessness, and self-will, when many boast of being subject to nobody.

In 1 Tim. 3: 1, we get the character of those who aspire to such work. Does some one say, "I would like to be an overseer; I think I will go to the oversight meeting." Here are the qualifications in the verses that follow. No one lacking them is an overseer according to God. Here is a man and he has got three spheres where he is to exercise his gift. First over his own spirit, for if a man does not know how to oversee himself, take heed to himself, he cannot rule others. A man who has no rule over his own spirit is like "a city without walls" (Prov. 25, 28). An army coming up against a city without walls, would not have great difficulty to get in. So the devil gains an easy victory over a man who is unable to rule himself. Then, there is his own family. You have sometimes gone into a house, and perhaps the head of the house you would find was at the oversight meeting. All is in disorder: wife, children, everything in disorder, a house where there is only misrule and confusion. The head of that house, whatever his abilities may be, is not a fit man to take oversight in God's assembly. He must first know how to rule his own house before he can "take care of the house of God." What a high place, what a responsible place! With what godly fear should anyone filling such a place act. How they ought to put their shoes from off their feet in the house of God.

Verses 1-16 tell what that house is. At one time the mystery of godliness was seen in the Son of God when here walking to and fro. He is not here in person now, but here is the Church called forth to give testimony to the mystery of godliness, even the testimony of our Lord Jesus Christ. With what holy fear, with what godliness, with what faithfulness ought these to walk and act who serve the Lord thus among His saints. Whether you call them "bishops" or "overseers" or "chief men," they are men seeking to lead the flock in God's ways. This is their work. And in order to do it efficiently, they must be Godly, they must be obedient themselves so as to be examples to the flock.

CONVERSION OF DAVID H. OLIVER

A Faithful Servant of the Lord Jesus Christ

Departed to be With Christ January 25, 1932



GOD SPOKE to me when I was a boy through that scripture in John 5, 24: "Verily, verily, I say unto you, He that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." It was quoted by a Sunday school teacher, and the impression it made remained with me until manhood. Many a time I was under the conviction of sin, and would TRY TO DO MY BEST, to live a good life, but when the conviction wore off I became careless and would go off into sin again. I often wondered about the question of my soul's welfare, but I never heard any one say they were saved. I joined the army, enlisting in the Royal Artillery, and when stationed at Cork, in the south of Ireland, I became very anxious about my soul. Not knowing what really was the matter I used to PRAY THREE AND FOUR TIMES A DAY asking God to forgive all my sins, but in spite of my prayers I "rather grew worse."

The regiment was ordered to New Bridge, near the Curragh of Kildare, and there I would get alone on Sundays in a little workshop I had and read the Bible. One day, while reading in the book of Revelation, I made the discovery that I was in God's sight A LOST SINNER. The part of the scripture that I was reading at that time was the last verse of the twenty-first chapter of Revelation: "And there shall in no wise enter into it (the New Jerusalem) anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." I realized I was lost, and wept and prayed, but all in vain. I bought my discharge from the army and returned to my native city Belfast, where at times I was anxious about my soul and at times I was indifferent.

One Sunday, I arranged to meet a young man and go along with him to have a "good time." He disappointed me by not coming, and so, with nothing definite before my mind, I

walked down the street till I reached the Custom House steps. Seeing a crowd, I went over to see what was the matter. The rain was falling at the time, but in the midst of the crowd were two men, with their hats off, preaching the Gospel. The thought passed through my mind, "Surely these men have something that I have not, or they would not stand preaching in the rain." I listened, and one quoted a verse from the Bible. "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of His fierce anger," (Lam. 1-12). Pointing all around the crowd he said: "Young man, is it nothing to you that Christ died for you?" I felt what he said was specially meant for me, and so anxious did I become, to know the way of salvation, that I would have asked him publicly how he knew that he was saved, but I was ashamed. The other man followed, and preached from the 16th chapter of Luke. One verse in that chapter smote me with conviction again: "In hell he lift up his eyes, being in torments."

At the close of the open-air meeting, they announced another meeting which was to be held that night in the Victoria Hall, and invited all to come and hear two men, one from London, and the other from Glasgow, tell how one could be saved. Hurrying home to get something to eat, I got back to Victoria Hall about half an hour before the time for the meeting. The two men spoke, but I do not remember anything they said, for I longed to be saved and was so occupied with myself that I did not follow them as they preached. When the meeting was over a man came and sat down beside me and asked me this question: "ARE YOU SAVED?" I could only answer "NO." "Would you like to be saved?" "I would," I replied. Then he asked, "If you die as you are, will you go to heaven or hell?" I said, "I'm not saved, and I don't believe I could go to heaven." "Well, where would you go?" I answered "Hell." He then opened his Bible and read these words to me. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." But I could see nothing in the verse for me. Taking the Bible, I read the verse over for myself, and for the first time in my life I saw that **JESUS HAD DIED FOR ME**, and while I was reading the verse, I believed God and was saved. Long had I known that Jesus had died for sinners, but now it was a personal thing with me, and even while I was reading the Scripture, I accepted the truth of it. I was satisfied, and I knew then and there from the Word of God that I was saved. One of those present asked me how I knew I was saved, and I answered, "From the Word of God."

That was on the 28th of May, 1877. One week before I had been locked up in jail for fighting; but years have passed since then, and He who saved me has preserved and "kept me to this day, and will not let me go."

WORDS IN SEASON

QUESTION CORNER

When our Saviour's side was pierced by the soldier's spear, as He was crucified, we read, "Forthwith came there out blood and water" (John 19: 34). Is the water in any way connected with baptism?

ANS.—We believe it is not. In this case it would seem that blood stands for redemption; water for cleansing. Blood is first; water is second. This was the divine order in the Tabernacle, "which is a parable for the time now present" (Heb. 9: 9 R.V.): first, the altar where the victim's blood was shed for sin and the sacrifice consumed by fire; second, the laver of water at which the priests washed their hands and feet before entering the holy place. Christ was the perfect antitype of the Tabernacle. By His precious blood and spotless offering we are redeemed once for all (Heb. 9: 12-14); and daily are we kept clean in life as the water of His Word is applied to our hands and feet—our actions and our walk.

VICTORY

When I really am contented
That my wish be set aside,
When I cease from selfish longings,
When I triumph over pride;
When I'm willing, really willing,
"To be nothing" as we sing,
But a broken, empty "vessel"
In the service of the King—
That is Victory!

When I calmly take unkindness,
And as meekly bear a sneer;
When I'm willing to relinquish,
All that earth is holding dear;
When the falseness of some dear one,
Fails to waken in my heart
Any bitter hard resentment,
Or to wing an angry dart—
That is Victory!

When in patient loving silence
I can hear my good made ill;
When I suffer any discord
Or annoyance, happy still,
And content with any climate,
Any raiment, any food,
Bear with any interruption,
Company or solitude—
That is Victory!

When I cease to long for earth's love,
Am content to be unknown;
When I smile if friends neglect me,
Happy in His love alone;
When I lose myself in Jesus,
And surroundings cease to be,
With their little jars and discords,
Able to discourage me—
That is Victory!

Lord, I cannot hope to triumph
Over every form of sin,
And to live but for Thy glory
While my own will reigns within;
So I bring my will to Thee, Lord;
Rule Thou me in all my ways,
And the glory shall be Thine, Lord,
And the honor and the praise
And the Victory!

Sel.

WORDS IN SEASON

PHILADELPHIA, PA.—A. R. Crocker spent a Lord's day with the "Olney" assembly on his way to Florida. Chas. S. Summers visited in the various assemblies in this district and then went on to Midland Park, N. J. John Bernard had well attended meetings in the Bryn Mawr assembly using his chart on prophecy. H. Thorpe spent a few nights in the Olney assembly. He is on his way to Mississippi. C. Patrizio desires his mail sent to 4427 North 7th St., Philadelphia, Pa.

LEWISTOWN, PA.—Gordon Reager had good, well attended, and fruitful meetings here. The Lord has added to the company recently souls that have been saved.

BALTIMORE, MD.—T. Ferguson held several weeks of meetings here with fair attendance.

CANADA

GALT, ONT.—Our brother W. A. McCullough who has laboured for some years in the Bahama Islands has been laid aside through the loss of his voice which the Doctor has ordered him from any attempt to use for six months, and to remain in bed as much as possible. This he has been doing for some months. The prayers of the Lord's people are desired for him. His wife and boy are with him at 32 Concession St.

CALGARY, ALTA.—Besides having meetings in Calgary, Lethbridge and Medicine Hat, J. J. Rouse has been much engaged in rendering relief to many throughout the Canadian prairies who are in great distress on account of the 3 years of drought.

PINE CREEK, MAN.—O. C. Fish has been seeking for over 3 months to help the babes in Christ in the newly formed assembly here, and has found encouragement and joy in so doing.

ORILLIA, ONT.—Our sister Mrs. S. Shivas has received so many letters of comfort from the Lord's dear people since the home-call of her husband that she is not able to answer all of them and takes this means of expressing her thanks to all for their sympathy and consolation.

MONTREAL, QUE.—Bren. J. Spreeman and Blackwood began a special series of Gospel meetings in the Rosemount Gospel Hall and were hoping that some of the children who attend the Sunday School and Saturday night children's meeting might be saved. Both of these gatherings have increased during the last year.

SARNIA, ONT.—Sam Hamilton and A. Stewart had well attended meetings here and some professed.

ARNSTEIN, ONT.—Bren. Widdifield and Steen have been encouraged by seeing a number saved. The meetings which have been a real lift to the assembly were well attended.

PARRY SOUND, ONT.—Bren. Bruce and Miller were getting a fair hearing in meetings held in a rented store room. One has professed.

SHALLOW LAKE, ONT.—Bren. Roy and Joyce still plod on here with some encouragement in attendance. Some have professed to get saved.

ST. CATHARINES, ONT.—We had visits from Bren. Baillie and Willoughby. The assembly is contemplating building a new hall on "The Hill" for the work there as the accommodations have become too small. The building that has served up to the present was built by Winsor Chase, who went home to heaven during the world war. It is nice to see the work in which he took such an lively interest is still carried on after his home call and growing so as to need larger premises.

TORONTO, ONT.—Bren. Wilkie and Shel Drake are having good meetings in the Bracondale Hall. A number have professed. C. H. Willoughby spent a Lord's Day at Swanwick Ave. Hall.

MIDLAND, ONT.—The meetings held by R. Telfer and F. Watson were well attended and some have professed to be saved.

SUNNIDALE, ONT.—J. McMullen is having meetings here with good attendance. The roads this winter have been unusually good for traveling which is helpful in holding meetings.

HAMILTON, ONT.—R. McCrory had 3 weeks meetings on the book of Revelation illustrated by a large chart. F. J. Hopkins of China, told of the work there in the McNab St. Hall.

WORDS IN SEASON

PARKHILL, ONT.—D. McGeachey has had good meetings here with fruit in conversions to God.

WELLAND, ONT.—The meetings held recently by R. Roberts were a cheer to the saints, and sinners were saved. L. McBain and A. Klabunda gave us a profitable visit.

FALLEN ASLEEP

DAVID H. OLIVER. An honored servant of the Lord.

On January 25, at Astoria, Long Island, our esteemed brother David H. Oliver, after much suffering, went to be with the Lord whom he loved and had served so faithfully for many years. Some of his last words ere going home were, "I'm going to see the man Christ Jesus." He was born in Melough Hills, Purdysburn, Ireland, on May 4, 1852 and was saved at meetings held in Belfast 55 years ago.

He came to America in the month of November, 1887, and since then spent most of his time preaching in the United States and Canada. His early days in this country were largely spent in doing pioneer gospel work, and helping to plant assemblies in the regions beyond. In later years he sought to help on God's people in the assemblies and at conferences. His life was characterized by a simple faith; H's ministry, always brief, was also of a simple nature and was greatly used of God in the salvation of souls and to the edification of His people. He has now laid aside forever, the sword and plowshare, the seed basket and the scythe, and entered into rest. His funeral was well attended. Wm. P. Douglas and Frank W. Crook, former laborers with him in the gospel spoke goodly words at the services. Several of the Lord's servants and elders from surrounding Philadelphia assemblies acted as pall bearers. H's remains were laid away in the Harley Cemetery in Camden, N. J., awaiting the resurrection of the just.

AKRON, OHIO.—On Jan. 9, Mrs. Harley Welch passed suddenly into the presence of the Lord. Saved and in fellowship with the saints here for 13 years. A husband and 4 children mourn her loss. Bros. G. Duncan and M. Becker spoke at the service held in the hall.

MONCTON, N. B. CAN.—On Oct. 22, Jas. H. Bears, after a brief illness, passed into the presence of the Lord. Aged 79 years. Saved 53 years ago in Greenock, Scotland. Highly esteemed by all who knew him. Survived by a wife and 4 children. Bren. Goodwin, Brennan and McMullen took the services.

DETROIT, MICH.—On Jan. 6, Mrs. Leonard Gillow passed away to be with Christ. Aged 55 years. Saved 38 years. A large company gathered at the services conducted by J. Pinches.

NEW BEDFORD, MASS.—On Jan. 27, John Carter, after a 3 months illness, departed to be with Christ. Aged 59 years. Saved at the age of 17 in Preston, England. Took his place outside the camp about 30 years ago at Burnly, Lancashire. Came to New Bedford shortly afterwards. Will be missed as he had a real care for the spiritual welfare of the saints. W. H. Hunter spoke at the services in the hall and J. Dickson spoke at the grave.

ELGIN, ILL.—On Jan. 12, after a weeks illness, Mrs. Dora Hoehler (widow of the late Chas. Hoehler, evangelist of Lewiston, Mont.) went to be with the Lord. Some of her last words were "Lord Jesus, I am coming." Her one great desire was to win souls for the Lord. She made her home in Elgin for the past year. Bren. H. Hayes, G. Schmidt, and H. Miller spoke at the services.

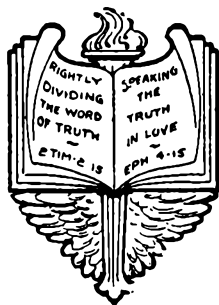
CONFERENCES

TRURO, N. S. Canada.—The annual conference will be held here on March 25, 26, and 27 preceded by a prayer meeting on the evening of March 24. Visitors will as usual be freely entertained. Further particulars from C. F. Archibald, Box 385.

PETERSBURG, VA.—We are asked to announce that there will be no conference held here this year.

Words in Season

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



April, 1932

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HONORARY EDITOR

Dr. E. A. Martin, 534 High Street, West Medford, Mass.

Entered as Second Class matter at the postoffice, Lewistown, Pa.

UNITED STATES

MANCHESTER, IOWA.—Oliver Smith has been having good meetings in this district and was seeing the Lord's hand at work. S. Mick and W. Warke start meetings at Mason City, Iowa.

TAMPA, FLA.—H. Farmer was here for a few meetings which were much enjoyed by the saints. R. Curry and C. Davis were expected for gospel meetings soon.

OMAHA, NEBR.—The Horn brothers and A. B. Rodgers were putting forth an effort in the gospel in a rented building in a new part of the city and were much encouraged with the attendance.

PITTSBURGH, PA.—R. T. Halliday had a week of special meetings for Christians in the North Side Assembly. The ministry was very searching and profitable to the saints. He preached the gospel to a large company at the funeral services of James Cunningham who was fatally injured in a street accident.

NORTH ADAMS, MICH.—An assembly has been formed here through the labours of Bren. Stewart, McBain and Klabunda. Gospel meetings were commenced in October, 1930, in a school house, and a nice work began which has continued ever since. On February 14, twenty-one believers sat down to remember the Lord for the first time in His appointed way. Prayer will be valued for the young believers. Wm. Anderson, R.R., Jerome, Mich., is correspondent.

MONROVIA, CALIF.—The Honorary Editor of this magazine, Dr. E. A. Martin who has been in California for the past two years for his health, purposes with his wife to return east some time in April. His address will be 534 High St., West Medford, Mass.

OHIO.—G. Gould and Son began meetings in the Addison Rd. Hall, Cleveland. The attendance has been good and they have been helped of God to preach His word. J. Govan visited the Youngstown assembly seeking to help saints and reach sinners.

MEMPHIS, TENN.—Hugh Thorpe had well attended meetings here and was purposing going into the states of Arkansas and Louisiana later.

DES MOINES, IOWA.—Our esteemed brother James Erskine who lives here (1426 Mattern Ave.) and is now in his 78th year, about a month ago when rising in the morning realized a great sense of dizziness or like something coming over the brain. His head has not yet cleared and he is not able to attend meetings. The Lord's people might remember our worthy brother in prayer.

HARTFORD, CONN.—Chas. S. Summers spent 2 weeks in the Assembly (51 Whitmore St.) ministering the good word of God to Christians and seeking to encourage them in these trying times. He went on to Waterbury where J. Pearson and he are having meetings together.

SEATTLE, WASH.—R. McCracken and H. Harris are entered upon their second month of meetings here. Many have professed faith in Christ. Goodly numbers of strangers are coming to hear the word of God.

EL PASO, TEX.—The Christians here have moved into a new hall known as Grandview Gospel Hall, 3130 Idalia St. Bren. Bush and Hunt had a weeks meetings recently followed by a conference which was well attended.

Words in Season

EDITOR.....CHARLES R. KELLER.....PUBLISHER

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FROM VARIOUS AUTHORS

My highest hope to be where, Lord, thou art,
To lose myself in thee my richest gain ;
To do thy will the habit of my heart,
To grieve the Spirit my severest pain.

* * *

The great thing is to be as little children before the Lord. We should be strong men and women spiritually before others, and the only and sure way to be so is to be always as little children before the Lord, looking to Him at every step as needy and helpless ones, and resting with believing hearts on His assurance of help and grace. It is not strong ones to whom He gives grace, nor rich ones to whom He gives treasure, nor wise ones to whom He increases knowledge, but the weak, the poor, the ignorant, are those whom He blesses.

* * *

Whatever is near to God, whatever is the present operation of God, is always that against which Satan sets himself with all his might and subtlety. And this, because it is bound up with Christ, because it is the special actual will of God for His people. Satan takes up that which most nearly concerns the glory of Christ; whatever that may be at any given time, there is the battle-field where no means is untried to blind and hinder God's children from understanding and doing the will of their God and Father. When God is gathering out His Church, then is the enemy's season of active, unceasing effort, to oppose, confound, and obscure all the truths connected with it.

* * *

Envy, like the flames of Nebuchadnezzar's furnace, does more harm to him who seeks the ruin of another, than to the object of envy. Like a ball thrown at a neighbor's house, it rebounds. Like an arrow shot up in the air, it comes down again, and often falls most fatally on the head of him who shot it. History tells of a statue that was erected to a celebrated victor in the public games of Greece, named Theogenes. The erection of this statue so excited the envious hatred of one of his rivals that he went every night and strove to throw the statue down by repeated blows. Ultimately he succeeded, but alas, the statue fell upon him, and he was crushed to death beneath it. Such generally is the end of the man who allows himself to be carried away by the spirit of envy.

THE TORN BIBLE



JOHN MOULTON was a merchant in a small New England village. He was considered to be an honest man, especially when he was obliged to be, but he was an avowed atheist. He despised the Word of God, Christians and Christianity. He would secretly open his store on Sunday for a godless, reckless set among the villagers, who met therein behind the closed shutters to drink, smoke, and play cards. Consequently, it was not surprising when his father died and left him, among other things, a handsome Family Bible, that he should at once declare his intention of using it for wrapping paper (Prov. xiii. 13).

"In the first place," said he, "Father made a fool of himself in buying that old Bible, and in the second place in giving it to me. It has never been read—none of any consequence—and it isn't of any account now surely in a literary or a religious way. I couldn't sell it for more than a dollar, if I should try; but it will bring me in much more than that, if I retail it out by the ounce and pound. Its thick heavy paper is just the thing to weigh up for small and costly parcels."

"I don't believe I should dare to use the old Family Bible in that way, John," said his wife. "It seems, somehow, as if it would be wicked. Besides, it would make talk among the go-to-meeting folks, and some of them are your customers, you know."

"Let the soft-headed hypocrites mind their own business," snapped John Moulton. "Mine is the only store in these parts, and they've got to trade with me"; and this open reviler of God's Word stripped off the handsome cover from the old family keepsake, and putting the mass of heavy leaves under his arm, strode across the street to the store.

It did indeed make talk in every house in town, when small parcels from John Moulton's store were brought home wrapped with the awful utterance of Jehovah and the inspired words of Moses and the prophets (Luke xxiv. 27-44).

John Moulton, however, was studiously left alone so far as any controversy with words was concerned, until one evening a godly old farmer from the outskirts of the town came into the store to get an ounce of nutmegs. The storekeeper had placed a leaf from the old Bible in the scales, and, having weighed out the nutmegs, was proceeding to do them up, when the farmer called out in an abrupt manner characteristic of him, "No, no, Mr. Moulton, no no. Don't use that to wrap up anything I buy here. That won't do at all for my nutmegs."

"I have nothing else handy," replied the storekeeper with a contemptuous and a coarse jest.

"Hand them right over to me, then; I'll put them loose in my pocket," and suiting the action to the word, with a grieved and sorrowful look towards the storekeeper and the torn Bible

lying on the counter, he turned towards the door. He had proceeded but a few steps, when John Moulton, standing with the rejected leaf in his hand, and exchanging sly glances with a few of his cronies who were in the store, called after him, "A good many of our brethren and sisters in this vicinity, sir, have their parcels done up in that kind of paper, and you are the first person who has ever objected to it." And folding the leaf, he put it carefully into his pocket.

After every customer had left the store for the night and John Moulton had finished posting his books, he found that folded leaf in his pocket; and smoothing it out very carefully upon his desk, he read it over slowly and attentively. The leaf contained the last chapter of the Book of Daniel. The hardened infidel read it over again and again, and his lifelong wilful ignorance of God's Word made it all the more puzzling to him. The last verse in particular arrested him: "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days" (Dan. xii. 13).

He read these words over and over until he seemed to feel them like coals burning into his heart. He sat at his desk with bowed head, pondering upon them, until his wife became alarmed and crossed the street to the store to see what had detained him. He heard her rap gently at the locked door, and, opening it, let her in. Pointing to that last verse, the letters of which now seemed to stand out from the crumpled page, he asked her, with trembling voice and blanched face, "What shall my lot be at the end of the days?"

"Alas, John, that you should ask me such a question, and that I should be utterly unable to help you," she replied, bending in turn over the leaf. "This verse has marginal references to Isaiah and Psalms and to Revelation; let us look them up," and she turned to the coverless mutilated old Bible. He knew nothing, and she very little of the order of the books, but after considerable search, they found Isaiah and Psalms were missing. Presently they came to the Revelation, and eagerly read the verse referred to: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. xiv. 13).

"I have done no works that I could wish to have follow me," said the husband. "I do begin to see that if the little we have read in the Bible be true and we should die as we are, should not we be among those mentioned here, 'some to shame and everlasting contempt'?" (Dan. xii. 2; John v. 29).

"I do not know," said the wife beginning to weep, "but I do believe this is God's Holy Word, and in what there is left of it, we can learn the way of life" (John xiv. 6).

"We will earnestly study this Bible to find the way to live, so we may be ready to die." And carefully placing the rem-

nants of the soiled, torn Book in a basket, he took it home.

He carried out his purpose. The precious Bible was studied, first the old, torn one, then a new copy, until the way of life was found; and his wife gladly joined him in the new sweet exercise of prayer, praise, and study of the Word of God, they now knew it to be. And so that old Family Bible accomplished its mission, and all that was left of it, up to the time of the protest of the strange customer, lie on John Moulton's table.

**ELSE WHAT SHALL THEY DO WHICH ARE BAPTIZED
FOR THE DEAD, IF THE DEAD RISE NOT AT ALL**

1 Cor. 15: 29

By Dr. E. A. Martin



HIS question leads to the unfolding of the great truths of the resurrection of the saved dead, and the change of the living at the coming of the Lord. These two events, though occurring at the same moment are kept entirely distinct. Resurrection is the portion only of the dead. The Gospel is "Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures." The apostles add their personal testimony as eye witnesses who saw Him in resurrection, as did also more than five hundred brethren. Faith believes the record and enjoys the knowledge of sins forgiven. And we see in His resurrection the first fruits of a great harvest of the dead in Christ. "But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15: 20.

When we carry to the grave the body of one "asleep in Jesus" who has pictured by baptism his association with Christ, we naturally ask "What shall they do which are baptised for the dead, if the dead rise not at all? We are assured that they will be resurrected. But some man will say, "How are the dead raised up and with what body do they come?" The place that death has is illustrated from the harvest field. "That which thou sowest is not quickened, except it die."

The seed which you sow dies to produce a crop, but that crop is not a haphazard crop. God giveth it a body as it hath pleased Him, and to every seed his own body i.e., wheat will produce only wheat. In other words, "Whatsoever a man soweth, that shall he also reap." Grains are not all of one kind, neither is flesh of one kind. There is flesh of men, another of beasts, another of fishes, and another of birds. There are also celestial bodies and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another in glory. So also is the resurrection of the dead, (1

Cor. 39: 41). God who has fitted everything into its suitable place in this world, will fit the bodies of the resurrected saints for the next. He will see to it that corruption will put on incorruption; dishonor will be raised in glory; weakness will be raised in power; the natural body will be raised a spiritual body.

Our first birth connected us with the first Adam and connected us with a sinful, groaning creation subject to infirmities of all kinds and ending in death. "The last Adam was made a quickening spirit. As is the heavenly such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Ver. 48: 49.

Previous to this verse we have been occupied only with the resurrection of the DEAD, but now the subject enlarges, taking in the living who are Christians and alive when Christ comes. "Behold, I shew you a mystery; We shall not all sleep, but WE shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and WE shall be changed. For this CORRUPTIBLE must put on incorruption, and this MORTAL must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. V 51-54.

Death is defeat. We hire physicians, take medicines, and try change of climate all to wage war against death. Some put the sign "victory" on the casket, but it is not true. Death is defeat; but for the child of God, defeat with glorious victory in prospect, when the Lord comes and raises the dead incorruptible and changes the mortal into immortality. "The days of our years are three score years and ten; and if by reason of strength they are fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away," Ps. 90: 10. This still remains true. It is true that God honors the faith of His people and hears their cries in sickness and distress and can lengthen out their days if He pleases, but those who talk foolishly about faith healing, get sick and die like others; defeated in the battle against death. The victory is not until the blessed hope. Knowing this, the child of God lives happily in prospect of the Lord's soon coming, or "falls asleep" peaceably knowing that victory over death awaits him in the same glorious day. In the meantime, the Christian ought to be able to say with the apostle, "For me to live is Christ, and to die is gain. I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better. Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith." Phil. 1: 21-25.

MAKING A NOISE

By Wm. Rodgers



YOUNG maiden lies dead in her home. Her parents are overwhelmed with grief. While she still lived they had made every possible effort to save her, but her case proved to be beyond the skill of the physician, and now she who had been the light of their eyes is gone.

Relatives and friends gather around her dead body, and, as was customary in those days, "minstrels" are brought in. They strike up a mournful dirge on their instruments; the strain swells louder and louder, the mourners are visibly affected by it, and their wails mingle with the wail of the pipes. Only one in the place remains unmoved. The maiden herself hears not nor stirs. In the plain blunt language of Matt. 9-23, they are "MAKING A NOISE," but, however great that noise is, it cannot awaken the dead.

But now a commotion arises at the door, heralding fresh arrivals; not ordinary guests this time, but the Lord Jesus with His disciples. When the damsel was at the point of death, He had been sent for by the sorrowing father, and He now appears on the scene. Glancing over the company present, He orders the place to be cleared of both minstrels and mourners. As the Scripture again in its terse way informs us, "HE PUT THEM ALL OUT" (Luke 8, 54). Having done so, He speaks the words of life, "Talitha cumi," and immediately the maiden is restored, alive and well, to her parents. What music had no power to accomplish, has been done by the voice of the Son of God.

Let my readers picture another scene some nineteen centuries later. A gospel meeting has been announced; the hour for it has arrived, and the seats are filling up. Who are these that fill them? They are sinners—men and women dead in trespasses and sins. What do they need? They need life—eternal life. Without it they are lost, and will be damned forever.

Someone starts the meeting by announcing that a certain hymn will be sung, and the people present begin to find the place in the hymn-books with which they have been supplied as they came in. But what is this box-like affair at the one side of the platform, from which a young woman seated there produces at this juncture a succession of weird sounds? It is an organ, and the young woman, like the minstrels of Matt. 9, is "MAKING A NOISE" in the presence of the dead.

The meeting proceeds, and at a later stage, intimation is made that Miss Smith is about to sing a solo. A young lady, dressed in the height of fashion, comes to the center of the platform. She opens her mouth, and the place is filled with sounds rather than words; for of course the latter must be sacrificed to the exigencies of the music. What is the young

lady doing. She is "MAKING A NOISE" in the presence of the dead.

Do you ask, what is going to be the effect of all this noise? So far as real work for God is concerned, just about as much as was the effect of the minstrels' noise upon the daughter of Jairus. Only the life-giving voice of the Son of God availed in her case, and only that same life-giving voice shall avail with dead sinners today. "The dead shall hear the voice of the Son of God, and they that hear shall live." John 5, 25.

What then are we to do with the organ, and the solo singing, and the hundred and one things of modern introduction, which Paul and his fellow evangelists would never have dreamt of using in the work of the Lord? Let us "PUT THEM ALL OUT," as the Lord said long ago, and let us "PREACH THE WORD" (2 Tim. 4, 2). As did those early heralds of the cross, making it our aim that "our speech and our preaching be not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2, 4). So may we expect to see converts produced, "whose faith shall not stand in the wisdom of men, but in the power of God," converts who will last, converts who will be helps and not stumbling blocks in the assemblies of God's people.

INNOVATIONS

That which led to the undoing of the children of Israel in the land of Canaan and to their dispersion among the nations, was the introduction of things they saw practiced by their surrounding neighbors. God had fully instructed His redeemed people as to what was right in His sight, and warned them solemnly against the evil ways of those near by, and bid them be a separate people unto Himself. But Israel soon departed from God and His paths, and adopted the customs of the heathen to their complete backsliding. Are we not in similar danger today? and is not God as jealous of His people now as in old time? Most certainly so. How readily something is adopted just because it is customary in the world, and appeals to our natural instincts, and we want to be like other people! It is saddening to the heart of every one that is godly to notice how little concern or trouble is taken to see if the Word would sanction the adoption of such-and-such things suggested, and whether they are becoming for the Lord's people—a called-out company from a doomed world. "Be not conformed to this world, but be ye transformed" is still found in Romans 12: 2. We are in danger from carnal innovations in our home life, social life, business life, and assembly life. Are we as a separated people to sail as near this evil world as we imagine it to be possible with safety—the social, business and religious world; or get as far away from it in our manner of life, worship and service as ever we can?

Beware! for poor Lot had a very close shave of being in the fiery deluge that fell on Sodom (Gen. 19.) Who wishes to be "saved yet so as by fire?" (1 Cor. 3: 15) or who desires to be defiled with a Laodicean church to be spued out of the Lord's mouth? (Rev. 3: 16). Apostolic precept and example is the standard, in all its blessed simplicity, without alteration or adaptation to suit the times. Divine ways are fixed and designed to perfectly meet all periods and conditions until the end. Let us abide happy and content with pilgrim ways, and the stranger character keeping to what is written, till the journey ends and our Lord comes. It may not be long! The reward is sure!

BROKEN OR UNBROKEN



HE question as to whether the loaf should be broken immediately after the Thanksgiving and before being handed round, or remain unbroken is agitating the minds of many in a number of the Assemblies of the Lord's people today. It is our object that the differing views (some of which are being forced upon many who are not willing to accept them) may be brought along with this present article to the Touchstone of all The Word of God.

There are several objections raised against the bread being broken. We will look at them:

(1) Some hold that the person doing so is taking upon himself to do what no one but Our Lord could do. This objection, however, is of equal force in reference to the giving of thanks. What authority have we for saying that our Lord's example is to be followed in the giving of thanks, but not in the breaking of the loaf?

Now the question is, "Was Our Lord's action a pattern for the Church to follow?" According to the Apostle Paul it was. In seeking to set right the Assembly at Corinth in regard to their observance of the Lord's Supper, he brings before them not only the words, but the action used by Him at the institution of the feast—and mark—this revelation was received not from any who had been present on that occasion, but from the Risen and Glorified Lord himself—1 Cor. 11, 23, showing that the Lord expects His people to imitate the pattern revealed to us in His Word.

(2) Another objection is that it smacks of clericalism. The answer to this is that it is more than clerical; it is a priestly act, even as the giving of thanks. The scripture teaches the priesthood of all believers, 1 Peter 2, 9; therefore this privilege of one acting on behalf of all is not the monopoly of a few, but is open to any of the brethren provided they are not under the censure or discipline of the Assembly in any way. This was the truth that led to the gathering of our first meeting in Dublin (Clerisy denied them the right, either to give

thanks or break the bread, while granting them the right to eat thereof) and this principle they carried out in the observance of The Lord's Supper.

Let the brethren rise to their privileges, and it will prove to be the strongest possible protest against the spirit of clerisy. Do not let us abandon a Divine principle because it has been abused.

(3) Another objection to the breaking of the bread is that it is an individual act of all the Assembly—quoting in support of this: "The bread which we break" 1 Cor. 10, 16; and urging from this scripture that it is a personal act. Let us look at this calmly and reverently in the presence of the Searcher of hearts; let us read the verse in its entirety: "The cup which we bless"—that has reference to the giving of thanks for the cup. Who will be so bold as to say that all the assembly gave thanks personally? The fact is that thanks was given by one person as the mouthpiece of all; it was an assembly act. So with reference to The bread which we break—it was broken by one—yet it was not regarded as the act of one, but of all; it was an assembly act.

If we turn to Ex. 12, 6, we will see an illustration of this—in all the Assembly being held guilty of the slaying of the lamb—the act of some regarded as the act of all.

There was but the one breaking of the bread, speaking of His one sacrifice; then all partook of it. If the breaking as it passes from hand to hand is the breaking of the bread, then He is broken not once but many times. Look at the Divine record of the institution of the feast as given by Matthew, Mark and Luke. In Matthew we read, "Jesus took bread and blessed and brake it." In all three records the Lord is said to break the bread, so that it was broken when it left His hand and reached the hands of the disciples. Mark the words which follow—"Take eat," not "Take break." They partook of that which was already broken. We will touch a little on the symbolic meaning of the bread being broken under the next heading.

(4) Another objection is that the body of Our Lord was not broken, therefore the bread should not be broken; quoting as a support for this "A bone of Him shall not be broken," John 19, 36. This is virtually saying that the bread should not be broken in any way, and those who hold this view should not break the bread at all. Yet mark the inconsistency of those who hold that the loaf should not be broken for "He was not broken"—they break it themselves. Have they ever pondered the meaning of that symbolic act? They lay great stress on the word "broken" in 1 Cor. 11, 24 being omitted in some of the original manuscripts. Even so, let us read carefully the verse spoken of and note the order. He gives thanks, He breaks, and He says, "This is My body." If He had said,

"This is My body" before breaking the bread, there would have been some ground for the whole loaf theory. We might ask the question why He did not do so, and find the answer in the fact that if the loaf had remained whole, it was not a fitting symbol of His body, which was broken. Was the broken loaf a symbol of an unbroken body? I speak as to wise men, judge what I say. It is true that "A bone of Him shall not be broken" and yet it is equally true that "He was broken."

There are a great many apparently contradictory truths in reference to the Person and sacrifice of the Lord Jesus. Look at John 10, 18—"No man taketh it from Me." He is here referring to His life. Now look at Acts 2, 23, "Ye have taken and by wicked hands have crucified and slain." Look again at the burnt offering and sin offering in Lev. 1, 9 and 16, 27, both of which are types of the selfsame sacrifice of Our Blessed Lord. How opposite are the teaching of these two types. In the first, we see Our Lord offering Himself in His spotless humanity on the altar and His sacrifice ascending as a sweet savour to God, Eph. 5, 2. In the other, we see Him bearing sin and suffering outside the camp with God's face turned from Him. Psalms 22, 1., Matt. 27, 46.

We might ask, "How could both things be true at one time; how are we to reconcile such an apparent contradiction?" Thank God, it is not ours to reconcile, but to adore and say "Amen." Those who try and fail to reconcile these seemingly conflicting aspects of truth, are forced to deny either one or the other of them, while the childlike disciple receives all the truth in the love of it, without any attempt to pry into the Ark. He can sing heartily, "No bone of Thee was broken Thou spotless pascal lamb," and also sing just as heartily, "Through Thy precious body broken, inside the veil."

The men who compiled our Believers Hymn Book, saw no contradiction in these hymns, and I give them credit for having as much spiritual insight as those who criticize and refuse to sing either one or other of them.

However, we have a more powerful witness than the witness even of the best of men, even the witness of The Word of God itself. The Old Testament types set forth a broken Saviour. Look at Lev. 1—the bullock slain and cut into pieces. Who, looking upon that mangled victim, would have said it was not broken? Yet a bone was not broken; the bones were severed at the joints by the knife of the priest and not broken. ("All My bones are out of joint" Psalms 22, 14.) Look at the last offering in this wonderful chapter, verse 17, "He shall cleave it with the wings thereof, but shall not divide it asunder"—broken, yet not broken.

Take again the veil; we are not left to theorize as to its typical meaning. The Holy Spirit informs us in Heb. 10, 20, that it was a type of the Incarnate Son of God, yet we know,

and this selfsame scripture teaches that His incarnation did not give us access to God; that veil but barred the way of approach to God, Heb. 9, 3-8. Not until that veil was rent was the way opened up into God's presence. While the veil was unbroken, man was shut out; when it was broken, man had access. The veil was not torn down, that would mean that every man could approach in a way of his own devising—it was rent and left there. By this God teaches us that there is but one way of access to Him, through the rent body of His once suffering, but now living and glorified Son.

The whole loaf sets forth Our Lord as the Incarnate One; the broken loaf as the Suffering and broken One. Even as the cup is the symbol of His blood, yet not in connection with His body, but separated from it—His shed blood.

Thy broken body gracious Lord
Is shadowed by this broken bread
The wine which in this cup is found
Points to the blood which Thou hast shed.

T. H. L.

WORK IN FRANCE



HE Lord continues to show us His power to save precious souls here. While preaching in an open air fair this summer, I asked a man if he was saved. He went home and told his family that this question was "badly placed." God, however, spoke to the younger son through the question, and he wrote me a few days ago in anguish of soul. On receiving our invitation, he came to visit us, having cried all the previous night in his distress. He stayed for the meetings and we prayed with him each day, but he remained sad. The last morning he wanted to leave early without prayer, but he was persuaded to stay, and for about twenty minutes we again prayed with him, marvelling why a soul so earnestly desiring salvation could not find peace. The Lord explained all, however, as we arose from our knees, for the young man exclaimed with an air of despair: "How is it that you say that I can be saved NOW, when they tell me that I must WAIT for God to do the work in me?" In a moment The Holy Spirit made us to see where he was! "Will you accept two verses of the Bible, Emile?" I asked. "Yes!" he replied, "I will accept all the Bible." So I gave him Rom. 6: 23 and 2 Cor. 6: 2, which he immediately accepted. Falling upon his knees again, he was soon in possession of the eternal salvation of his soul, the marvelous gift of God.

After that, he wanted to stay, and he spent the rest of the week visiting his relatives and friends; telling them of his new-found joy in Jesus, and finishing by asking me to let him tell his testimony at the gospel meeting, which he did most touchingly in the power of the Spirit. Since returning home,

he writes telling of persecution through his testimony. Please pray that he may be greatly used to bring many of his countrymen to Christ.

The Lord continues to use that "badly placed" question to the salvation of souls, for an elder brother of Emile called this afternoon (after having heard me preach last night), saying he wanted to be saved. We spent a blessed time with him and, after pointing to the spot in our sitting-room where his brother had a few days before received Christ, he too knelt there and was soon in possession of God's eternal salvation. Oh! may it please Him to use that same "badly placed" question to the salvation of other souls, as Fernand has gone home full of joy to tell his wife who is not saved.

The work at Grenoble and elsewhere continues to be blest of God, for which we thank Him. A few days ago we were called to visit a Catholic at Grenoble who lives next door to the Cathedral, and who wanted to possess God's eternal salvation. She made the sign of the cross as we went to prayer, and with great joy received Christ in her own soul. She is a nurse, and I thought of the power of God in saving my dear wife, who was an English hospital matron, and she a French nurse—both one in Christ.

William Taylor

HOW TO WIN THE VICTORY

By Wm. Williams



IT IS both interesting and instructive to notice that the Epistle to the Thessalonians occupies the seventh place in the church epistles. Seven is the number which speaks of completion; and so we get Romans first, the great foundation exposition of the gospel, and also the starting point of every true Christian. Then we have a progressive revelation in the other epistles, culminating in the seventh—Thessalonians—the coming of the Lord.

Scholars tell us that the name Thessalonians means: "Those who win the victory" and this meaning would be in perfect harmony with the place and contents of this seventh epistle; for the climax of christian experience and hope shall be, the coming of the Lord. If we would be among "those who win the victory" we must take heed to those God given means, which led the Thessalonian saints so to triumph. Five times the Apostle raises notes of thanksgiving and praise to God for their walk and condition.

The first essential, if we would live a victorious life, is prayer. Paul begins by telling them of his own unceasing prayers for them Ch. 1: 2, and then like a wise master builder, he asks them to follow his example, and in Ch. 5: 17 he asks them to: "Pray without ceasing." Prayer is the native air of

the saved soul. No one has the monopoly of the air we breathe. It is God's free gift and so no one has the monopoly of prayer; it is the birthright of every true christian. Yet, I remember a well known servant of Christ say, that the average christian did not pray more than ten minutes each day! Just think of 1440 minutes each day spent in sleep, business, leisure, eating etc., and only ten of them spent in breathing out the soul to God in prayer. Prayer makes personality; and it is little wonder that the great mass of christians are aimless and spineless, with only ten minutes of heaven breathing every twenty-four hours.

Volumes have been written on prayer and how to pray; also books without end on food and how to eat. But studying books on food and the proper method of food mastication, will never fatten or nourish the body, unless the food is eaten. So books on prayer, and how to pray are of little value unless we train ourselves to pray. We must set apart a definite time for prayer before starting the day's duties. We must make it a holy habit to get up early enough to have time for at least one-half hour on our knees for reading and prayer each day, if we are going to win the victory. We must find time to pray at noon; we must find time to pray at night. We must have little heart breathings to God throughout all the day, about our work, or His work, lifting up the heart for grace to win the victory over a temptation here; lifting up the heart in thanksgiving for help given to win the victory there. "Pray without ceasing to pray."

The devil would often make us ashamed to pray before our fellowmen, when we can get no other place to go to. I remember two months after my conversion, learning a lesson which I have never forgotten. I was serving my apprenticeship as a marine engineer and was boarding alone in the city. One day my landlady asked me if I would allow another fellow to sleep in the same room with me for a few days. I had no objection, and about nine o'clock that night a man was introduced to me as Mr. so and so—a commercial traveller and he was going to be my roommate for some days. I had just come in from night school, was tired and wanted to get to bed as I had to get up at five A. M. I thought that this man would be an ungodly commercial traveller, and so I would let him go to bed first, put out the light, and then pray in the dark. To attain my object, I began to undress very slowly, but my friend talked and undressed more slowly than I could. After an hour and a half at the job I saw that it was useless and the wily enemy said: "You had better pray in bed, and so escape the sneer of this ungodly man." I listened to the tempter, and went to bed; but not to pray.

The traveller put out the light, and then knelt down and prayed! When he got into bed I asked him if he was a chris-

tian. He answered that he was. "But are you a 'born again' christian?" I persisted. He said that he was; and went on to tell me how the Lord had saved him. I told him then to wait a little and I got out of bed and confessed my sin to the Lord, and got forgiveness and the joy back. Then I told him that the Lord had saved me two months previous, and that I had wanted to pray, and waited to see if he would not go to bed first, so that I could put out the light and pray in the dark, as I was sure that being a commercial traveller, he would not be a christian. "How very strange," he said, "I was doing the very same thing. When I knew that you were a marine engineer, I knew that surely you would be a wild fellow and would only make fun of me praying, so I determined to undress slowly and get you to go to bed first, then put out the light and pray. I thought that you would never get undressed."

Here we were, two children of God afraid of each other because of the fear of man "Which bringeth a snare." Thank God, that early lesson was burned into my soul, and for thirty-one years He has given grace to pray under all circumstances. We plead with God's dear people to make it the trend of their lives to tell God about all things. There is no limit to His power through prayer. Then when the answer comes, you will bow and adore our blessed Lord and just get as near heaven as possible until you get there.

Notice, too, how closely thanksgiving is connected with prayer. "We give thanks to God for you all" Ch. 1:2. Then after the injunction to "Pray without ceasing" in Ch. 5:17 immediately follows: "In everything giving thanks." It is only the praying christian who can do that. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify Me." Ps. 50:15.

Notice that in Ch. 2:13 we have the second requisite if we would be among those "who win the victory." "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, THE WORD OF GOD."

Now, if prayer is heavens air, the word of God is heavens food. If prayer gives personality, God's word gives stability. If prayer is power, God's word gives knowledge how to use that power. When we pray, we look up to God and speak to Him; when we read the word He speaks to us. If we expect God to hear us when we pray, we must be fair and honest, and hear Him when He speaks to us through His word. We always get nearest to God when we pray on our knees; we will understand His word better, and hear His voice more clearly, if we read the Bible on our knees also.

Now it is important to notice that right at the start of their christian experience, those Thessalonians learned that God's

word was not a mere human thing, subject to the whims and fancies and interpretations of men, some parts essential and other parts nonessential, but of a truth, it was God's very voice to them. Its commands had to be obeyed, its promises had to be believed, because they came direct from the living God. This knowledge led them on to victory and it will lead us there too, if we follow their noble example.

He who believes and acts on God's word will never be a dreamer, a mere visionary. Those Thessalonians had a **work of faith, a labour of love, a patience of hope** and the Apostle could say "from you sounded out the word of the Lord" yes, "echoed out," not the opinions of men, not the frothings of the carnal intellect; but that which they drank in, they gave out—the living word of God.

It was the Lord's last word to His own: "Go ye into all the world and preach the gospel to every creature." How shamefully we have betrayed that trust. "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him." We have been vinegar to the teeth and smoke to the eyes of our blessed Lord. We have been sluggards in carrying out what He sent us to do and we have not gone. From where I write in San Carlos, I think of a stream of humanity, 400 years long, going down, down to the blackness of darkness, because we have refused to bring them the light—the blessed gospel light. Will He not require it at our hand? Think of the open doors; the invitations to come and have meetings and even houses offered free to preach the gospel in, if any one will go.

I was thinking of those three nails which pierced the hands and feet of our blessed Lord, and drew forth the crimson blood. Oh that God would burn it into our souls what it cost His beloved Son to save us from hell; so that we might at least have some spark of love for Him, and not be content to merely say: "Lord, Lord" and then not do what He has told us to do—"Go ye into all the world and preach the gospel to every creature" is still His word today to His people, just as pressing and standing an order as when first given.

Let us read again on our knees, of the agony and blood-like sweat of Gethsemane, of the horror and darkness of Golgotha, of the triumph of the empty tomb and of the filled throne, of His promised power and presence with us. Let us not stop there but read on "Go ye into all the world and preach the gospel to every creature," and from willing and grateful hearts let us say, "Here am I, send me."

"Let us labor for the Master from the dawn till setting sun

Let us talk of all His wondrous love and care;

Let us gird our loins and serve Him, and yet wait for Him
to come;

When He calls His blood-bought yonder, we'll be there."

(To be continued)

QUESTION CORNER

Is it right to say that there is no assembly-testimony in these days?

Ans. May we not say that there is as much warrant for assembly-worship and testimony today as there was for temple-worship and testimony in the days after the restoration under Ezra and Nehemiah? In any given dispensation, however much man may fail, God does not relax His commands nor alter His plans. Thus when, in the days of Malachi, the testimony for God in Israel was of the feeblest character, the command still was, "Remember ye the law of Moses my servant . . . with the statutes and judgments." (Chap. iv. 4.) God had not changed (Chap. iii. 6), nor had He changed His requirements or His promises. The assumption of some, that the candlestick is now removed from the earth, is not warranted by Scripture. In Eli's day the lamp in the Lord's house was going out, the eyes of God's priest were waxing dim, and the word of the Lord was scarce, with no open vision, because of apostasy; but the candlestick remained. (1 Sam. iii. 1-3.) The characteristics of the seven churches in Asia (Rev. ii. iii.) continue to the end of this dispensation; and the threat to the church of Ephesus, for having left her first love, is not that the candlestick will be taken away from the earth, but rather that it will be removed from the place it occupied to some other. Apostasy never changes God's purposes; but it does remove the glory of the dispensation. Nehemiah in Jerusalem said, "We are servants," yet nevertheless he sought a Jerusalem-testimony for God. So must we act now, and God will approve of no lower standard than that given to us in the book of Acts and in the epistles.

MARAH

"The hand of the Lord is gone out against me."—Ruth 1: 13.

The hand of God against thee No;
 Oh, say not, Christian, this is so.
 To stay thy doubts when winds are rough,
 The past survey, 'tis sure enough;
 'Tis He who led thee all along,
 'Tis He who filled thy mouth with song;
 His kindness gleams in all thy way;
 The hand of God against thee Nay.

Because the hour is dark with gloom,
 Is that fair reason to assume
 That He in anger turned away
 From thee He loved but yesterday?
 The treasure thou mayest not obtain
 Doth he withhold for greater gain;
 His love is just as strong in woe
 As when the fount of joy doth flow.

If thou couldst only understand,
 Against thee never is His hand;
 The winds and storms, he gives them force
 To drive thee homeward in their course;
 If sun and mildness blend all day
 They might becalm thee on thy way,
 Thy vessel tossed upon the tide,
 Has still a pilot, port and guide.

His chastisements are sure no sign
 That he's forgot his love divine;
 Thine eyes with sorrow he makes dim,
 That thou mayst grope thy way to him;
 In all his dealings thou mayst trace
 His love, his mercy and his grace;
 If thou canst only understand,
 Against thee never is his hand.

A. D. W.

WORDS IN SEASON

DETROIT, MICH.—The Michigan annual convention of Sunday School teachers and other workers among the young will be held (D.V.) on Saturday, May 14, in Central Gospel Hall, Grand River and Harrison Avenue, beginning at 3 P. M. For particulars write C. A. Popplestone, 4078 Beniteau Avenue, Detroit, Mich.

DECKERVILLE, MICH.—R. A. Barr was with us for ten days using his chart. The meetings were very instructive. Attendance fair.

DETROIT, MICH.—Wm. Ferguson had 6 weeks meetings in the Brightmoor Hall. The Christians seemed encouraged and many unsaved were visited in their homes.

SAN ANTONIO, TEX.—John Hunt had a series of meetings here and anticipated visiting Nordheim, and other places in Texas before returning home to Riverside, Calif.

CANADA

LOUISVILLE, SASK.—An assembly has been formed here in fellowship with the Lord's people in the Mervein assembly the first scriptural gathering in these parts. The work commenced a few years ago with a Sunday School and Gospel meeting. There are now about twenty persons meeting, and owning no name but that of our Lord Jesus Christ. A few more souls have professed faith in Christ at meetings held by R. Ronald and G. Hall, young men spending the winter in spreading the gospel in needy places.

ST. CATHERINES, ONT.—C. H. Willoughby and H. Baillie have had a series of meetings at this place. Several have professed to receive Christ. C. H. Willoughby later on had a series of meetings in Galt with a fair interest.

GLEN EWEN, SASK.—R. J. Dickson has been having well attended meetings in the home of Chas. McFarlane even though the weather has been severe, at times reaching 40 degrees below zero.

LONDON, ONT.—R. A. Barr just completed 5 weeks meetings which were much appreciated. He ministered to the saints and preached the gospel using his chart from Egypt to Canaan. Two have been baptized and received into fellowship.

PARKHILL, ONT.—D. McGeachy has been much encouraged by seeing souls saved, and others who have been saved seeking fellowship in the small assembly.

ARNSTEIN, ONT.—Bren. Widdifield and Steen still continue here with a packed hall every night. A number have professed. The interest increases.

PARRY SOUND, ONT.—Bren. Bruce and Miller saw some fruit in meetings held here. The assembly has rented a more commodious place for their regular meetings. Our brethren went on to Whitestone seeking to help the saints there.

SUNNIDALE ONT.—J. McMullin had two weeks meetings with nice attendance. He also visited Collingwood and Stayner. Bren. Telfer and Watson also were with us for a time. They went on to Creemore ministering to saint and sinner.

TORONTO, ONT.—Bren. Sheldrake and Wilkie saw considerable fruit in conversions at Bracondale hall. They went on to West Toronto. Bro. Sheldrake has been un-well at times during the meetings. R. McCrory is having meetings in Swanwick Ave. using his chart. O. G. Sprunt (851 Bloor St., west) has a number of Block Calendars ranging in prices 55c, 75c and 90c which he will dispose of at half price.

FALLEN ASLEEP

VANCOUVER, B. C. CAN.—On Jan. 5, Mrs. Amelia Crocker, peacefully departed to be with Christ. Aged 83 years. Saved and gathered to the Lord's name about 55 years ago when D. Munro and J. Smith first preached the gospel in a school house in Middlesex Co., Ont. All these years she has lived a godly, consistent life before her 11 children who survive her. Her words of cheer and godly counsel will be missed. A large company gathered at the services. Bren. J. Rae, H. Harris and R. Bell spoke at the services.

WORDS IN SEASON

DESERONTO, ONT.—On Jan. 22, Mrs. George Vandewater departed to be with Christ. Aged 57 years. Saved 18 years ago when R. Telfer had meetings here using his two roads chart. She went on in the fellowship of the assembly to the end. R. Telfer spoke to a large company at the services.

EMBRO, CAN.—On Jan. 27, David Reith, after 2 days illness passed on to glory. Saved in 1875 at meetings held by Henry Varley at Paris, Can. Aged 97 years. He will be much missed by members of his family, and in the little assembly. A large number of friends and neighbors attended the services which were held by D. McGeachy.

LANGLEY, PRAIRIE, CAN.—On Jan. 15, Mrs. Jane Mason of Clayton, passed into the presence of the Lord. Saved at meetings held by Jos. Douglas in Dundas, Ont. In fellowship here for several years. D. R. Scott spoke at the services.

BAY CITY, MICH.—On Jan. 24, Mrs. Helen Patullo went to be with Christ. Aged 93 years. Saved over 50 years and gathered with the saints in Bay City in the early days. Her last desire was to be at home with her Saviour. F. W. Schwartz spoke at the services.

PALISADE, NEBR.—On Feb. 7, Mrs. Ruth M. Richards died of pneumonia. Saved when quite young. The services were conducted by the Horn brothers.

PITTSBURGH, PA.—On Feb. 14, Mrs. James Cunningham died of pneumonia accelerated by shock of her husband having died five days previous from a street accident. Aged 63 years. Long associated with Pittsburgh assemblies. Will be missed. Local brethren preached the gospel to a large company at the services.

WINNIPEG, CAN.—Mrs. Thompson (widow of the late J. R. Thompson of Dougal, Man.) went to be with Christ. Saved 36 years ago at Port Howe, N. S., under ministry of J. K. McEwen. Connected with the W. E. Winnipeg assembly for many years. Aged 76 years. A good woman who loved the Lord and His people. S. Vanstone took the services and preached the gospel to a good number of unsaved.

CLEVELAND, OHIO.—On Feb. 19, Francis Light passed on to glory. Aged 34 years. Saved 19 years ago. The esteem in which he was held was manifested by the large company gathered at the services which were conducted by W. P. Douglas, G. Gould and Son. A widow and 2 small children share the sympathy of the Christians.

HATBORO, PA.—On February 27, Mrs. Nework Hunton, Sr., passed home to be with Christ forever. Aged 56 years. Born in Nottingham, Eng. Saved at 13 years of age. In fellowship in Mascher St. and later in the Hatboro assembly. A good woman whose desire was to please the Lord. J. Bernard spoke to a large company at the services.

GLEN RAE, CAN.—On Feb. 18, Mrs. Cornelius Metcalf, Sr., passed on to be with Christ. Saved 50 years. She and her husband (deceased 9 years) came to these parts when it was an unbroken forest, and were the means of an assembly being formed which still continues. Bren. McGeachy, Stewart, G. Smith and S. Hamilton took part in the services.

LONG BEACH, CALIF.—On Feb. 28, Mrs. Mary S. Rainey went to be with Christ. Aged 85 years. Saved at tent meetings in Pomona 36 years ago. One of the first to gather with the assembly in Long Beach. A good woman who will be missed. Services were conducted by Bren. Rankin and Olson.

CONFERENCES

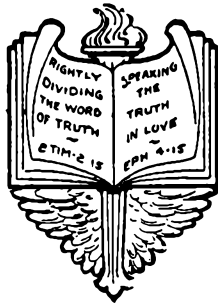
YORK, N. Y.—There will be a conference held here on May 28, 29 and 30 in the Town Hall, preceded by a Prayer meeting on Friday the 27th, in the Gospel Hall at 8 P. M. Those coming from a distance will be freely entertained. No circulars will be issued. Address all communications to Hugh Ladley, York, N. Y.

LOWELL, MASS.—The annual conference usually held here will be omitted this year.

AKRON, OHIO.—The annual conference will be held here on May 28, 29 and 30, in Perkins Auditorium (one block north of Gospel Hall). A prayer meeting will be held on Friday eve., May 27 in the Gospel Hall, 397 Locust St. Those coming from a distance will be freely entertained.

Words in Season

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



May, 1932

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HONORARY EDITOR

Dr. E. A. Martin, 534 High Street, West Medford, Mass.

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UNITED STATES

WASHINGTON, D. C.—W. G. Smith held meetings in an old church building near Prince Frederick. The Washington brethren have been preaching there every Sunday for some months. J. Dickson had a few meetings in Washington.

PETERSBURG, VA.—S. McEwen sailed on the "S. S. Carmania" and has landed safe. His address is, care of Thomas Johnston, 15 Century St., Belfast, Ireland.

HUNTINGTON, WEST VA.—Harold Mackay who was recently married has returned here to follow up the work started some time ago. W. G. Smith is visiting in Scotland and brother Mackay will be living in his home during his absence. (2830 Overlook Drive, Huntington, W. Va.)

GLEN HEAD, N. Y.—W. H. Hunter has been helping on the little assembly here. He baptized 4 young people recently and others were exercised about obeying the Lord in this respect.

RIVERSIDE, CALIF.—The Easter conference was a time of refreshing. Four of the Lord's servants were present to minister the Word. About 250 broke bread.

SO. MANCHESTER, CONN.—About 300 were present at the conference held at Easter. Twelve of the Lord's servants were present. The ministry was humiliating, edifying and encouraging. It was a profitable time.

MILWAUKEE, WIS.—A few Christians now meet in a home in this large city. Sam Hamilton has been seeking to help them on in the ways that be in Christ Jesus.

MEMPHIS, TENN.—Hugh Thorpe has seen quite an interest in 8 weeks of meetings held here. He has also made short visits into Warren and Hot Springs, Ark. R. Curry who has labored much in this city went on to Atlanta and Florida for meetings.

PITTSBURGH, PA.—J. M. Bernard had a weeks meetings on the North Side for Christians and was later in Friendship Ave. assembly. Ministry helpful and suited to conditions prevailing in assemblies at present. W. Fisher Hunter had a very good hearing at East Pittsburgh where he was speaking to Believers on Church Truth. He went on to Harrisburg, Pa., later for meetings there.

NEW ENGLAND STATES.—Wm. Beveridge was encouraged with the attendance at meetings held in New Bedford, Mass. B. Bradford had 5 weeks gospel meetings at the Cliff St. hall. Dr. E. A. Martin and wife arrived safe in Boston from California. The Doctor stood the trip well. J. Pearson had a few meetings in a home in Nashua, N. H. Chas. S. Summers returned to Boston after the So. Manchester conference and has been in bed suffering with the grippe.

CLEVELAND, OHIO.—The Lord came in and saved a number of souls at the meetings held at Addison Rd. by G. Gould and Son. Our aged and esteemed brother Gould has not been so well lately. B. M. and T. B. Nottage had a good series of meetings in the colored assembly on Central Ave., and some were saved.

Words in Season

EDITOR.....CHARLES R. KELLER.....PUBLISHER

VOL. 24

MAY, 1932

No. 5

FROM VARIOUS AUTHORS

Faith, mighty faith, the promise sees,
And looks to that alone,
Laughs at impossibilities,
And cries, "It shall be done!"

* * *

Faith is the soul's **outward** not **inward** look. The object on which faith fixes its eye is not the heart's **ever-varying** frames, but the **never-varying** Christ.

* * *

A consecrated saint can have nothing in common with the world, for on that ground alone can we prove "what is that good and acceptable and perfect will of God." "The secret of the Lord is with them that fear Him, and He will shew them His covenant." Daniel's nonconformity to Babylon's ways found him in a condition to receive secrets from the Lord; we can all understand the writing on the wall better if we are not mixed up with those whom the writing concerns. Paul in the wrecked boat could tell all in it what would happen to them, for he had been in the secret of the Lord. He could say, "There stood by me this night an angel of God, whose I am and Whom I serve."

* * *

Accustom yourself to rejoice in all the excellencies and perfections of your fellow-creatures, and be as glad to see any of their good actions as your own.

For God is as well pleased with their well-doings as with yours, also you ought to desire that everything that is wise, and holy, and good, may be performed in as high a manner by other people as by yourself.

* * *

The world's catechism is "What shall we eat? What shall we drink? Wherewithal shall we be clothed?" Men begin with these questions as soon as they leave their father's roof, and they often die with them upon their lips. It is said of the peasants around Nice that they seem to have no thought of anything but how they can make a living, and save a little money; and I am afraid they are by no means a singular people: in some form or other the world is in all men's hearts and thoughts. The dust of earth has blinded eyes that were meant for heaven.

WALT REED'S GOLD



IT WAS the time of the gold fever. Rich deposits had been discovered, and people crossed oceans and continents and cheerfully put up with all sorts of inconveniences, in order to dig up the precious metal. The one prevailing thought was **Gold! Gold!**

Among others, Walt Reed was deeply smitten with the epidemic. He was a steady, hard-working young man, but he inwardly argued he might go on plodding and working all his life for a bare pittance, and never rise to an independency in the old-fashioned homeland. So, being quite free, he turned all he possessed into money, and crossed the ocean. Arriving in the land of gold, he lost no time in procuring a miner's outfit, and started for the diggings. He did not carouse, did not gamble; he was persevering and determined. From the outset fortune seemed to smile upon him. Not caring to trust the doubtful security of the mine banks, he carefully secreted his fast-growing hoard where none ever suspected.

The work was hard, the conditions painful, and comforts there were none. Economy was studied at the expense of health, for the golden glitter destroyed all the warning premonitions. The golden lure said, "Another few months, and then!" So he plodded on, deaf to all but the amassing of nuggets and dust in lavish quantity.

Then came a day when prudence dictated the necessity of the city bank for the greater safety of the "pile." Several other successful miners were under the same necessity, so a little company was organized; sufficient, as it was thought, for its own protection. The journey ordinarily occupied a week, and lay across some of the thirstiest parts of the "never-never land." One night as the party were camped in the desert, about midway, a storm of great violence overtook them. Nothing was more favorable to the designs of two of the party, hitherto absolutely unsuspected. These had carefully noted Walt Reed's prudential disposition of his wealth, and this they stealthily abstracted, as well as that of several others. They loaded the horses they required, turned all the others loose, and decamped.

The scene next morning can be better imagined than described. Profound mortification was scarcely a sufficient description of it. Upon Walt Reed the blow fell heaviest. He had been so successful, so careful, so hard-working, and so sanguine of the happiness his wealth would procure him, when carefully laid out. Now it was gone!

The rest of the party made up their minds to pursue their journey on foot. He only wished to be left alone to die. His already impaired health now gave way altogether. Unable to move him, his companions left him. As he lay there in the shade of his little tent he was indeed a pitiable object. He had

“gained the whole world” (Matt. xvi. 26), for the whole world to him had been gold! Now it was gone. And health was gone too. And evidently life itself must also soon come to an end. What a shipwreck of life!

Was he going to lose his soul too? Was he going to enter eternity with all his sins upon him, all his forgetfulness of God, all his neglect of what yet he knew to be of primary importance. “What a terrible mistake I’ve made,” he moaned; “and, O God! I’m dying, too! Oh it was all gold with me—and the loss of my soul! What a deluded man I have been!”

Next day an out-station shepherd came upon him. The shepherd read “death” in the miner’s face, so he kindly conveyed him to his own hut. One day, as his host was departing, Walt asked, “Have you anything I could read while you’re away?”

“Oh, aye, I have a Bible; but perhaps you’ll not like that?”

“Won’t I?” replied the miner, with unwonted fervour; “it’s just what I do want.” He got the precious Book, and pored over its contents with feverish interest. Memory, helped by the Spirit of God, brought back portions once learned in the Sunday School; especially was this the case with the third chapter of John. As he came to the 16th verse the whole sunlight of heaven burst on his soul, “**God loved, and God gave.**” He believed, and he knew that he was saved. He cried, “Oh, how blind I have been! I had almost lost my soul in that gold mine, but now God has opened up to me the inexhaustible mine of His love; He has made me a sharer in the treasures of heaven, and they are infinitely more valuable than the dross of earth! Praise His holy Name!”

He lingered for some time, but never regretted the loss of his gold, for God had opened his eyes to better riches made his by the work of Christ on Calvary’s cross. He passed away, rejoicing in the certainty of waking up in glory (ii. Cor. v. 1-4).

Friend, read the third chapter of the Gospel of John; behold therein the love of God to a sinful world, **to you**. Put your name into the “whosoever.” Believe on the Lord Jesus Christ, and you will be **saved**.

ASSEMBLY FELLOWSHIP

By Dr. E. A. Martin

Where two or three are gathered together in My Name, there am I in the midst of them. Matt. 18: 20.



TRUE Scriptural Assembly is one gathered on the ground of the Lordship of Jesus Christ; possessing authority to discipline its members so as to maintain holiness of life in those who constitute it. “In the Name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of

the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one know not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." 1 Cor. 5: 4-13.

The Lordship of Christ in the assembly is a very real thing. Many may claim to know their sins forgiven; may belong to the body of Christ and be fit for heaven, and yet are not fit to be in an assembly. There is a fitness before man required for this, and the Christians are responsible to see that each one in the Assembly produces this fitness.

The well-being of an Assembly depends upon each member yielding implicit obedience to the word of God. There are no non-essentials there. The mildest form of ungodliness allowed to rule us is rebellion against the Lord. Any man that is called a brother must judge himself (see 1 Cor. 11: 28-32) or else he will be judged and chastened by the Lord, so as not to be condemned with the world.

God gives His people ordinances, commandments, precepts and laws by means of which He will judge them righteously for reward or punishment. "Remember, I beseech thee, the word that thou commandest to thy servant Moses, saying, **If ye transgress, I will scatter you abroad among the nations. But if ye turn unto Me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my Name there**" Neh. 1: 8, 9.

God will not have His ordinances despised by His people who gather unto the Name of the Lord Jesus Christ. He has left His church two ordinances—baptism and the Lord's supper. Baptism figures the believers death, burial and resurrection with Him. The Lord's supper reminds us that He died for our sins.

From the time God saved me, I was exercised about baptism.

I had been sprinkled by a Presbyterian preacher religiously, when I was a babe. Some told me that this was all that was necessary, but my mind was not at rest. When I read my Bible it gave me a guilty conscience.

A Christian friend had two daughters, about three and five respectively. The subject of baptism often came up in his home. Neither he nor I could see anything in the Scriptures to justify the baptism of children. One Sunday, a man known as an exclusive "teacher" came to his home with a theory called "household baptism," in which they teach that parents are responsible to baptize their children. This teacher talked until the friend thought he saw it, so the children were taken and dipped in a wash tub, in the name of the Trinity. The next morning my friend came into my office. He said, "I don't know what you will think of me when I tell you what I have done." I asked, "What have you done?" He answered, "I had my children baptized." I asked him, "Why did you do that?" He said, "I don't know: it is all gone from me." Twenty years later I met one of these girls. God had saved her. I asked her if she had been baptized since she believed? She replied, "No, I was baptized as a child." I said, "you don't find that in the Bible: why don't you get baptized Scripturally?" She said, "I would not like to go back on the faith of my father." I told her that I knew all about that, and her father had no faith. Many are deceived by such sophistries, and God is robbed of that obedience which is his due. What shall we say about such teachers who corrupt God's Word, deceiving parents and hindering the young converts from the obedience of faith? To bid them God speed is to make ourselves partakers of their evil deeds. 2 John, 11.

Mr. Muir once came into contact with one of those deceived ones who refused baptism. He borrowed her New Testament, and put a capital B. in the margin wherever baptism was mentioned. Soon after, she asked for baptism. She said "Every time I opened my Book those big B's stared me in the face; now I want to obey them."

Near Detroit there was a company of French Baptists. Those known as Exclusives sought to reason them into baptism of their families. The son of an old Frenchman noticed that when they brought their arguments along that they got along fairly well until the old gentleman ran for his big French Testament then all their arguments fell to pieces before the simple Word of God.

The Scriptures are so simple that one wonders at the perverseness of those who read unconverted children into them. We read:—

They that **gladly received his word were baptized.** Acts 2:41.

The Eunuch said, "See, here is water what doth hinder me to be baptized." Philip said, "If thou believest with all thine heart

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thou mayest," and he answered and said, "I believe that Jesus Christ is the Son of God." Acts 8: 36-37.

"Brother Saul, the Lord even Jesus, that appeared unto thee in the way, as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, **and arose and was baptized.**" Acts 9: 17-18.

Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he **commanded them to be baptized in the name of the Lord.**" Acts 10: 47.

"When they believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, **both men and women.**" Acts 8: 12.

The jailor asked "What must I do to be saved?" The answer was: "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." And they spoke unto him the word of the Lord, and to all that were were in his house. And he took them the same hour of the night, and washed their stripes; **and was baptized, he and all his straightway**----- **and rejoicing believing in God with all his house.**" Acts 16: 30-34. They were all saved and all baptized the same night. They were not baptized on the jailor's belief. They were baptized on their own belief. With such Scriptures before us there is not the shadow of a reason for baptizing the little ones.

The Epistles also make it plain that only Believers were baptized. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death. Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life----- Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6: 1-11. It is very plain that only those who by faith have died with Christ are fit subjects for baptism. It is an acted lie when others get baptized.

We do not read of any believers being received into an assembly without first being baptized. This is God's order and should be observed. What right has any man in an Assembly who refuses God's ordinance of baptism, and corrupts it by his wicked theories? If a man has to be put out for covetousness and such like sins, how much more for corrupting God's ordinances?

LEADERS

By C. S. Summers



WE think of one after another of the old men passing on to be with Christ, men who sought to follow the Lord fully, we are reminded of the threefold exhortation in Heb. 13 to remember, obey and salute

“Them that have the rule over you”; especially in verse 7 where it says, “Who have spoken unto you the word of God.” We the Lord’s people are apt to forget this exhortation and it might be well to look at it for a little.

The word that is translated “them that have the rule over,” is rendered a number of different ways in the New Testament, and means to go before or guide; hence the term “leaders.” It will help to look at some of the verses where the word occurs. “The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you let him be as the younger, and he that is chief as he that doth serve.” The word “chief” in the latter part of this quotation is the same as we have in Heb. 13 three times rendered “have the rule over.” It shows that the thought of a leader among God’s people is altogether different from one exercising authority in the world.

In this as in other things the Lord Jesus shows that God’s thoughts are not man’s. He that is greatest is to be as the younger. We do not like this sort of thing. The chief, or leader is to be as he that doth serve, or it could be rendered the serving or ministering one. The Lord Jesus Himself was truly this, and we do well to follow His example. He came not to be ministered unto, but to minister, and to give His life a ransom for many.

In Acts 15: 22 the word is again used regarding Judas and Silas, “chief men among the brethren.” They were men who were conspicuous in their behaviour and testimony for the Lord Jesus, and this is the way all God’s leaders come to the front. Man has his own way of filling vacancies in the church, but the Lord has His way of fitting and raising up leaders among His people and it is our responsibility to recognize them.

To come to the verses in Heb. 13 we would say that they apply to brethren who take a lead locally among the saints, but verse 7 at least would also refer to those “who labor in the word and doctrine,” who are to be counted worthy of double honor. Brethren who give all their time to the work of the Lord are not to be considered a special class or caste by themselves, neither are they to take a place above the people of God as “Lords over God’s heritage, but being ensamples to the flock.” “Clerisy” is condemned in the word as a thing which Christ hates.

Preachers are as much part and parcel of the assemblies as any other brother; and have a responsibility in regard to whatever course of action the assemblies take. As a rule, it is unwise for visiting preachers to take any part in the local affairs of the assembly where they may be having meetings. Sometimes counsel and advice is helpful and appreciated, but local overseeing brethren ought to know how to deal with local dif-

faculties. Much harm has been done by preachers interfering in local troubles. However, when there has to be action taken which will affect the well being of the Lord's people in other places as well, and especially when doctrinal points are involved, ministering brethren, who have a good deal of experience, should be taken into conference; especially if they reside in that part of the country and have a care for the Lord's people in the assemblies around. This will tend to create more fellowship and unity among the saints. Being "out preaching" as it is called, does not, in itself qualify a man to be a help in these matters; neither does it disqualify him. Having a much wider knowledge of conditions in the assemblies throughout the country, laboring brethren should be in a better position to judge, and if it be a question of doctrine they ought to be better able to tell what the scriptures teach. Local leading brethren, who seek to serve the Lord and work in a shop or office are to be esteemed, but "in the multitude of counsellors there is safety."

To get back to the verses in Heb. 13, we are told to remember leaders "who have spoken unto you the word of God." At first the reading of this would apply to those who have passed on to their reward, and no doubt it does, but it would also apply to some still with us. The spirit of garnishing the sepulchres of the righteous and being the children of those who killed them is not dead. Often men of God when alive are criticised and slandered, but after they are dead when they can no longer witness against the evils among the people of God, they are praised and spoken well of. We ought to give the man a bouquet when he is alive and not wait till he is dead and then put a few flowers on his casket.

The verse clearly refers to men who have gone on in the ways of God, right on to the end, so that the Lord's people can be exhorted to follow their faith. These are the kind of men who are greatly needed among the people of God today. These men ministered the word of God to the people of God and their life backed up their preaching. Like Caleb and Joshua they followed the Lord fully. Paul could say, "Be ye followers of me even as I also am of Christ." A Preacher is to be an example to the believers and should not be at places or doing things that he could not honestly ask the Lord's people to do the same.

Such men are to be remembered, not by criticising them as is too often done, but especially in prayer. The apostle felt the need of this. "And for me, that utterance may be given me" he said to the Ephesians. It is sometimes the way, "Out of sight out of mind." Then they ought to be remembered in a practical way, by ministering to their temporal needs. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 9: 11.

Then we have the word, "Obey your leaders for they watch for your souls." Heb. 13: 17. In every assembly there ought to be submission to those who have a godly care for the saints. Ecclesiastical democracy as is seen in Laodicea is getting into the assemblies and young people think they know just as well as the old and matured brother. It is for the spiritual profit of the Lord's people to submit to godly leaders. Paul was an example of this when by the advice of the brethren in Jerusalem he went home to Tarsus and he could speak of Timothy as a son with a father serving in the Gospel. The assembly should have confidence in leaders, and leaders should act and behave so as to merit such confidence.

In verse 24 we have the words, "Salute your leaders." Saluting is an outward expression of acknowledging a superior. "Let each esteem other better than themselves." We ought always to take the low place, and give others the credit of being better than ourselves: so we are told to salute all the saints. How much more then should we do this to those who take a lead and have a care for our souls. True greatness and gift should be recognized. May we seek then to remember, obey and salute those men who are real leaders among us; many of them sacrificing their own comfort and pleasure for the good of the people of God.

THE CRUCIFIXION

The great central event in all history is the death of our Lord Jesus Christ. The centuries circle around the cross. Hundreds of stately figures—some in dazzling lustre, some in deepest gloom—crowd upon our gaze, as the story of the world unrolls before us. But infinitely nobler than the grandest of these is the pale form of Jesus hanging on the rough and reddened wood of Calvary—dead, but victorious even in dying; stronger in that marble sleep than the mightiest living actors, or than all the marshalled hosts of sin and death. Not the greatest sight only, but the strangest ever seen, for there at the foot of the cross, lie death slain with his own dart, and hell vanquished at its very gate. All that have ever lived, all living now, and all who shall come after us, till time shall be no more, must feel the power of the cross. To those who look upon their dying Lord with loving trust, it brings life and joy; but death and woe to all that reject that great salvation, or pass it by. The details of that stupendous history—His lowly, yet royal birth; His pure, stainless life; His path of mystery and miracles; His wondrous works and still more wondrous words; His agony, His cross, His glorious resurrection and ascension—all form a theme too sacred to be placed here with a record of mere common time or blended with the dark, sad tale of human follies and crimes. Rather let us read it as they tell it who were themselves eye-witnesses of His

majesty; who traced the very footsteps and heard the very voice and beheld the very living face of incarnate love; and remember as you read, that history is false to her noblest trust if she fails to teach that it is the power of the cross of Christ which alone preserves the world from hopeless corruption, and redeems from utter vanity the whole life of man on earth.

TELL JESUS

Hy Fletcher, Porto Rico

Read Luke 24: 50—Heb. 4: 14-16



THAS been often pointed out, and it is nice to notice, the contrast between the opening of Luke's Gospel and the close. It opens with the earthly priest at the altar of incense on earth, and the people worshipping without, in fear and doubt, for did not their acceptance before God depend on the acceptance of their representative? It closes with the Great High Priest, our Lord Jesus Christ, entering the Heavenly Temple and the disciples worshipping with great joy.

I like those words, "He led them out as far as to Bethany." Why did He not ascend from Jerusalem? Jerusalem was the place of His rejection. Notwithstanding its religious pretension and pride, the cry had gone forth, "Away with Him! Crucify Him!" Bethany was the place where loving and loyal hearts gave Him His rightful due. Notice, it was "AS FAR AS to Bethany." There was no stopping at half-way places. Our Lord Jesus would still lead His own out from the sects and systems of men to the place where He is honored as Lord in the midst of His gathered people; where His Word is the court of final appeal and where the Holy Spirit is allowed to preside. Surely this is only true in the churches of God, the assemblies of believers gathered unto the precious name of our Lord Jesus Christ!

In the attitude of blessing them He is "carried up into heaven." In Acts, we read, "taken up; and a cloud received Him out of their sight." Earthly heroes are often taken up and carried on the shoulders of an admiring multitude. What shall we say of the marvellous reception that awaited the entrance of our Lord Jesus Christ into heaven as the triumphant Victor! Psalm 24 gives us a little glimpse. "There He is at God's right hand, exalted, extolled and made very high! Crowned as Victor with glory and honor" (Heb. 2: 9. Newberry, margin).

"Hark! these bursts of acclamation!

Hark! these loud triumphant chords!

Jesus takes the highest station:

Oh! what joy the sight affords!

Crown Him! crown Him!

King of kings, and Lord of Lords!"

Our hearts rejoice to think of the exaltation, and the glorification of Him whom our souls loveth. In Ezekiel chapter one we find a good many things hard to understand; cloud and fire, living creatures and wheels, but oh the preciousness of verse 26. Above all "upon the likeness of the throne was the likeness as the appearance of a Man," the Man Christ Jesus!

What balm to our oft-times fainting hearts in the knowledge that our great High Priest is the Man Christ Jesus! He knows all about us, yet loves us just the same! When Pharaoh's daughter opened the ark and saw Moses, "and, behold, the babe wept," her womanly heart was stirred "and she had compassion on him." The same equivalent is used in the Spanish version of Heb. 4: 15 "touched with the feeling of our infirmities." What a stimulus this is to "come boldly unto the throne of grace!"

For our further encouragement, notice some of the instances in the Gospels where it is recorded that they "told Jesus": Matt. 14: 12. "And His disciples came, and took up the body and buried it, and went and TOLD Jesus." It was a time of TROUBLE. To whom could they look? To whom could they go? There was only One, the Lord Jesus. We are not told what words of cheer and comfort He spoke to them, but one thing we are certain, they did not come in vain! Beloved, is there TROUBLE within or without? Tell Him.

Mark 6: 30. "And the apostles gathered themselves together unto Jesus and TOLD Him all things, both what they had done, and what they had taught." It is our blessed privilege to tell Him all about our SERVICE. If we tell him, He will perhaps tell us—detecting a need that in our desire to serve we may have overlooked, "Come ye yourselves apart into a desert place, and rest a while."

John 12: 22. "Andrew and Philip TELL Jesus." Do we know what it is to tell Him about inquiring souls? One evening, an intelligent Porto Rican young woman came to our home to inquire how to be saved. Up to a few weeks before she had been a devout Romanist, but God's Word had been brought to bear upon her and now thoroughly awakened, she came to inquire. Some Methodists had told her that she could only be converted by going up to the altar in the church and kneeling there. God's Word was again appealed to and she was asked to read it for herself, then we bowed the knees together and told the Lord Jesus about it. Fearful of just getting her to assent intellectually to the truth and thus slip into a profession, our own words were few. She went home with God's Word and the next day God saved her and her life since then has proved it to be a work of the Holy Spirit.

Mark 1: 30. "But Simon's wife's mother lay sick of a fever, and immediately (margin) they TELL Him of her." We can take the family affairs to Him. When? Immediately. No

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need to carry the burden many days first. "He knoweth our frame," and He can indicate what we should do in case of sickness.

Mark 5: 33. "But the woman, fearing and trembling, knowing what was done in her, came and fell down before Him, and TOLD Him ALL the truth." In secret she got it; openly she must confess it. Yes, beloved, we can tell Him ALL, even the most intimate things!

Prayer is speaking to the Lord Jesus, simply, naturally, earnestly, telling Him our heart's need.

"Tell it to Jesus, He understands thee,
Reads all the secret intents of thy heart;
Foes may misjudge and friends may mistake thee,
He will not deal with thee but as thou art.

Tell it to Jesus, He understands thee,
Knows all thy sorrows, and sees all thy tears;
Knows all the hidden pow'rs that withstand thee,
Knows all thy tremblings, thy doubts and thy fears.

Tell it to Jesus, He understands thee,
He can explain ev'ry myst'ry of life;
He can unravel tangles that try thee,
He can speak peace 'midst thy turmoil and strife.

Tell it to Jesus, He understands thee,
Seek by His spirit to perfect thy soul;
Sorrows and trials He sends to refine thee,
Tell Him thy case, not in part, but in whole.

Tell it to Jesus, He understands thee,
Hide not thy faults, and excuse not thy sin;
For in the day of account He will greet thee,
Not as thou art from without, but within."

AN ASSEMBLY AND A WINDOW

By Henry Spencer

Read Acts 20: 7-12



OAH was commanded to make the ark, with a skylight above. Not a window in the side of it, as is generally taught, but, as the Revised Version renders it, "a light upward." Or, more clearly still in Newberry's Version, "a skylight shalt thou make to the ark, and in a cubit shalt thou finish it above." All the light that Noah had was from above. He could see nothing of what was going on in the world around. That little assembly of eight souls, secure from the storm of judgment, looked up through the window, through the clouds, and by faith saw Him, the invisible God. Through that window they got all the news of the world required, without even looking at it. The raven, unclean, was

sent out of that window; also the dove, clean, which could find no rest for the sole of her foot. The raven may rest on the dead. All were dead under the judgment of God, as all are spiritually dead in the world outside today; but the dove could not stay where death and judgment reigned through sin, so went back to the window and was pulled in by the hand of Noah. Seven days later the dove was sent forth again, and returned with a message of cheer. Only an olive leaf, but it was pluckt off. Not a dead leaf picked upon the waters of wrath, but pluckt from the living evidence of the fact that the death dealing waters had subsided.

There are several windows in the Scriptures:

- (1) Noah's Window of Communion-----Genesis 6:16.
- (2) Rahab's Window of Salvation-----Joshua 2:18.
- (3) Michael's Window of Mockery-----2 Sam. 6:16.
- (4) Jezebel's Window of Hypocrisy-----2 Kings 9:30.
- (5) Solomon's Window of Wisdom-----Proverbs 7:6 .

There is an assembly and a window, however, in Acts 20: 7-12, that little is said about, and yet there are lessons one may learn to profit.

Try and visualize it. An assembly, with Paul the apostle of God preaching to it. Many lights were burning. Sitting on the window, one leg inside the other leg outside, was Eutychus. He is stopping the fresh air from going in, and the foul air from going out. He is stopping the light from going out, and is of no use to those who are outside the room, nor yet to those who are in it. He represents the half-and-half, we-don't-know-where-he-is, middling man, of the assembly of God today. Paul is preaching. What is his theme? It might have been "Come out from among them and be ye separate," or "Outside the camp, bearing His reproach." What does Eutychus care? Nothing at all. It is a matter of no importance to him; he is indifferent to it all. Why? Because **HE IS FAST ASLEEP**. Asleep, with one hand outside, ready to grasp anything a worldling might put into it; the other inside, with a Bible in it! How many are asleep today? We should even remember it is possible to talk while asleep. **Talk, and walk, while asleep.** What does it profit? The man who sits in the assembly window, is the man who brings trouble to the gathering. "Eutychus has fallen! Eutychus has fallen!" In his fall he brought the assembly down too. What fears! What anxieties! What prayers! They were assembled in the third loft, as some assemblies, until brought down, live in the "third heaven." The sit-in-the-window man can fall out, as easily as he can fall in. If he falls outside, it is manifest to whom he belongs. If he falls inside, God be praised that life was in him. How would it be with Mr. Ubiquitous? The last named is at home anywhere. He is the busy man. Religion, politics, business propositions, and social amenities keep him so busy, that he can-

not possibly keep awake among "sojourners and pilgrims," but must get away to the window. How many of God's dear children are tempted to go there. How we need continually to be hearing the voice, "AWAKE TO RIGHTEOUSNESS AND SIN NOT." "LOVE NOT THE WORLD." And, to those who are asleep, "AWAKE THOU THAT SLEEPEST, AND ARISE FROM THE DEAD, AND CHRIST SHALL GIVE THEE LIGHT." Ephesians 5: 14.

HOW TO WIN THE VICTORY

By Wm. Williams

(Continued from last issue)

In Ch. 1 we have seen that prayer is the first essential, if we would have victory over the world, the flesh and the devil. Then in Ch. 2 we see that reading God's word is indispensable, if victory is to be won. Now we come to Ch. 3, where we have another essential in enabling the Thessalonians to win the victory. It is interesting to notice that faith is mentioned five times in this chapter. "Without faith it is impossible to please God." We are told that five speaks of weakness; and so in faith we have the remedy for human weakness.

It has been said, that faith is taking God's word at its face value. This is exactly what we did when God saved us. We took Jn 3: 16 or Jn. 5: 24 or Rom. 5: 6 or some other scripture at its face value; and it worked. We had faith in God's word and promise, and the sense of guilt and fear of hell was gone; and sweet peace, the gift of God's love filled our being. But the great difficulty with most of the Lord's people is that they do not carry on as they began. The scriptures which speak about salvation, they have faith in and take them at their face value; but the scriptures which speak of believers' baptism, they take at a big discount. We cannot give them their face value, they argue. Peter could never have baptized 3000 in one day—and beside, there was not enough water in Jerusalem to baptize 3000 by immersion. It must have been by sprinkling they reason. They forget that the Book never says that Peter baptized 3000. He did the preaching, and as in our day, others did the baptizing. God provided sufficient water in the desert for the Ethiopian to be immersed, when he wanted to obey the Lord. He did the same at Jerusalem for the 3000; and He will always provide a brother and sufficient water for you dear christian, when you are ready to leave your carnal quibbles, take God's word at par, and be baptized as commands the scriptures.

The same could be said about gathering to the Lord's name, remembering His death, and all that He asks us to do and

obey. We must have faith just to take God's word as it stands, act on it, count on it; and God will see to it that the result is as good as His promise, for His word is never at a discount.

But we would press this a little further to encourage the Lord's people to have faith in God. Our biggest foe to get the victory over is unbelief. It turned our first parents out of Eden; It compromised Abraham, stained Jacob's character, made David a fool, Peter a coward, and Paul a prisoner. Is it not a remarkable thing that the great mass of christians can trust God implicitly for the salvation of their souls but they cannot trust Him for their bread and butter? This is number five all right, and over against this evil we have faith mentioned five times over as the only remedy. Faith in God, faith in His word, faith in His wisdom, faith in His love, faith in His care.

Look at the mass of them, toiling, fretting, losing sleep. Is it because they are not saved? Oh no, they are all saved and sure of being in heaven. But then there is the morrow which may usher in "the rainy day." God's blessed promises are all yea and amen in Christ Jesus; but there are some of them which are specially precious and assuring. I believe that one of the reasons why so few young men are willing to leave the nets and go into the regions beyond, is because they cannot take God's word at its face value. The flesh hates the life of faith and drags down many a fine life which should have shone in the foreign field.

"My God shall supply all your needs" is a promise, which taken at face value, will lead one out and on, without looking to societies or assemblies for the daily need; but to God who pledges Himself to supply it all. Will one not feel lonely away from home and loved ones, the assembly and the meetings? He meets us with the promise: "I will never leave thee, nor forsake thee." May not our brethren fail us, when we are out of sight, may we not be out of their mind also? They may, and probably will, but, "He faileth not." But will there not be terrible trials and dangers in seeking to pioneer, where Christ has not been named? There will be surely, but: "The Lord is good, a stronghold in the day of trouble; And He knoweth them that trust in Him." "But might we not be left without a cent, away in some place in the interior, with no one to go to? "Trust in the Lord and do good: so shalt thou dwell in the land; and verily thou shalt be fed."

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say, than to you He hath said—
To you, who for refuge to Jesus have fled."

(To be continued)

WORDS IN SEASON

BAY CITY, MICH.—The assembly here has rented a hall in another section of the city and Bren. A. Klabunda and Lorne McBain have been encouraged by seeing a number of strangers attending the meetings.

FOREST GROVE, ORE.—D. R. Scott and Hector Alves have had well attended meetings here and a few souls were saved. G. Basham helped in the meetings for a few nights. Bro. Alves has gone to Salt Lake City, Utah, to help S. C. Keller in the work there.

BUFFALO, N. Y.—We have rented a small church building on the West side of the city at the corner of 19th and West Ferry Sts., and will be located there on and after May 1. Visitors with letters of commendation will be heartily welcomed. Correspondent, David Bell, 35 Box Ave.

TENAFLY, N. J.—Frank Carboni who has been in fellowship here has been heartily commended by the assembly for the Lord's work. He has been laboring with L. Rosannia at Lodi and seeing fruit in conversions.

CANADA

NIAGARA FALLS, ONT.—Our esteemed brother William Pinches (2311 Barker St.) has been laid aside for the past 3 months and has been under the Doctor's care. While there is some improvement, yet his condition is such that he is not able for a series of meetings. Pray for him.

ARNSTEIN, ONT.—The meetings held by Bren. Widdifield and Steen still continue after 13 weeks with much interest and fruit. They also had meetings at West Road and Loring, as the interest has extended there.

MIDLAND, ONT.—The attendance at the childrens meeting has been larger than ever this year, some nights as many as 345 being present. Bren. Silvester and Gunn seek to labor in the town and the surrounding district.

OWEN SOUND, ONT.—Bren. Joyce and Roy had meetings in a Community hall some miles out of the city but the roads became impassable, which forced them to close for the present but hope to try it later on.

NOVA SCOTIA.—The Easter conference at Truro was very good, ministry was given to suit the various departments of life. Bren. Goodwin, McMullen, McIlwaine, Brennen and local brethren took part.

I. McMullen had meetings at River Hebert and Debert and saw blessing in both places. David Kirk saw the Lord's hand in good meetings held at Northport. Bro. McIlwaine began a series of meetings at Moncton, N.B. Bren. Brennen and McIlwaine saw some blessing at Gold River and hope to try some more new places on that shore.

VANCOUVER, B. C.—R. McCracken and H. Harris began a series of meetings here and are hoping to see the Lord working among sinners.

ST. CATHARINES, CAN.—Charles R. Keller and G. N. Reager have had well attended meetings here. The new hall on "the hill" is rapidly being built and will be a credit to the work of the Lord in that district.

FALLEN ASLEEP

BATTLE CREEK, MICH.—On Feb. 3, Mrs. Edw. Matson went to be with Christ. The little assembly has been in her home for years. She was much given to hospitality. Her husband and 2 daughters mourn her loss. Prayer will be valued for them. Bren. Wm. Ferguson, Cole, and Pilon took the services.

STANDISH, MICH.—On Feb. 22, after an operation, Mrs. A. Wyatt went to be with the Lord. In the assembly here almost from its beginning. A good, consistent Christian. A husband and 2 daughters mourn her loss. A. Stewart and Wm. Ferguson conducted the services at the home which were large.

TORONTO, CAN.—James W. Shivas (brother of Evangelist George Shivas) after 5 years of suffering passed on to glory. Saved and gathered out in 1906 at Orillia; for the past 20 years associated with the Pape Ave. Assembly. His end was a happy release from the body. Many a gospel text hanging in homes was the product of his hand. Bren. W. P. Douglas, R. McCrory, A. Livingstone and R. Telfer took the services. Pray for a wife and 3 boys. One professed at the funeral.

WORDS IN SEASON

DETROIT, MICH.—On Mar. 18, Mrs. Anna Koers, (mother of Mrs. Andrew Rose) passed away. She was buried from Grand Rapids, W. J. Pell conducting the services. Bore a wonderful testimony in the home. Often was spoken of as "the best one there" and a large number of folks from the institution were present at the funeral. Prayer is requested for her unsaved sons.

PHILADELPHIA, PA.—On Mar. 17, Mrs. R. J. Hoey passed into the presence of the Lord after an operation. Converted in early years and connected with the assembly at Hollywood, Ireland. For the past 14 years with the Mascher St. assembly. Aged 51 years. A life filled with service and will be very much missed.

STANDISH, MICH.—On Mar. 23, Arthur Wyatt, after rising in the morning as usual, was suddenly taken ill, and in a few minutes was at home with the Lord. Aged 68 years. Saved for 40 years and the loss to the little company of Christians will be keenly felt. His wife went home to glory 4 weeks ago. A. Klabunda spoke at the services which were well attended.

WATERBURY, CONN.—On Feb. 28, after a brief illness, Gidio Battafarone went to be with Christ. Aged 64 years. Saved 12 years and left a very good testimony. Bren. Batterton, Rosannia, and Capiello preached the gospel at the services.

BOSTON, MASS.—On Mar. 1, Mrs. Margaret Cousins fell asleep in Jesus. Aged 71 years. Born in the Island of Skye and came while young to Prince Edward Island. Saved 37 years ago in Boston at meetings held by W. H. Hunter and Wm. Matthews. Connected with the Cliff St. meeting for years. A husband and 3 children mourn her loss. Bren. Hunter and McGill took the services.

DETROIT, MICH.—On Mar. 15, Mrs. Margaret Thompson passed home. Aged 62 years. Saved in Glasgow at 12 years while Alex Stewart was having meetings. For many years in Marble and Bathesda halls; later in West Chicago boulevard assembly. Bren. Schwartz, McBain and Klabunda took the services which were large.

NEW BEDFORD, MASS.—On April 2, Mrs. Thomas Lord was laid to rest. Aged 54 years. Bore with much patience, a long and painful illness. (Sister of Mrs. Hornby, missionary in Casomba, Africa). A husband and 4 children mourn her loss. Bren. Beveridge and Kane spoke to a large company in the hall. Bren. McGill and Boardman closed the services at the grave.

OXFORD, N. S. CAN.—On Feb. 19, C. B. MacLeod went to be with the Lord. Aged 55 years. Connected with Port Howe assembly for many years. A quiet, godly man. A. Goodwin preached to a large company at the funeral.

MONROVIA, CALIF.—On Mar. 29, J. W. Eccles, early in the morning went home to glory. He was saved years ago in England. Will be missed as he had endeared himself to all by his gentleness and consistent life. Leaves a saved wife also 4 children and a granddaughter—all unsaved. Robert Bultman took the services.

PAWTUCKET, R. I.—On Mar. 12, Mrs. Elizabeth McBride fell asleep in Jesus. In poor health for ten years. Born 68 years ago in Kilburne, Scotland. Saved in Greengair, Lanarkshire at the age of 26. Came to America 25 years ago. Leaves a husband, 5 daughters and 3 sons.

SILVERTON, ORE.—On Mar. 25, Mrs. Mary McMillan, passed suddenly into the presence of the Lord. Aged 77 years. Saved in Ontario many years ago. Although an invalid and suffered much she was deeply interested in the things of God. In fellowship at Cedar Cottage assembly, Vancouver. Was visiting a daughter at the time of her death in Silverton and was buried there. H. Alves and G. Basham spoke to a large number of friends and strangers at the services.

WINNIPEG, CAN.—On Mar. 26, Mrs. Lucey A. McMahon (wife of R. McMahon) went to be with Christ forever. Aged 71 years. Saved 38 years ago in N. Orillia, Ont. In Manitoba 22 years and connected with the Main St. Assembly. A quiet Christian, ever ready to minister kindness to the Lord's people. Will be missed. R. J. Chawner and J. McNeill spoke to a large company at the services in the West End Gospel Hall.

WORDS IN SEASON

CONFERENCES

PAWTUCKET, R. I.—A conference will be held here on May 29 and 30 in the Y. M. C. A. (corner Summer and Maple Sts., one block from Main St.) preceded by a prayer meeting on Saturday May 28 at 7:30 P. M. in the Gospel Hall on Lonsdale Ave. No circulars will be issued. Address all communications to James Donaldson, 24 Varnum Ave., Pawtucket, R. I.

WINNIPEG, CANADA.—A conference in connection with the West End Assembly will be held here on June 3, 4 and 5, in Norman Hall, 275 Sherbrooke St. Meetings as usual. Circulars later. Correspondent, W. D. Stewart, 543 Banning St., Winnipeg, Can.

ORANGE, N. J.—The 8th annual ITALIAN conference will be held in this city (D.V.) on May 28, 29, and 30, at 300 Main St. Correspondent, Jos. Ranelli, 190 Taylor St., Orange, N. J.

BYFIELD, MASS.—The 53rd annual conference will be held on May 29 and 30, preceded by a prayer meeting on Saturday May 28 in the Gospel Hall. Those coming from a distance will be freely entertained. No circulars will be issued. Address all communications to Fred Pearson, Byfield, Mass.

CHICAGO, ILL.—Owing to present conditions which have resulted in much need among some of our assembly due to unemployment, it is thought advisable not to have our usual conference this year at Decoration time. A. J. Cotton, Gospel Hall, 36th and Bishop Sts.

YORK, N. Y.—A conference will be held here on May 28, 29, and 30 in the Town Hall. Prayer meeting Friday May 27 in Gospel Hall at 8 P. M. Correspondent, Hugh Ladley, York, N. Y.

AKRON, O.—A conference will be held here on May 28, 29 and 30 in Perkins Auditorium (one block north of Gospel Hall). Prayer meeting in Gospel Hall, 397 Locust St., on Friday evening May 27. Correspondent, M. W. Becker, 1733 19th St., Cuyahoga Falls, Ohio.

ST. CATHARINES, CANADA.—The 11th annual Sunday School teachers convention and other workers among the young will be held in the Odd Fellows Temple, 15 Queen St. on Saturday May 24. Meetings at 1:30 and 6 P. M. Address communications to Wm. Robertson, 148 Russell Ave., St. Catharines, Can.

SARNIA, CANADA.—The annual conference will be held here on June 10, 11, and 12. No circulars will be issued. Correspondent, J. P. Taylor, 242 Emma St., Sarnia, Canada.

TACOMA, WASH.—The annual conference will be held at 43 and A St., on May 29 and 30. Visitors will be freely entertained. Correspondent, H. C. Montgomery, Puyallup, Wash.

ROSEISLE, CANADA.—The annual conference will be held on June 10, 11 and 12 preceded by a prayer meeting on Thursday eve., June 9. All visitors will be freely entertained. Correspondent, E. J. Moon, Roseisle, Man., Can.

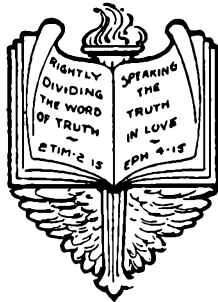
FOREIGN

SANTURCE, PORTO RICO.—Bro. Henry Fletcher writes, "We went along the coast where the river runs into the sea and had our first baptism when five obeyed the Lord. This was the first fruits of the gospel here. We gathered on Lord's day morning for the first time to break bread. Just eight of us, the five baptized, ourselves, and a young man saved among the denominations, who sees the truth of separation. It was a precious time and there were tears of gratitude as we meditated on Him and got near to Calvary. There are a few others who profess. Would value prayer that they might be led on. We feel our weakness but thank God for Matthew 18:20.

CZECHOSLOVAKIA.—Bro. John Siracky writes, "The Lord has been good to us in the past year, and gave us much grace to carry on His work in this district. He saved some precious souls in our midst and elsewhere. All these continue steadfast in the Lord. There is great depression on account of unemployment but not many will listen to the gospel, but prefer bolshevism.

Words in Season

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



June, 1932

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WORDS IN SEASON

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HONORARY EDITOR

Dr. E. A. Martin, 534 High Street, West Medford, Mass.

Entered as Second Class matter at the postoffice, Lewistown, Pa.

UNITED STATES

CHICAGO, ILL.—F. W. Nugent and L. Wilson held a series of gospel meetings in the 86th and Bishop St. hall.

DETROIT, MICH.—Wm. Ferguson expects to work his Bible Carriage again this season and would make good use of any idle tracts and literature in homes if in good condition. Send to 3335 Blaine Ave., Detroit, Mich.

EAST ORANGE, N. J.—The assembly who gather on No. Park St. have heartily commended to the Lord's work, Robert Young, 12 Burnside St., East Orange, N. J. He has been deeply exercised for years about devoting all his time in the work of the gospel and enjoys the confidence and esteem of everyone in the assembly.

BALTIMORE, MD.—Herbert Webber had over 6 weeks meetings here using his chart from Eternity to Eternity. His meetings were well attended.

WELLSBORO, PA.—After having spent some time in York, and Rochester, N. Y. where the Lord saved sinners and restored backsliders, R. Roberts came on here and held a few meetings.

HOPEWELL, VA.—Saints were refreshed and sinners reached and saved at meetings recently held by A. Cather.

EL-PASO, TEX.—A. B. Rodgers had a few meetings here and in Phoenix, Ariz., on his way to California. Saints were refreshed and helped.

SAN ANTONIO, TEX.—J. Hunt saw the good hand of God in salvation here and then went on to help in the tent in Houston where plenty of strangers are coming out to hear the word spoken.

ROCHESTER, N. Y.—A. R. Crocker of Galt, Canada, gave us a few appreciated meetings on his way home after having passed through a most serious operation at Boston. The Doctors say his recovery was a miracle, but God was in it.

AKRON, OHIO.—Our esteemed brother W. P. Douglas had 2 weeks of well attended meetings here. Hall filled to the door on Lord's day evening. Signs followed the preaching of the Word spoken, some professing faith in Christ.

PHILADELPHIA, PA.—R. McCrory had 3 weeks meetings in the Olney assembly using his chart on Revelation. W. Fisher Hunter spoke on Church Truth in the West Philadelphia assembly and then went on to Camden, N. J.

NEW ENGLAND STATES.—J. Pearson and C. Summers visited Boston and New Bedford. R. Telfer called at Manchester, N. H. and Cambridge, Mass. W. Beveridge was at Westerly, Barrington and S. Manchester assemblies.

CANADA

BRANTFORD, ONT.—The Christians gathered to the name of the Lord Jesus Christ at the Gospel Hall on Nelson St. are still continuing and seeking to be a testimony for God. Visitors will please bring letters of commendation. Accredited servants of the Lord will be welcome. Correspondent, Alex Robertson, Box 508, Simcoe, Canada.

Words in Season

EDITOR.....CHARLES R. KELLER.....PUBLISHER

VOL. 24

JUNE, 1932

No. 6

FROM VARIOUS AUTHORS

In vain the ways of Providence
With anxious gaze I scan;
To find out God by human sense,—
It is not given to man.

* * *

It is painful as we run our eyes down the religious periodicals of the day to read the continual cry for "money, money, money," as though that were the one pressing need for carrying on the work of God. One cannot help feeling that if an equally urgent and united cry were raised to God for the presence and power of the Holy Spirit, there would not only be results in spiritual blessing a hundredfold, but, without even mentioning the need of money, funds would flow in for the service of God, so that for what He would have us do there would surely be no lack.

* * *

Henry Moorhouse, when engaged in a work that seemed to call upon him for more than usual exercise of faith, received what seemed like a most tender answer from God. His little daughter, who was a paralytic, was sitting in her chair as he entered the house with a package in his hand for his wife. Going up to her and kissing her, he asked, "Where is mother?" "Mother is upstairs." "Well I have a package for her." "Let me carry the package to mother." "Why, Minnie, dear, how can you carry the package? You cannot carry yourself." With a smile on her face, Minnie said "Oh, no, papa; but you give me the package, and I will carry the package, and you will carry me." Taking her up in his arms, he carried her upstairs—little Minnie and the package too. And it then came to him that this was just his position in the work in which he was engaged. He was carrying his burden, but was not God carrying him?

* * *

Great Giving. An Indian Christian recently converted asked Bishop Whipple to give him two single one-dollar bills for a two-dollar note. "Why?" asked the Bishop. He said, "One dollar for me to give to Jesus, and one dollar for my wife to give." Being all the Indian possessed the Bishop was about to suggest it was too much, when another Indian Christian close by said, "It might be too much for a white man to give, but not too much for an Indian who has heard this year for the first time of the love of Jesus."

DAILY BREAD IN HARD TIMES



IT'S DREADFUL to live this way! I do wonder why God doesn't answer your prayer and send you some work, father."

"Are you hungry, mother? I'm sure I thought we had a very good breakfast. And what a nice, pleasant house this is that we live in!"

"But we've nothing for dinner!"

"But it isn't dinner time."

"Well, I must confess I'd like to know what we are to have just a little while **before** dinner time."

"God has said our bread and water shall be sure, but he has not promised that we shall know beforehand where it's coming from."

"Father," said little Maggie, "do you s'pose God knows what time we have dinner?"

"Yes, dear, I suppose he knows exactly that. I've done my best to get work, and I'll go now and look around; and you go to school, and don't be the least mite afraid, Maggie. There'll be some dinner."

"But we're out of soap and starch and saleratus," said the mother.

"As for the saleratus, you couldn't use it if you had it, unless you had some flour. I'm sure I had soap when I washed my hands this morning."

"Yes, a little bit. But it's not enough to do the washing."

"But the washing will not come till next Monday. As for the starch, it isn't one of the necessaries of life."

"If I had some potatoes I could make some," said Mrs. Wilson, musingly.

"Well, I'm going out now to try and find some work. You just cast your burden on the Lord, mother, and go about your housework just as if you knew what was coming next, and don't go and take the burden right up again. That's the trouble with you. You can't trust the Lord to take as good care of it as you think you would, and so you take it up again, and go around groaning under the burden."

"Well, I do wonder he lets such troubles come. Here you've been out of work these three months, with only an occasional day's work, and you've been a faithful, conscientious Christian ever since I knew you."

"I've been an unfaithful, unprofitable servant, and **that's true**, mother, whatever you may think of me," replied Mr. Wilson, humbly "God is trying our faith now. After he's provided for us so long, what will he think of us if we distrust him now, just because want seems to be near, before ever it has touched us?"

Mr. Wilson went away to seek work, and spent the forenoon seeking vainly. God saw that here was a diamond worth

polishing. He subjected his servant's faith to a strain, but it bore the test. I will not say that no questionings or painful thoughts disturbed the man as he walked homeward at noon. Four eager, hungry little children, just home from school, to find the table unspread, and no dinner ready for them; an aged and infirm parent, from whom he had concealed as far as possible all his difficulties and perplexities, lest he should feel himself a burden in his old age, awakened to a realization that there was not enough for him and them,—these were not pleasant pictures to contemplate, and all through the long, weary forenoon Satan had been holding them up to his view, and it was only by clinging to the Lord, as drowning men cling to the rope that is thrown to them, that he was kept from utter despondency.

"Thou knowest, O Lord, that I've done my best to support my family. My abilities are small, but I've done my best. Now, Lord, I'm waiting to see thy salvation. Appear for me! Let me not be put to shame.

"'Increase my faith, increase my hope,
Or soon my strength will fail.'"

So he prayed in his own simple fashion as he walked along.

It was all true as he had said. His abilities were not great. Some frivolous young people at prayer-meeting smiled at the phraseology of his prayers. But there were educated men and earnest women who were helped and strengthened by those very prayers. God's salvation had raised a man above mediocrity to whom Nature had been niggardly. Without it he would have been a cipher in the community—or worse than a cipher.

He drew near to his own door with something of shrinking and dread. But the children rushed out to meet him with joyous shouts.

"Come right in, father; quick! We've got a splendid dinner all ready. We've been waiting for you, and we're fearfully hungry."

The tired steps quickened, and the strongly drawn lines in the weary face softened to a look of cheerful questioning, such as was oftenest seen there. He came in and stood beside his wife, who was leaning over the stove, dipping soup out of the big dinner-pot with a ladle.

"How is this, mother?" said he.

"Why, father! Mr. Giddings has been over from Bristol. He came just after you went out. And he says a mistake was made in your account last August, which he has just found out by accident; he owed you three dollars more, and he paid it to me. So I—"

"I don't think it was by accident, though," said Mr. Wilson, interrupting her.

"Well, I thought as we had nothing for dinner I'd better buy some meat and—"

"Do you think it was accident that sent us that money today, mother?" persisted the thankful man.

"No, I don't think so," said his wife, humbly; "I think it was God. And I'm thankful, I'm sure. I did try to trust, but I'll try harder next time. You haven't heard the whole, though. Mr. Giddings wants you next Monday for all the week, and he thinks for all summer."

The grace at table was a long one, full of thanks and praise, but not even the youngest child was impatient at its length.

GIVING

By Dr. E. A. Martin



HE HEART of God ran over in the riches of heaven to poor sinners. The Apostle's heart overflowed to the same sinners so that he would sooner die than preach the Gospel on the principle of wages.

The sectarian preacher's motto is "I will give you so much preach for so many dollars." The apostle's motto was "I am made all things to all men that I might by all means save some," 1 Cor. 9: 22.

The principles upon which God would carry on His Gospel are high and very honorable. It must be of **bounty** and not of **covetousness**. One warm summer's day as Mr. Jas. Erskine and I were sitting in the Gospel Tent talking to a boy, a chicken walked into the tent. The boy said it was a Society chicken. The boy's mother was a blacksmith's widow with a large family dependent upon her meager earnings. The religious society had supplied a dozen eggs to be hatched under her hen and fed on her crumbs, and sold for the Society's profit. Sectarianism descends to all such ungodly practices to raise a few pennies.

God's rule is "Every man according as he purposeth in his heart, so let him give; **not grudgingly or of necessity**; for God loveth a cheerful giver" 2 Cor. 9: 7. But God's law as to sowing applies here "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully," 2 Cor. 9: 6.

When the Israelite brought in his tithes, God opened the windows of heaven and poured him out a blessing so that he had not enough room to receive it (see Mal. 3: 9-10). God had His hand on every foot of his land, guided every drop of rain, every ray of sunshine; made the herds and flocks to increase. If the man robbed God, everything went wrong. To the Christian who from the heart sows abundantly, "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**" 2 Cor. 9: 8.

This is God's pledge to stand behind the cheerful heart giver; to keep him well supplied for every good work. God's comment on such givers is "He hath dispersed abroad; he hath given to the poor: His righteousness remaineth forever" 2 Cor. 9: 9. The apostle does not say that it were better for him to die than that he should be a cheerful heart giver. He is indeed blessed of God. "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; And by their prayer for you, which long after you for the exceeding grace of God in you. THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT. 2 Cor. 9: 10-15.

God who has given his unspeakable Gift, His only begotten Son, is able to make all grace abound toward you; that ye always having all sufficiency in all things; may abound to every good work. Let us ask a question here. Has your all sufficiency dried up? If so, why? Have you been robbing God?

OUR POSITION IN THE WORLD

By Chas. R. Keller



HE children of Israel occupied three different positions at three different times. First, they were in Egypt under the cruel bondage of Pharaoh; later on God brought them through the Red Sea into the WILDERNESS under the leadership of Moses; eventually the Lord brought them over the JORDAN into CANAAN with Joshua as their Captain.

We once heard of an eccentric preacher walking into a store and asking the merchant if he had ever seen a man that was in three places at once. Of course, the reply of the merchant was to the effect that he had never come across such an odd person. "Well," said the preacher, "take a good look at me and you will see such a man."

This is the position of every child of God in this present world. Israel was in Egypt, the Wilderness, and Canaan at three different times, but the Christian occupies three different positions at the same time. Egypt was typical of the World. As Israel was in Egypt under taskmasters, so the child of God was once part and parcel of this present world and under the bondage of Satan. But as Israel was taken out of Egypt and placed in the Wilderness; so when God reached and saved us,

He took us out of the World and put us in the wilderness. We are in the world but not of it. Canaan is sometimes looked upon as typical of heaven but it typifies the third position of the child of God. Thus the Christian is in the world but not of it, in the wilderness journeying through it, and in Canaan fighting for his possessions.

EGYPT

“And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go that they may **HOLD A FEAST** unto me in the wilderness.” Exodus 5: 1.

And the Lord spake unto Moses, Go unto Pharaoh and say unto him, Thus saith the Lord, Let my people go that **THEY MAY SERVE** me.

God had two objects in view in bringing His people out of Egypt as we see by the above two scriptures. First, that they might hold a feast unto him in the wilderness and second, that they might serve Him. The Lord had among other things two objects in view in separating us from this present world. First, that we might hold a **FEAST** unto him in the wilderness, and what a blessed feast it is on Lord's day morning as we gather around the table of the Lord and the Lord of the table, carrying out His last will and request. Only bread and only wine, yet to faith the solemn sign of the heavenly and divine. May we value it **TILL HE COME**. Second, that we might serve Him. The Lord has brought us into the wilderness of this world to serve Him acceptably, with reverence and godly fear. Some are quite satisfied to be saved and rest there, but God has saved us that we might serve. May we all recognize our responsibility to serve our blessed Lord **TILL HE COME**.

THE WILDERNESS

First Compromise

“And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God **IN THE LAND**. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go **THREE DAYS JOURNEY** into the wilderness, and sacrifice to the Lord our God, as he shall command us.” Ex. 8: 25-27.

From the creation of the World God separated the light from the darkness. Gen. 1-4. We find that this order of separation has always been maintained by God for His people, who desired to live in obedience to His mind and will. Abraham kept separated from Sodom and made it the subject of his prayers. God's purpose for Israel was that they should be separated unto Himself in the Wilderness, as there was no worship

from His people acceptable to Him in Egypt. Pharoah was opposed to this line of demarcation and said to Moses, "Sacrifice to your God in the land." It is still the mind and will of the Lord that there shall be a line separating His people from the world—the sensual, ecclesiastical, political, and commercial world. Satan is always displeased when this step is taken. He would have the people of God **STAY IN THE LAND**. He says, "Don't cross the border line; don't be so peculiar; don't be a recluse."

Moses' reply to Pharoah's compromise for them to sacrifice in the land was, "IT IS NOT MEET FOR US TO DO SO," and then he gives the reasons why it was impossible. "Lo, shall we sacrifice the abomination of the Egyptians before their eyes and will they not stone us? The abomination of the Egyptians was to place a goat or a heifer or a bullock upon a pedestal and fall down and worship it. In offering their sacrifices, the children of Israel would have had to put to death what the Egyptians fell down and worshipped. The child of God has to put in the place of death what the world worships. The novel, the dance, the movies, tobacco, etc. The children of Israel would have been stoned by the Egyptians if, in their worship, they would have put to death the goat, or heifer, or bullock. How often the stone of persecution or scorn is thrown at the Christian who will not countenance the world's ways.

Second Compromise

"And Pharoah said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; **ONLY YE SHALL NOT GO VERY FAR AWAY**: intreat for me." Ex. 8-28.

When Pharoah saw that Moses was taking a firm stand to go three days journey into the wilderness, he offered the compromise "**ye shall not go very far away.**" In other words, he desired Moses to cross the line and go into the wilderness but not to get very far on the journey. How well Pharoah knew human nature and how crafty he was in his overtures to Moses!

The story is told of a mother who had a little daughter who, after she was put to bed at night, was continually falling out. This happened so frequently, that when the mother once asked the little one, "Why is it that you are always falling out of bed?" she replied, "Guess it's because I stay too near the edge."

Why is it that Christians are slipping back so often into the world? Like the little girl, they stay too near the edge—World-bordering, as it has been rightly termed. But God wants his people to have wilderness experience, and to be able to enter into the spirit of the hymn writer who wrote:

This world is a wilderness wide—
I've nothing to seek or to choose;
I've no thought in the waste to abide:
I've nought to regret or to lose.

One could have easily detected an Israelite who had been to Egypt, for he would have had borne the odor of leeks, onions or garlic. Some of us have had the experience of sitting down along side of a brother at the Lord's Table and the odor of tobacco was so strong that we had to say to ourselves, "He's been to Egypt." Or perhaps it was some young sister with her hand-painted face and we could not help but think, "She's been to Egypt."

May the Lord give us journeying mercies so far into the wilderness that these things will be left behind in Egypt or this present world.

Third Compromise

"And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God; but who are they that shall go? And Moses 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; for we must hold a feast unto the Lord. And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones; look to it for evil is before you. Not so: go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence. Ex. 10: 8-11.

The king knew full well that the parents would come back quick enough into Egypt if the children were left there. But Moses promptly spurned this compromise. This is a trap in which Satan is tricking some of God's people. Some parents have seen the path of separation and at a great cost of friendships have left the sects and come into the assembly. But they have left their children in the sect from which they have separated—in Egypt as it were.

Some Christian wives have compromised with their husbands by accompanying them to the movies with the promise that they in turn will go with them to the gospel meeting. It has usually ended in leading the wife back into worldliness rather than bringing the husband to Christ. On the other hand, we have known cases of parents who, after the Lord saved them, kept their families close to them in the wilderness, kept them away from the things of the world and took them regularly to the gospel meetings until the Lord came in and saved them.

Fourth Compromise

"And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and herds be stayed: let your little ones also go with you," Ex. 10: 24.

Pharaoh had become desperate and, in his cunningness, well

knew that if these people left behind their flocks and herds it would be a strong temptation to return to Egypt. There is no more deadly sin than that of covetousness. Flocks and herds would typify business, wealth, work, or worldly interests. How many Christians are caught in this snare of Satan. Recently we read an article entitled "Hoarded Gold" and could not help but think of this title in connection with some of God's people. Some had it hoarded in banks and it was not held in sacred stewardship for the Lord. Others have had it hoarded in property. Often the cry is made for preachers to launch out into the regions beyond, but there are not the individuals who are ready to spare from their hoards the money to send and support them. "Lay not up for yourselves treasures upon the earth," is the Lord's exhortation. Paul says, "Make not provision for the flesh, to fulfill the lusts thereof." Rom. 13-14. It is not sinful to acquire money but it is utterly so to hoard it or use it lavishly for self gratification. Moses gave a noble answer to this compromise. "Our cattle shall go with us; there shall not be a hoof left behind." Ex. 10: 25-26.

Previous to this, he had told Pharaoh that they would go a three days journey into the wilderness; three days journey between Israel and Egypt. God wants a three days journey between his people and this present world. The cross represents this three days journey—Christ died, Christ was buried, Christ rose again. If this three days journey was between every believer and this present world it would certainly defeat Satanic compromises.

CANAAN

After the death of Moses, Joshua received instructions from the Lord to arise and with this people Israel go over Jordan unto the land which he would give them. Every place that the sole of their foot tread upon was to be given them by the Lord. The sharp knife of circumcision had to be applied to the flesh before they entered into their possessions, and they had to fight for all the land they put their foot upon. Their enemies first had to be subdued. Canaan experience for the child of God has to do with the present. In order to possess some of the blessings God has for His people today the knife of the Word of God has to be applied to the flesh. Malice, guile, hypocrisies, envying, evil speaking, jealousy, covetousness are some of the present enemies of the Christians which are hindering the Christian from enjoying the milk and honey of God's land. They have to be put in the place of death. How few of us know much about Canaan experience.

UNANSWERED PRAYER

Praying breath, it is often said, is never wasted breath, but experience proves that this statement must be qualified. As

a matter of fact, much of the breath used in what is called prayer is wasted breath. Comparatively few Christians have learned the secret of effectual and fervent prayer; hence few of their prayers are answered. They ask and receive not. Now, in view of the great and precious promises contained in the Word of God, there must be causes why the prayers of true believers are not more generally and manifestly answered. We will notice some of these.

Look first at the words of the psalmist, "If I regard iniquity in my heart, the Lord will not hear me." (Psa. 66: 18-20). Here iniquity means anything contrary to the Word and character of God. To regard is to give it house room, to cherish it secretly, or even to anticipate its indulgence. The one who does this need not expect answers to his prayers. It is evident that the psalmist knew that he was in danger of doing the thing that he condemned, and so are we. The spiritual and Spirit-impelled writer adds, "Blessed be God, which hath not turned away my prayer, nor His mercy from me." Yes, any form of sin allowed in the heart or life will hinder prayer being answered.

2. Idols in the Heart (Ezek. 14: 3)

An idol in the heart, a stumbling block in the life; that is always the order. What may constitute an idol in the heart that will turn God's ear from our prayers? It may be money, pleasure, indulgence, business, knowledge, wife, children, or anything that we esteem or serve or love more than Christ. Any of these may be given such a place that they will hinder our prayers being answered.

3. Formalism (Mark 7: 6)

In this verse our Lord adds His testimony to that of the ancient prophet. In approaching God the important thing is the state of the heart, not the form of the words. We are all, both in private, and public, in danger of becoming formalists in prayer. We pride ourselves in our knowledge; truly all our prayers are "free" prayers. Yet let us make no mistake. We are in almost equal danger of becoming formalists as those unregenerate souls who never pray except they use some form. In spiritual things mere fluency of speech is a dangerous gift, and nowhere more than when it rushes in to lead the prayers of others. Power with God and the ability to helpfully lead the prayers of others depends more on spirituality than on knowledge or readiness of speech.

4. Unbelief and Instability (James 1: 5-8)

Unbelief is the prime cause of many prayers being unanswered. Men do not fully believe in God's wisdom, love and power. Such have no ground for expecting their requests to be answered. The instability meant here is the failure to

continue in prayer. We soon give over; we "faint" in prayer. We do not watch unto prayer, or look up for the answer. Definite is the word "Let not that man think that he shall receive any thing of the Lord." Elijah, a man subject to like passions as we are, in praying for rain is an outstanding example of faith and continuance. See him there! On the top of the mountain, his face between his knees, above the world, alone with God, he prays in faith and his request is granted. The eye of faith sees the cloud in the sky long before the eye of sense discerns it. Six times the natural man returns saying "There is nothing." Seven times the man of God said "Go and look toward the sea" and faith and continuance triumphed.

5. Restraining Prayer and Selfish Motives

In the epistle of James these two things are linked together (chapter 4: 2-3). "Ye have not," the indictment runs, "because ye ask not." The writer probably had in mind the words of the Lord "Ask and ye shall receive." Some then, were not receiving because they were not asking. They restrained prayer from God. They did not continually call upon Him for help and blessing, and what men do not think worth earnestly praying for, God does not think it wise to give. In man's earthly relation to God, prayer always has been, and always will be, the preparation and occasion for God's bestowal of blessing. Some fourteen or sixteen times in the latter half of the 36th chapter of Ezekiel we hear God saying "I will—I will." These "I will's" of Jehovah, for Israel, include the greatest of temporal and spiritual blessings. But at the close we read, "Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them." Earnest, believing prayer is the condition of blessing. The secret of the Lord is with them that continually wait upon Him.

The next verse gives a further reason for unanswered prayer. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." The full force of the word will be missed if we confine the word "lusts" to impure desires. The word lust means to intensely desire to own, or enjoy, something. A little further in the chapter the Holy Spirit dwelling in believers is said to lust, to envy, or better perhaps, to jealously yearn. The comforter, Christ's great representative, yearns to see us whole-hearted for our blessed Lord. As to the use of the word lusts in Galatians 5: 17, there are lusts of the mind as well as lusts of the flesh. One may pray for health simply to be free from suffering. Another may pray for wealth only to spend on himself or family. Another may pray for wisdom or knowledge in order to have power over others. Another may pray for gift or power in preaching, mainly to secure the praise of men. Praying thus, we ask

amiss, praying for things that terminate in self and not in God. If we are not receiving answers to our prayers there must be a cause; we are in some way asking amiss. Truly there are times when God tests our faith and perseverance. He looks for earnestness. In the end all Spirit-begotten prayers will be answered, perhaps not always in the way we expect, but we shall either receive the thing itself, or something better. It will come either in this life, or we shall see it in eternity.

Prayer necessarily carries with it the assured conviction of the existence of a "personal" God. **"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."** (Hebrews 11: 6). Apart from this no man can truly pray. In prayer the soul seeks to realize that there is a Being who contains within Himself all that is meant in the great word "GOD." He is one who sees, who hears, who knows, who works. There must also be a belief in God's essential beneficence and profound interest in our affairs. **"That He is a rewarder of them that diligently seek Him."** But in effectual prayer there is something more than a general belief in the being and goodness of God; there is a confidence that we shall be heard in the specific matters that we are making supplication for. (Read Mark 11: 22-24 and James 1: 5-7). Such a faith plants itself on the divine promises. Without a promise from God it would be sheer presumption to expect answers to particular petitions, but such promises abound in the Word of God. There are many promises given to the believer. **"For all the promises of God are yea, and in Him Amen, unto the glory of God by us."** **"Whosoever," "Whatsoever," "Anything,"** and **"All things,"** are some of the terms used in this connection, than which no words in our language are fuller or broader.

All the promises and privileges in the New Testament are for those who are in Christ and for those who **"Abide in Christ"** (John 15: 6). The promise in John 15:7 is for those who are in Christ as to their standing, and who **abide** in Him as to their state. Abiding in Christ is a condition of soul, an attitude of Spirit towards Him. If we abide in Christ we shall know what is His will, and so be enabled to ask in His Name, and ask for **HIS GLORY**.

HOW TO WIN THE VICTORY

By Wm. Williams

(Continued from last issue)

Now we come to Ch. 4, where in the first part, we find another important essential, if we would live a life of victory—namely, sanctification. In 1 Cor. 1: 30 we see that how in

Christ, God has made Him to be unto us wisdom, righteousness, sanctification and redemption. This is the divine aspect of sanctification; and God sees us in His beloved Son perfectly sanctified and set apart for Himself. But here in Thess. 4, we see that it is the Lord's will that in our lives we should give expression to this precious truth by a complete separation and consecration of all we are and have to Christ. This is the human side of sanctification.

I like to look at sanctification, as our being set aside for God's special use. In the Old Testament, Aaron and his sons were thus set apart by blood being placed on the right ear, the right thumb and the right toe. This was the shadow; but what is the substance? Clearly that Christ in His death, not only died to save us from the curse of sins; but that He might deliver us from this present evil age, according to the will of God. So then every child of God should remember that the cross of Christ puts the precious blood on the tip of the right ear, and that, to make it a holy, sanctified ear, open in the morning to hear God's blessed voice through His word, ever in the attitude of little Samuel—"Speak for thy servant heareth." Open during the day to hear all that is right and true and good; but ever stopped against the voice of our triple foe. Oh for a sanctified ear, to refuse to listen to the criticism and slander of God's servants, and of our beloved fellow saints.

The ear is very near the brain which directs our actions; and is it not true, that what we have heard about so-and-so has made us act so mean toward him? Take heed what ye hear. Could we, as God's children have grace and courage to say when someone was going to pour a tale of criticism and perhaps slander into our ear about some of our fellow saints; had we the grace and holy grit to say: "Dear Brother—dear Sister, I cannot listen; the precious blood is on my ear—it is sanctified to God." How much less we would grieve our blessed Lord; and how much more we would help our dear brethren.

Then the blood was on the right thumb. Does the world see a blood red right thumb in all your dealings, dear child of God? Or do they only see, the open, grasping hand? Does the Lord see the blood marked hand dear fellow saint, as you stretch it out to put in your offering on Lord's Day morning? When we were at the Valencia Conference I was sitting near a servant lassie and by mistake she dropped her offering as the box was passed to her, and a big Venezuelan silver dollar rolled on the floor. That gift meant much to her; our blessed Lord saw in that lovely hand, the blood marked thumb on the right hand. Rosa Melendez is a Venezuelan maid in the employment of the manager of the English Railway and he has got word to go to Argentine and he wants to take Rosa, her mother and her sister, (all three are saved and two of them

in fellowship) away with him. The manager and his wife know how to appreciate such christians for the blood marked thumb is seen in their honest and faithful service.

Then the blood was on the toes of the right foot. This would speak to us of walk; and here the Apostle, without a word of apology, speaks very clearly about fornication. Nothing so hinders God's people manifesting real sanctification as lust, fornication and adultery. Look over the old testament saints and see how so many of them failed right here, through lust, fornication and adultery. Look at the sad record of some who took the place of preachers and leaders among God's people in our day. How they have dishonored the Lord's name, made His people groan and the assembly testimony stink by giving way to lust and uncleanness.

How can we be kept clean and holy? Only as we keep near the Lord; ever remembering that God has put the blood of the cross on the great toe of the right foot; that we are His and therefore must be holy. It is the blood that saves; and it is only the blood on the ear, thumb and great toes that will keep us clean.

“A sacrifice to God, in life or death are we;

Then keep us ever blessed Lord, thus set apart for Thee,

Bought with a price; we're not our own;

We died, we live to God alone.

In the latter part of Ch. 4, we see one more truth, which is a very real factor in obtaining the victory over the world, flesh and devil—namely the coming of the Lord. Now most of the Lord's people believe in the doctrine of His coming; but held as a mere doctrine, it will never mould the life that leads to victory. It is when on bended knee, we learn that Christ is coming and may come today, that the blessed hope, thrills the heart, gives impulse to our service, and purifies our lives and homes.

This was the experience of that great man of God, James Hudson Taylor. “Well do I remember the effect, when God was pleased to open my own heart to this great truth that the Lord Jesus was coming again, and that He might come at any time. I had not many books, but it sent me to see if I could give a good account of all I had; and also of the contents of my little wardrobe. The result was that some of the books disappeared before long, and some of the clothing too. It was an immense spiritual blessing to me. When I go home from China, and can make time to go through my house from attic to basement with my dear wife, to review our things in the light of His speedy return, I always find it a profitable spiritual exercise to see what we can do without. It is important to remember that we are stewards who have to give an account of everything that we retain; and unless we can give a

good reason for the retention, shall we not be ashamed when the Master comes? Since He may come any day, is it not well to be ready every day? I do not know of any truth that has been a greater blessing to me through life than this."

If you believe that He might come today, would it not be well for you also to look over your book shelf and weed out all the books which you would be ashamed for Him to see at His coming? After having done that, you could take a look at the living room table and see that nothing but the Bible and (and) sane literature are there. And then go over to the piano (organs are old fashioned now) and just see what you have got there. Now a word of advice here. Do not sell to the peddling Jew, the Adventist and Russelite books, the religious and profane novels, the worldly magazines, the funny papers and the jazz music books you may find. No, in God's name take them all to the furnace and burn them, as you would garments infested with the plague, and you will go up the stairs with a lighter heart and a cleaner conscience.

If you, dear child of God, suspected that He may come today; your wardrobe too might be the better for a looking over. Mr. Taylor spoke about "the contents of my little wardrobe." But they have been growing ever since and now they are closets and clothes rooms. Would it not be well to select a few to give to your poor brethren and sisters? or to distribute among the poor of this world? Then the number of hangers occupied with clothes you dare not go to the meeting in; these you can sell to the peddler, and he will sell them to those they were made for; and what you get for them, you can have a little prayer and communion with the Lord as to what He would have you do with the money.

Again if you thought that, perhaps He would be here before nightfall, would it not be well for you both, husband and wife, to take a look over the home from the attic to the basement. It will surprise you what you may find, which would cause you to blush were He to come. You may have to cut the radio wire, through which the concert, the theatre, Romanism, modernism, evolution and ruin are slowly but surely filtering into your once God-fearing home. The furnishings of the rooms too may trouble you as you think of the hundreds of dollars spent for ease and comfort, and the very few that you have given to Him, whose last wish to you was: "Go ye into all the world and preach the gospel." Then when that is done have a look at the garage and see if the price and class of your car is in keeping with what you sang to Him last Lord's Day morning:—

"Saviour we thy love adore;
We would praise Thee more and more.
Spread Thy name from shore to shore,
Saviour we adore Thee."

WORDS IN SEASON

The Lord help us to be real and honest. Where we have failed in the past, He is ready to forgive and forget; but let us not turn again to folly. He is coming. Nothing can stay His coming; but remember with His coming, our day of service will be ended in this scene where He has sent us as His ambassadors. May the living reality of His near coming so fill and flood our hearts and thoughts, that we may be led to place all we are, and have on the altar of service for our adorable Lord and Saviour Jesus Christ.

“When the trumpet of the Lord shall sound,
and Christ returns on high,
And the morning breaks eternal bright and fair;
All our day of service over, in the twinkling of an eye,
When the saints are gathered yonder, we'll be there.”

QUESTION CORNER

What kind of bread and wine should be used at the Lord's Supper?

Ans. There is no descriptive legislation given in the Word respecting the bread and wine to be used in the Lord's Supper. In its institution, the Lord “took the loaf” (Luke xxii. 19, r.v.) evidently using what was in common use at the passover, and later, “the cup,” containing what is called in Matt. xxvi. 29, “this fruit of the vine,” and with them instituted the memorial feast for the church to observe in all simplicity—as contrasted with elaborate ritual—“till He come.” To insist that, because the first used loaf in this, was of “unleavened bread,” that therefore “the loaf” used now MUST be so also, is going beyond the analogy of Scripture usage, and leaves it to others to demand that “the table,” the couches on which the guests reclined, the feet washing, and all the rest, must be literally followed, thus occupying our thoughts with the “emblems,” while missing their spiritual significance. We believe that “the bread” should be “a loaf,” and not a crumb; the wine, the juice of the grape, and “the cup” a vessel from which all assembled in common partake—not what are foolishly called “Individual Communion Cups”—a term which is a glaring contradiction surely, for if individual it cannot be emblematic of joint participation. But to go beyond this, is likely to end in ritualism, or to introduce division on points concerning which there is no commandment of the Lord.

HE LOVETH STILL

God of all comfort make us see
Thy hand in all what'er it be
Thou dost allow,
Then in the dark as in the light
We'll humbly own Thy ways as right
And meekly bow.

Sometimes to our faint faith it seems
That Thou'st removed the cheering beams
Of Thy blest love,
And at such times we sigh to be
From what seems “strange” forever free
With Thee above.

But Blessed Lord, how kind of Thee
To make such rich provision free

Ours even here,
That when all earthly comforts fail
We may Thee seek “Within the veil”
And know no fear.

G.A.M.

WORDS IN SEASON

PARKHILL, ONT.—Our aged and esteemed brother James Goodfellow writes, "I expect to receive my home-call for glory before long, and then shall see Him as He is and be with him forever. I will be 84 years old on July 24. It is just grand to be saved." Box 372 Parkhill, Ont., Canada, reaches him.

ST. CATHARINES, ONT.—On April 22, a farewell meeting was held for Miss Malinda Brubaker who is going to work for the Lord in Central America. Christians attended from Niagara Falls, Grimsby, Welland and Philadelphia. Our sister has the full fellowship of the assembly having borne a good testimony here.

CAMPBELLFORD, ONT.—J. G. Christ held a few meetings in this town recently.

NIAGARA FALLS, ONT.—C. H. Willoughy had 3 weeks meetings here which were enjoyed by the Lord's people.

SOUTH RIVER, ONT.—E. Steen is at home now after a long sojourn at Arnstein. G. Shivas is also with us helping in the regular meetings.

CRAIGHURST, ONT.—The new hall recently built to replace the one that was burned down last fall was opened with a days meetings May 8. J. Silvester, H. Harris, and F. Watson were with us. We trust God will make the new hall a birth place of many souls.

TORONTO, ONT.—J. Bernard had several weeks of good meetings in Pape Ave Hall and a week in Brock Ave. J. Watt and P. Hoogendam saw some fruit in Central Hall. The former has now started in Brock Ave. Hall and the latter in Junction Hall. F. Watson rented an old Salvation Army Hall in Fairburn—a suburb, and after much repair and fixing up, has been having meetings for over a month with J. Silvester who joined him later. The attendance has been fair and some seem interested. They have peddled the gospel in the district which consists mostly of a poor working class.

PARKHILL, ONT.—We had a visit from D. McGeachy and several were baptized. He went on to St. Thomas for meetings.

BRANTFORD, ONT.—Bro. Baillie had a few nights here. Two were baptized lately and others are exercised about it.

FALLEN ASLEEP

DETROIT, MICH.—On April 12, John Gillow, well known and highly esteemed in the assemblies of Detroit, suddenly passed away to be with Christ. Aged 68 years. Saved at the age of 22 and was one of the first connected with the old meeting in Coonville, which he built up by years of energetic ministry. He was a man of sober and wise judgment, whose counsel was highly esteemed by his brethren in matters pertaining to the welfare of saints. Was faithful in his attendance at all meetings though poor in health. He will be missed for his seat will be vacant. F. W. Mehl and Dr. H. A. Cameron conducted the services in Central Hall where a large assemblage of relatives, friends and fellow believers came to show him honor. The prayers of the saints are requested for Mrs. Gillow who is enfeebled by a recent automobile injury.

CHICAGO, ILL.—On March 20, Mrs. Wm. Dunnet fell asleep. Aged 82 years. Trusted Christ as her personal Savior in Dundee, Scotland, 59 years ago. Identified with Christians in the south side assembly for 45 years. Witnessed a quiet, consistent Christian life in the home sphere until her home-call. Was a constant reader of the scriptures from which she derived comfort and blessing till the end.

BRYN MAWR, PA.—On April 7, Mrs. Simon Elliott (sister of Benj. Bradford, evangelist) departed to be with Christ. Aged 58 years. Saved and in happy fellowship with the Lord's people. Gathered to His name for over 30 years. A patient sufferer for 13 years. Left a godly testimony behind her. A husband and daughter mourn her loss. H. McEwen spoke at the services.

DERRIAGHY, IRELAND.—On Feb. 17, after a long illness, John Buchanan went home. Aged 72 years. In fellowship at Lisburn and later in Derriaghy for 40 years. The Lord's servant and His people were always welcome in his home. Bore a good testimony to the end. Bren. Campbell and Diack took the services.

WORDS IN SEASON

On Feb. 16, Miss N. Brown went to be with Christ. Saved at meetings held by Bren. Campbell and G. Gould, Jr., 9 years ago. In fellowship here for 7 years. Bore a good testimony to the saving and keeping power of God. Bren. Campbell and Diack took the services.

WAGRIN FALLS, OHIO.—On April 6, after 4 months suffering, Mrs. Jas. Watt went home to be with Christ. Saved 38 years ago in Fergushill, Scotland. W. P. Douglas spoke a very suitable word to the large number of friends and relatives gathered at the services.

MONROVIA, CAL.—On April 22, James Dempsey (second son of the late Evangelist, Thos. Dempsey) went home. Aged 10 years. Bren. Rud-dock, Rankni and Bultman took the services which were large. Prayer is desired for Mrs. Dempsey and her 4 fatherless children. (Her address is 150 N. Magnolia, Monrovia, Cal.)

VALPARAISO, IND.—Miss Virginia Peirce, aged 78 years, was stricken while walking home, and died before help reached her. A godly and consistent Christian and the last of her family to leave the earth, six of whom were pillars in the church. Bren. Kinne and Gould took the services.

BOLTON, CAN.—On April 13, Mrs. S. Graham fell asleep in Jesus. Aged 73 years. Identified with the saints gathered to the name of the Lord at Bolton for many years and has borne a good testimony to her Saviour. Services were conducted by J. Gilchrist in the Gospel Hall. She leaves a husband and one daughter.

ORILLIA, CAN.—On April 24, Mrs. S. Shivas, (mother of Evangelist George Shivas) went home to glory. Saved 60 years ago in the old Gallowgate Chapel, Aberdeen, Scotland, through the ministry of John Campbell. Was the sole representative from Orillia at the last Toronto Conference. "Outside the camp to the end." She was a succourer of many. Aged 77 years. J. Silvester, F. G. Watson and E. B. Steen took the services.

CLEVELAND, OHIO.—On May 4, Mrs. H. Lloyd received her home-call, after a long illness, borne with patience, grace, and submission, to the will of God. Services from the home and Addison Road hall were shared by Bren. W. P. Douglas and J. Watt. Saved in 1893 at tent meetings held by John Smith and J. McFayden. Later in the same month her husband was saved. Soon after being baptized they formed a part of the little assembly gathered unto the name of the Lord, in which she continued till her home-call. A husband, 2 sons and 2 daughters mourn the loss of a faithful and loving wife and mother.

SUTTON, CAN.—On May 1, Mrs. George Hawkins went to be with Christ. Aged 76 years. Saved 50 years ago, she went on a steady, godly, Christian. J. Silvester preached the gospel to a large gathering of friends at the services. J. Gunn spoke at the grave.

TILLSONBURG, CAN.—On April 26, Mrs. M. E. Bell departed to be with Christ. Aged 70 years. Saved 56 years ago in first meetings conducted by T. D. W. Muir near Straffordville, and was among those that first formed the assembly there. Was given to hospitality and a succourer of many. T. Wilkie and T. Touzeau conducted the services which were large.

CONFERENCES

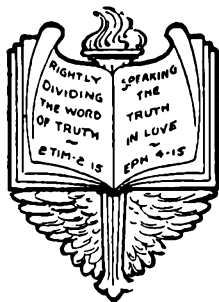
CLEVELAND, OHIO.—The annual Convention will be held, D.V. as in former years at Gospel Hall, 1447 Addison Road, September 3-4-5 with the hearty fellowship of the Park Heights and the West Side Assemblies. No circulars will be sent out this year. Further information will be given in the next issue of the magazines. Correspondent, A. G. Lawrence, 10503 Superior Ave.

PUGWASH JUNCTION, N. S. CAN.—The annual conference will be held, D.V. on July 1-2-3. Three meetings daily, at 10 A. M., 2:30 and 7:30 P. M. for prayer, praise and ministry of the Word. A prayer meeting will be held on Thursday evening, June 30. No circulars will be issued. Correspondent, Hiram McLeod, Pugwash Junction, N. S.

MERIDIAN, SASK., CAN.—The annual convention of Christians gathered to the Lord's name at Glen Ewen, Sask, will be held (D.V.) in Chas. Macfarlane's barn July 1-2-3 beginning with a prayer meeting Thursday night, June 30. Address communications to Roy Macfarlane, Glen Ewen, Sask.

Words in Season

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



July, 1932

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WORDS IN SEASON

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HONORARY EDITOR

Dr. E. A. Martin, 534 High Street, West Medford, Mass.

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ANNOUNCEMENT

The Editor of this magazine has arranged for a limited number of photographs of the late esteemed servant of Christ—David Oliver. They can be obtained from Miss Rita M. Oliver, 124 Atlantic Avenue, Audubon, N. J., at \$1.00 each, postage paid.

UNITED STATES

NEWPORT NEWS, VA.—The assembly was cheered through meetings held recently by James McCullough.

BOSTON, MASS.—Hugh Thorpe returned home after an extended visit to Tennessee and Arkansas. He visited Chicago, Cleveland and Detroit on his way east and had good attendance at meetings held in these places.

SPRINGFIELD, MASS.—A. R. Crocker had a weeks meetings on his way home to Canada. His meetings were much enjoyed. He had not fully recovered from his serious operation in Boston.

NATICK, MASS.—Philip Trully (5 Sylvia Ave., Natick, Mass.) is offering FREE in small quantities the gospel of John in foreign languages.

BROCKTON, MASS.—The little company here was cheered through 3 weeks of meetings held by G. Thomson.

NO. CHELMSFORD, MASS.—Charles R. Keller had a few meetings here ministering the Word of God to the Lord's people.

BOSTON, MASS.—J. Bernard has moved to 62 Union St., Brighton, Mass. He recently visited Lawrence, Lowell and Worcester, Mass. Dr. E. A. Martin, though frail in body is still able to contribute an article now and again for Words in Season readers.

WORCESTER, MASS.—J. Dickson spent a Lord's day with the Assembly. His meetings were enjoyed.

ATLANTIC CITY, N. J.—John Conoway had 3 weeks of good meetings here for saint and sinner.

BAY CITY, MICH.—A. Klabunda and L. McBain had 6 weeks of special gospel meetings in a new district and saw the Lord's hand in salvation.

YORK, PA.—George Winemiller spent a Lord's day with the small assembly here.

PAWTUCKET, R. I.—The Christians who assemble here in the Lord's name had the courage and faith in God to revive their annual conference, in these days of depression, after lying dormant for 5 years. God more than exceeded their expectations and bountifully supplied their spiritual as well as temporal needs. Fourteen of the Lord's servants were present to minister the Word.

WESTBROOK, ME.—J. Pearson and C. Summers were encouraged by seeing strangers attending meetings held here recently.

BYFIELD, MASS.—Although the conference was not as large as in previous years yet the Word ministered (Decoration Day) was good. Bren. Telfer, Summers, Pearson and others spoke.

CAMDEN, N. J.—W. Fisher Hunter spent some weeks here ministering church truth in the assembly.

ST LOUIS, MO.—R. Curry and T. C. Bush had a weeks meetings here with the saints which were much enjoyed.

Words in Season

EDITOR.....CHARLES R. KELLER.....PUBLISHER

VOL. 24

JULY, 1932

No. 7

FROM VARIOUS AUTHORS

Safe in Jehovah's keeping,
Safe in temptation's hour,
Safe in the midst of perils,
Kept by Almighty power.
Safe when the tempest rages,
Safe though the night be long;
E'en when my sky is darkest
God is my strength and song.

* * *

We generally speak amiss when we are in a hurry. Hasty words are but for a moment on the tongue, but they often lie for years on the conscience.

* * *

Self-Humiliation brings with it tenderness of spirit; and as we sink in our own esteem, the Lord fulfills in us that precious promise, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word."

* * *

The lessons only which have cost us pain, which we have learned in our struggle, which have been born out of anguish of heart, will heal and really bless others. It is when we have passed through the bitterness of temptation, wrestling with evil and sore beset, victorious only through the grace of Christ, that we are ready to be helpers of others in temptation. It is only when we have known sorrow, when the chords of our love have been swept by it, and when we have been comforted and helped to endure, that we are fitted to become comforters of others in sorrow.

* * *

Napoleon said that the man who never makes a mistake, never makes war. Those who content themselves with standing aloof from gospel work and devote their energies to pointing out the mistakes and blunders of those who are in the struggle, are making themselves the greatest of all blunders. Nothing is easier than fault-finding. No talent, no self-denial, no brains, no character are required to set up in the grumbling business.

* * *

The Lord's answers to prayer are infinitely perfect, and eternity will show that often when we were asking for a stone that looked like bread, He was giving us bread that to our short-sightedness looked like stone.

BURIALS



HE DEATH of loved ones forces burial upon our hands. Abraham said to the sons of Heth, "I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead out of my sight," Gen. 23: 4. This expresses the plain truth of the situation. The Egyptians sought by embalming their dead to keep them in their sight, but a mummy is a poor substitute for a living friend. To bury our dead out of our sight is God's way and cannot be improved upon.

Abraham paid 400 shekels of silver for the field and cave of Machpelah. There he buried Sarah, there he was buried himself, and there Jacob was buried. Abraham was the Father of the faithful. The Good Land was promised him and was theirs through him; and their faith in the resurrection was linked with Abraham, so they expressed this in their burial with him.

A Good Conversion

Ruth said: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried," Ruth 1: 16, 17. A complete change of companions and of life history, even unto death and burial, shews that her heart was knit to the people of God. The desire for the companionship of the people of God reaches even to burial. In the New England farms in the early days, the family burial plot was a very common part of the farm, where they buried their loved ones out of their sight. The modern cremation of the dead is a desire to render resurrection impossible. What a glorious day when all who are Christs will enjoy perfect Christian fellowship in the glory.

The Burial of Moses

Moses was a special servant of God through whom the law was given to Israel. He led the people of Israel out of Egypt, but was not permitted to bring them into the "good land." "The Lord spake unto Moses and Aaron, because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah; because the children of Israel strove with the Lord, and He was sanctified in them" Num. 20: 12-13.

Moses was instructed to go up into Mount Abarim and die in the Mount. "Yet thou shalt see the land before thee, but thou shalt not go thither unto the land which I give unto the children of Israel." Deut. 32: 52. "And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have

caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, over against Beth-Peor; but no man knoweth of his sepulchre unto this day." Deut 34: 4-6.

Moses walked to his own funeral: God himself preached his funeral sermon. The next place we see him is on the Mount of transfiguration with Elias, talking with Jesus. A broken law kept him out of the Good Land, but the death of Christ gave him entrance.

The Burial of Christ Jesus

The crucifixion of Christ tells out the hatred of the human heart to God, and yet the love of God to the sinner, by annulling all their attempts to harm His Son. Judas betrayed Him, and yet confessed "I have betrayed the innocent Blood," Matt. 27: 4. Pilate, His judge, "knew that for envy they had delivered Him." He wrote over the cross, "This is Jesus the King of the Jews" Matt. 27:37. God raised up one and another to bear testimony to His innocency. They killed Him, but God brought Him to life again. They sealed the sepulchre, but God sent a great earthquake, and an angel from heaven. He broke their seal, and made their keepers as dead men. The graves were opened and the bodies of many of the saints which slept arose and came out of their graves, after His resurrection, and went into the Holy City, and appeared unto many. Matt. 27: 51-52.

God's care over the dead body of His Son was marvellous. Joseph, a rich man, an honorable counsellor and a disciple of Jesus, went to Pilate and begged the body of Jesus, wrapped it in clean linen and spices and buried it in his own new tomb wherein never man had been laid.

Low in the grave He lay—

Jesus my Saviour

Waiting the coming day—

Jesus, my Lord.

Vainly they watch His bed—

Jesus, my Saviour!

Vainly they seal the dead—

Jesus, my Lord!

Death cannot keep his prey—

Jesus, my Saviour!

He bore the bars away—

Jesus, my Lord!

Up from the grave He arose . . .

With a mighty triumph o'er His foes . . .

He arose a Victor from the dark domain

And He lives forever with His saints to reign

His resurrection was followed in due time by His ascension. In the sight of His disciples He was taken up and a cloud received Him out of their sight. "And while they looked steadfastly toward heaven as He went up, behold two men stood by them, in white apparel. Which also said, Ye men of Galilee, why stand ye gazing into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:10, 11. When He comes again, it will be to raise the saved dead and to change the living saints into His glorious likeness, that they may be eternally in His presence. "Blessed and holy is he that hath part in the first resurrection." Rev. 20: 6.

There are many buried who are not destined to be at that first resurrection.

Jehoiakim was a selfish, proud, and unrighteous king. God said, "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong, that useth his neighbor's service without wages, and giveth him not for his work. That saith, I will build me a wide house, and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Jer. 22: 13-19.

We have been looking at honorable burials, but God has told us about dishonorable ones as well. God allows a proud king to be given the burial of an ass. Judas was allowed to hang himself. "Those Galileans whose blood Pilate had mingled with their sacrifices, or those eighteen upon whom the tower of Siloam fell. Think ye that they were sinners above all men? I tell you nay, but except ye repent, ye shall all likewise perish. Luke 13: 1-4.

ALL that are in the graves shall hear His voice and shall come forth. They that have done good unto the RESURRECTION OF LIFE, and they that have done evil unto the RESURRECTION OF DAMNATION. John 5:28. To die without Christ is to be buried without Christ, and to be raised without Christ and cast into the Lake that burns with fire and brimstone (Read Rev. 20: 11-15). Terrible fate of all who are out of Christ Jesus.

Unconverted professors may have pleasing funeral services, but their bodies will rise at the resurrection of Damnation all the same. O that sinners would take this to heart, and flee from the wrath to come.

E. A. M.

THE LORD'S COMING

2 Thess. Chapter 2

By the late C. H. Hinman



WE HAVE sung, "I am waiting for the dawning." I wonder if it is really true of all of us. And **WATCHING** is more than waiting. A person may be waiting for another and not watching. We should be on the watch. The events of the last few years have spoken to us loudly of the imminence of the Lord's coming.

A spurious epistle had been sent to these Thessalonians and Paul had to tell them that he did not send them any such epistle. He grounds the appeal to them upon what they knew from his teaching and from the first epistle concerning the coming of the Lord. "I beseech you by the coming of the Lord." This is the lever by which he would lift them.

In the epistle to the Romans he beseeches them by **THE MERCIES OF GOD**, using God's mercies as the lever. He had unfolded to them the mercies of God in chapters 9 and 11, and now he uses that as a reason for their yielding their bodies as a living sacrifice. The mercies he referred to were mercies shown to individuals. When Paul addresses a church he prays for grace and peace to be bestowed upon them, but when he writes to an individual he prays for grace, **MERCY** and peace. So when he writes to the Romans he says, "He will have mercy on whom he will have mercy" etc. and thus later on he beseeches them on the ground of the mercies shown them—"By the mercies of God," "the vessels of mercy" should be yielded up to God's service and glory. The holy vessels that should have been left in the temple for hallowed service were prostituted to a wrong use in the halls of drunkenness in Babylon, and our vessels that should be used only for God are sometimes defiled. Suppose a man buys a parcel of goods in a store, pays for it, puts his name upon it, and asks the merchant to keep it for him, saying, "I am going to another city, and when I return I will come for the goods." Upon his return he finds the merchant has returned them to his shelves and used them. Would not that store keeper have been guilty of a very wrong thing? It would not be honest for a storekeeper to use articles that have been bought and paid for, and it is dishonest if we, after having been bought, use our bodies to our own ends. "I beseech you by the mercies of God yield your bodies a living sacrifice."

Again in 2 Cor. 10, Paul beseeches "by the meekness and gentleness of Christ." Why? Because he has unfolded both the meekness of Christ and his own meekness. You know the state of the Corinthian Church. There were some in it who denied that he was an Apostle. But Paul had not only the gift of an evangelist, but was also a pastor. He had great joy in the Philippians and the Thessalonians, but he had much

TROUBLE, yet more PROFIT from the naughtiness of the Corinthians. Oh, the grace that he shows! "Out of much affliction and many tears I wrote unto you." "Ye are in our hearts to die and live with you." (Observe, not to live and die as the world would put it, but to die and live. The first is the world's way but the second is the Christian's way.) "And ye know the grace of our Lord Jesus Christ." He was rich—rich in honor, glory, dignity, and the worship of heaven, and left all for the poverty of Nazareth, the agony of Gethesemane, and the cross of Calvary. "I beseech you by the meekness and gentleness of Christ." Paul uses all this as a fulcrum.

And now in 2 Thessalonians 2, he uses the coming of the Lord as a fulcrum. Jerusalem was the center in the old Testament, whither the tribes went up, and North, East, South and West were such in their relation to Jerusalem. But Christ is now God's center. "Unto Him shall the gathering of the people be." "Gather my saints together unto Me," not to a doctrine or a company. We gather to Him.

The doctrine of the coming of the Lord Jesus Christ is ridiculed today by many. Read the 14th of John. Men say, "That means death." Not so. The Lord is at the Father's right hand. He does not come for us at death. Man is composed of spirit, soul and body, and when a Christian dies the spirit goes to be with Christ.

Stephen, and the Lord himself, when dying said, "Receive my spirit."

Some say on the other hand that John 14 means CONVERSION. Not so. The Lord does not come at conversion. The work of conversion is the work of the Holy Spirit. Conversion is the work of Christ upon the cross and nineteen centuries of work by the Holy Spirit. The Lord does not come at death nor at conversion. It means just what it says, "I will come again." This expression was a common idiom in the East. When a man went to Joppa on a journey, he would say, "I go to Joppa and come again." But Job said, "I go whence I will not come again." In John 14 the Lord means what He says, "I will go and come again for you." O that this truth had a greater grip on our hearts and lives. When a man speaks of what America will be fifty and a hundred years from hence he is not watching for the coming of the Lord.

And the Lord's coming will be in two stages. We have the two prefigured for us. Just as Enoch went before the judgment of the flood, and Noah went through the judgment, so the saints of this dispensation, will be caught up to the Lord to meet Him in the air, and then He will come with His saints for the deliverance of the godly remnant in the tribulation.

In verse 2 the words should read "the day of the Lord."

"The day of Jesus" means the incarnation.

"The day of Christ" means reward.

“The day of the Lord” means coming in judgment to set up the kingdom.

In 1 Thes. 5:1 he says, “But of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night.” They had not very much teaching, yet he could say, “I have no need to write unto you.” They could get to know all from reading prophecies of Amos and Joel. The day of the Lord is darkness and not light.

But in 1 Thes. 4-9 we read another thing of which it is not necessary for him to write, “As touching brotherly love, ye need not that I write unto you.” Is this true of us? O that we saw each other in Christ! In Romans 16, Paul speaks of twenty-six of his fellow laborers, part of whom he puts in Christ, and part of whom he puts in the Lord; and what is the result? Not a spark of jealousy or envy. Some have gotten into such a state that if one speaks of love they think he is a backslider. They do not know what Christianity means. If I look at a Christian in himself I shall find plenty to speak of, but if I put him first in Christ I shall pray for him. You remember Baalam looked upon God’s people after God put them in Christ, and His word was “No iniquity in Jacob, No perverseness in Israel.” The objective side must first be seen and then the subjective side will rise afterwards. As he is in Christ I must love him and minister unto him.

In the verses that follow we have the order of events. The Apostacy—“the standing away from”—the giving up of what was ever held. The apostacy has already begun. It has been with us for thirty years at least. Nearly every fundamental truth has been denied. Every sect has gone on the downgrade, and what an opportunity for us to step into the breach. The apostacy began in the German Universities or the Higher Criticism, and attempted to read the Word of God by natural scholarship. When the writing appeared upon the wall in Babylon, the wise men of the King could not interpret it. Only God’s man could read the writing. We are in such a day. I could write much of what great men are teaching and it is shocking. All profession is on the down-grade. And this is not visionary but practical for our daily life and the gospel.

SHEPHERD CARE

By O. C. Fish



VHY CAMEST thou down hither? And with whom hast thou left those few sheep in the wilderness? 1 Sam. 17: 28. Although Eliab spoke these words with anger kindled against his brother David, there is instruction in them for the people of God both then and now. The Lord Jesus, the Great Shepherd of the sheep, still would say to the Elders which are amongst us: “Feed my sheep; Feed my

lambs; Feed the flock of God which is among you." David, however, did not forget or neglect the few sheep in the wilderness, for he left them with a keeper, when he was called to defend the sheep of Israel in the forefront of the battle. Poor Saul, their self-chosen king, while accepting the office, came lamentably short of what he should have been as the shepherd of Israel. How true it is, "He that is faithful in that which is least, is faithful also in much." Luke 16:10. David had been found faithful with what Eliab despised in the back side of the desert, so now he was called to honor God in the field of victory. Eliab might deceive Samuel (1 Sam 16.6), but God who looks not on the countenance or height of stature, knew that he would not prove faithful, neither with the few or many, nor in private life or public testimony.

What really does qualify a man for assembly recognition as an Elder, Shepherd, and Overseer? The three terms describe the same position. As an Elder, he goes before the sheep as an ensample to the flock, like the he-goat. Prov. 30:31. As the Shepherd, he feeds them with the sincere milk of the Word or with stronger meat as they grow to full age and are able to bear it. Then in oversight, that much misunderstood word, lies the thought of vigilance in careful protection; for the lion and the bear will be encountered in the wilderness, as well as Goliath of Gath in the public field of battle. All this will tax one much for the grace of patience, self control, vigilance, sobriety and good behaviour.

There is much unseen service also, known only to the eye of God; "Watching for souls as they that must give an account" Heb. 13:17; "Making mention in prayers" Eph. 1:16; "Not ceasing to pray" Col. 1:9; "Labouring fervently in prayers, that ye may stand perfect and complete in all the will of God." Col. 4:12.

Why is there failure in gospel testimony, in lack of worship, in prayer at the prayer meeting and also departure from the truth? Alas, we have to say like Micaiah, "I saw all Israel scattered upon the hills, as sheep that have no shepherd" 1 Kings 22-17. "These have no Master." Instead of self denial, oftentimes the love of ease, money, and luxury hinder many in seeking this honorable work and spoil those who once sought to be faithful. "Woe to the shepherds of Israel that do feed themselves! Should not the shepherd feed the flocks? The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." Ezek. 34:2-4. Let us solemnly remember that God has said, "I am against the shepherds; and I will require my flock at their hand." Ezek. 34:10.

Perhaps it was this lovely shepherd care that made David

a man after God's own heart, and though at times he sinned terribly, yet notice his confession: "Lo, I have sinned, and done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my Fathers house" 2 Sam. 24: 17. May we acknowledge failure also, and make confessions, knowing that while God resisteth the proud, He giveth grace unto the humble.

Will David be forgotten? Surely not, for in the soon coming millenium kingdom, a faithful God will make good His promise. "And He shall feed them, even my servant David: He shall feed them, and He shall be their Shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it." Ezek. 34: 23, 24. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4.

HE CAN

"He * * hangeth the earth upon nothing." (Job 26: 7)

In looking to God for deliverance of any kind, we are prone to try to discover what material He has on hand to work on in coming to our relief. If we are praying for financial help we are apt to look over the community to see if we can think of any one whom the Lord might influence to lend us some money. If there are no apparent probabilities in that direction we find it difficult to believe for hard cash.

If it is employment we need in order to insure the continuance of our bread and butter, we make diligent inquiries in the industrial centers, and if we find that the shops, stores, and factories are more than full handed, it is pretty hard work to be hopeful that we are going to get work.

If we are ill and our physician is at a loss to know what next to try in order to alleviate us, it is not at all easy to convince ourselves that we are going speedily to recover.

It is so human to look and crave for something in sight that will help the Lord out. In time of need if we can only find a little something for God to begin on, we seem so much better satisfied. To need a sum of money and not to be able to think of a friend, a man, or a monied institution from which it might be obtained, gives a dark background to the scene.

To need work and to find that throngs of others as needy as yourself are also idle, makes the human outlook very dark. To be in bed day after day, feeling no better, but rather worse, doctor's bill increasing, business suffering and patience giving out, make a situation in which relief does not seem very probable. The trouble is, there does not appear to be a single human prospect to begin on. The outlook is all liabilities, with no resources to help out.

Now, to God's child what is the real situation? Is there nothing but liabilities? Much every way. Are there no re-

sources? Yea, thousands, millions, billions, trillions! Where are they? Above you, below you, around you. EARTH and AIR are FULL OF WEALTH UNTOLD. Can't you see it, eh? YOU DON'T NEED TO SEE IT. KEEP YOUR EYE ON HIM.

Just think a moment. It is not at all necessary for you to see any help in sight, nor is it really necessary for God to have any relief on hand. He does not need anything to begin on. In the beginning God created the heaven and the earth. What did He make them out of? Nothing, absolutely nothing. When the earth was made, what did He hang it on? Nothing. PRETTY SATISFACTORY EARTH TO BE MADE OF NOTHING, EH? Remember, not a scrap of anything was used to make it. "He * * hangeth the earth upon nothing."

IT HANGS ALL RIGHT, DOESN'T IT? Very well, then. A God Who can make an earth, a sun, a moon and stars out of nothing, and keep them hanging on nothing, can supply all your needs, whether He has anything to begin to work with or not. Wonderful, isn't it?

Trust Him and He will see you through, though he has to make your supplies out of nothing.—P. J. S.

ACCEPTED AND ACCEPTABLE WORSHIP



WE WISH to trace briefly a few places where this word occurs and to look at the connections.

First, we turn to Abel's offering (Gen. 21: 4-7) of which it says "The Lord had respect unto Abel and to his offering." By comparing this with the words God spoke to Cain: "If thou doest well, shalt thou not be accepted," we gather that there is a similarity in the words respect and accepted. How happy is the person who knowing his guilt before God exercises a saving faith in the atoning work of Christ to meet his need. Woe to them who go in the way of Cain and pass by the sacrificial work of Christ, substituting their own self righteousness. Such will never be accepted by God.

We now look at Lev. 1 — which speaks of the worship of those who are saved. The offerer is to bring a bullock, a ram, or a pair of pigeons. The various offerings suggest the offerers' apprehension of the work of Christ. Some, according to spirituality and intelligence, are able to enter more fully into the value of the work of Christ than others, and present to God, as it were, a bullock; others, not so advanced, a ram or a pair of pigeons. In grace, God accepts with equal favor and delight the various offerings. This should encourage brethren who feel that they have little to give, not to withhold what they have. The same fragrance and satisfaction went up with the smaller sacrifice as did with the larger one. They were all alike accepted.

In the burnt-offering we see the devotion of Christ to God

set forth. It was all consumed upon the altar as a sweet-smelling savor. "By the eternal spirit He offered Himself without spot to God. That zeal and devotion of His life culminated in offering Himself as the whole burnt offering unto God. To think that we are privileged to present such an offering to God in our worship and that we are accepted in the value of the offering should exercise our souls. "We stand accepted in the place that none but Christ could claim."

The Wave-Sheaf

In Lev. 23—we have instructions concerning the wave-sheaf. On the morrow after the Sabbath it was to be waved. The wave sheaf speaks of Christ in resurrection and His work accepted by God. "He was delivered for our offences, and raised again for our justification." This also gives us confidence in our approach to God. "And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it."

He is gone into heaven and is on the right hand of God. God now sees us in Christ, quickened together with Him and sealed together with Him in Heavenly places; accepted in all the favor of the well beloved.

"He, the accepted sacrifice from the vanquished grave did rise."

The Golden Plate

In Exodus 28: 36-38 we read about the mitre and the Golden Plate. "And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, **Holiness to the Lord**" and thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be and it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead; that they may be accepted before the Lord."

We rejoice that Christ is our righteousness; but He is also our holiness. We are compassed about with such infirmity. Our very best is sin. There is so much failure, so much of the flesh, so much iniquity about us that we need a mediator in our approach to God. The taint of our evil natures and many infirmities would hinder acceptable worship without a holy mediator in God's presence for us. As Christ became our righteousness when we were sinners, so now as worshippers He is our Holiness.

This should in no wise prevent us endeavoring to overcome our sin and failure in the "Holy things," and yet not to be discouraged too much by a conscious shortcoming. He still bears the iniquity of the Holy things that we might be accepted before the Lord.

"For us He wears the mitre,
Where holiness shines bright."

The word **acceptable** has a similarity in meaning with the word **accepted**.

It is the privilege of those who have been accepted as worshippers in the sacrifice of praise to augment their worship by their hands, in giving of their substance. We believe that this is intended by God to be an act of worship, and it should be done in connection with the breaking of bread and drinking of the cup, before the meeting takes on another aspect in the order of ministry.

To drop it in a box when leaving, robs this act of its significance. The assembly at Philippi gives us a beautiful example of the use of the offering, and the high esteem of such by our Gracious God. They had both over and again sent to the necessity of the Apostle Paul in his work and travels in the gospel. In his acknowledgement of the gift he speaks of it as "An odour of a sweet smell, a sacrifice **acceptable**, well pleasing to God."

A greater commendation could not be written. It bears the same meaning of what is said of the work of Christ. The hands that had given this were redeemed hands, purchased by the precious blood of Christ, and He sees in them the results of the work of His Son, and accepts the offering as a savour of that work.

May we enter more fully into what it means to be accepted and acceptable in our worship.

H. F.

PHILADELPHIA

By Herbert S. Douglas



HE seven churches referred to in the Book of the Revelation, although located in different places in Asia, are symbolized by the lampstand. This, without doubt, sets forth a perfect unity as to responsibility as light-bearers, and oneness in testimony of Him who walks in the midst to a world that sits in darkness and in the region and shadow of death.

Their failure is obviously indicated by the attitude of the Lord Jesus to them; His strong rebukes and scathing remarks, also His call and exhortation to repentance.

Philadelphia is the sixth in order, being placed between Sardis and Laodicea. The former manifesting a profession without life, the latter much activity without Christ; both being the result of the influence of Jezebel and spiritual fornication.

It is a contrast to the others, and as its condition continues until the Lord's coming, it ought to restore, encourage and preserve a waiting people in preparation of Saul for that glorious day.

There is no boast of its doings, no great show which under His scrutinizing eye is only false and empty and rather merits

rebuke. There is an encouraging word to hold fast. They were not indifferent to the condition of the others and as they saw things slip rapidly, their exercise increased to retain the testimony. As those despaired disciples that stormy night on the rough waters saw their master and heard his soothing words: "Be of good cheer: it is I: be not afraid," so these dear saints get a vision of Him who is omniscient and receive that inspiring message: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Times are perilous. Nations are clamouring for peace and statesmen are trying to bring it into effect; but God has revealed that wars shall not cease until he puts his King on Mount Zion.

Well meaning minds are putting forth effort to defend the faith of their fathers and keep intact creeds and tradition handed down for generations. They have taken a stand against the persistent inflow of evolution and modernism, but had they obeyed the spirits voice: "Come out from among them and be ye separate," no doubt they would have been relieved from much unnecessary preoccupation. The leaven of the woman is destined to corrupt the whole lump.

The cry for compromised union among gathered out saints and a demanded acquiescence to certain innovations and worldly practices all give anxiety to sober minds.

At a time of much stress this church receives its message and now shines forth to stimulate and inspire patience to those who long to be found loving his appearing.

The Lord Jesus bears the title here of "He that is holy, He that is true." This is very significant in the midst of such departure and at a time when everything was adverse to such a thought. Holiness speaks of a nature, state and condition in complete separation from all iniquity and unto the one who sent him. True suggests faithfulness to that in time of trial and adversity. His course on earth which gave him a right to this title is the example given to his chosen ones to follow. The saints had this before them and the letter addressed to them is a proof to all that to keep it until the end is positive.

"He that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth." This quotation from Isaiah, Chapter 22, referring to Eliakim speaks of the office to which he has risen because of holiness and truth. Eliakim the faithful servant of Hezekiah was entrusted with government probably when Manassah was taken to Babylon to humble and restore him. All government, dominion and power has been given to the Lord Jesus and He is able to administer, manage and control where there is a desire to have Him and willingness to allow it.

This church still retains four of the entrusted things. First:

"An open door." Second: "A little strength." Third: "My word." Fourth: "My name."

The door was opened on that memorable day after the resurrection, when to a trembling few the mighty victor said: "Go ye into all the world and preach the gospel to every creature." The church is indebted to give this message to all men. Satan has tried and is engaged yet in his efforts of trying to frustrate this; but wherever exercised hearts and faithful messengers have entered in, it has been proven that still the door is open. Lack of exercise and faithfulness among the Lord's people has hindered to a great extent this precious truth. When we consider the untouched places even in favored gospel lands it is appalling to see the Pagan and Roman majority.

In sectarian quarters it was thought best to present the gospel to the world by educated men, and colleges were erected for this purpose. Many of these today have become the clearing station of all attacks against God's truth and the propounders of all modern ideas to lay aside His word.

Among assemblies gathered to the Name, education has become an admirable acquirement, therefore knowledge is too advanced to waste it among dark heathen, ignorant Romanists, or pioneer work even around home. The blame is always thrown upon the preacher, but the church is responsible for fomenting this desire and encouraging such by its fellowship.

"A little strength." This in contrast to the beginning when all were together and there was "great power," "great peace" and "great joy." All wills were subject to God's word and Jehovah's Lord. Vain is the search for unbaptized believers in their midst. Disobedient men are never set forth as patterns for the flock. In the measure the Apostles followed their Lord, they exhorted their children to follow them.

The first love of those days had gone. Love of place made men bow to the tempter's offer of the dazzling splendor of this world. They soon become victims of Jezebel's mixture which plunged all into the terrible darkness of the medieval age. God moves and from the chaos raises up mighty men who take a separate stand, but gather unto themselves a people who soon are at ease; content with creeds, ceremony and ritual. God still works and the dawn of another glorious day gleams forth when a people seek to gather only unto the Name and Person of His Son, the Lord Jesus Christ. A shadow has fallen on this beautiful scene; worldliness and covetousness has brought about a Laodicean condition.

Philadelphia is cheered with the Lord's approbation "Thou hast a little strength." The promise with its accompanying exhortation: "Behold I come quickly, hold that fast" animated them and would do so yet to those who desire to retain the testimony. It is also a denial to the teaching that the local church is annulled and the Lord's acknowledgement of it forfeited.

"Thou hast kept My Word." This includes the whole revealed will from the book of Genesis to the book of Revelation. God's simple and comprehensive account of the beginning of the heavens, earth and man. Man's fall, his self-will, perverseness and eventually utter depravity are portrayed therein. God's good pleasure towards the creature. His love in sending his Son who was born of a virgin, died on a cross, buried, raised the third day and exalted to glory. His grace in choosing poor sinners for salvation through the work of Calvary. His wisdom in the new birth by His word and the work of the Holy Spirit. His righteousness in a satisfied law and abolished in His Son; also sin judged and atoned for by the shedding of blood. Justifying the believer in Jesus and condemning the rebellious to eternal punishment. His redemption when all the family of the Firstborn shall inherit the New Heavens and New Earth and God shall be all in all.

"Thou hast kept My Name." In heaven it is supreme; in hell there is no recognition of other authority. On earth efforts have been made to blot it out by the ungodly. It has been replaced by human names among many zealous and misguided personages. It has been rubbed off the notice boards of some who professed to be only gathered unto it. This is only a repetition of the adversary to disown His worthy Name. These dear saints had held it up to then and when He comes the overcomers will be found doing likewise.

"I will make him a pillar in the temple of my God" is the recompense of the overcomer. In chapter 21, the gates of the New Jerusalem bear the names of the twelve tribes, and the foundations, that of the twelve apostles of the Lamb. The Lamb is the temple and to be a pillar in it speaks of eternal nearness and intimacy, perhaps the special place referred to by the Lord himself to the disciples' mother when he said: "To sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of My Father," Matthew 20: 23.

Israel was the name given to that nation through which came the Redeemer. At birth the Messiah was called Jesus, foretold by the angel; and Christ Jesus in resurrection was proclaimed Lord. He chose twelve and named them apostles. A special name is reserved yet to accompany the honoured place. "And I will write upon him my new name." This place of honor and the new name is for those who stand firm in these difficult days of declension. "Hold that fast which thou hast, that no man take thy crown."

QUESTION CORNER

What is the meaning of our Lord's words, "And for their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17: 19)?

ANS. When we understand that the word "sanctify" properly means "set apart," it removes any difficulty about our Lord. He has set Himself apart as the great High Priest for His people. He appears in the presence of God for us, touched with the feeling of our infirmities, ever living to make intercession for us, ministering to our necessities, and upholding us in all our earthly pilgrimage. So we see how He, for our sakes, has "sanctified" or "set apart" Himself. How wonderfully devoted is He to us! Now for the other side, "That they also might be sanctified through the truth," or truly sanctified (see margin)—truly "set apart" for the Lord alone. "The Lord hath set apart him that is godly for Himself" (Psa. 4: 3). "Thou shalt abide for Me" (Hosea 3: 3). How it behooves the Christian to be wholly for Christ, that his affection and mind be fixed on Him! What will separate us from all that would divide our hearts' love? The answer is—"the truth." And what is that? "Thy Word is truth" (ver 17). The daily meditation therein, with the opened ear and receptive heart, will truly "sanctify" us.

OTHER THAN MINE

"So are My ways higher than your ways, and My thoughts than your thoughts" (Isa. lv. 9).

I would have chosen a sunlit path,
All strewn with roses fair,
With never a cloud to darken my way,
Nor a shade of anxious care.
But He chose for me a better way—
Not sunshine or roses sweet,
But clouds o'erhead, and thorns below
That cut and hurt my feet.
I have deep joys of another kind,
My Rose of Sharon is He
And as for sunshine—His lovely face
Is perfect sunshine to me.

I would have chosen my life to be
Active, tireless, and strong;
A constant, ceaseless working for Him,
Amid the needy throng.
But he chose for me a better lot—
A life of frequent pain,
Of strength withheld when 'twas needed most,
And loss instead of gain.
He gave me work of another kind,
Far, far above my thought,
The work of interceding with Him,
For souls that He had bought.

'Tis far, far better to let Him choose
The way that we should take,
If only we leave our life with Him
He will guide without mistake.
We, in our blindness, would never choose
A pathway dark and rough,
And so we should never find in Him,
"The God who is enough."
In disappointment, trouble, and pain
We turn to the changeless One,
And prove how faithful, loving, and wise
Is God's beloved Son.

C. S. M.

WORDS IN SEASON

SALT LAKE CITY, UTAH.—Sam C. Keller and Hector Alves have pitched a tent in this needy city and are looking to the Lord for blessing upon the Word preached.

BALTIMORE, MD.—One believer was baptized and received into the meeting and four more a week later when an afternoon and evening meeting was held by Herbert Webber.

NORTH ADAMS, MICH.—A one days conference was held on June 5 and proved very helpful to the newly formed assembly. About 100 sat down to remember the Lord. There were 7 of the Lord's servants present to minister the Word which was on practical lines. The gospel meeting at night was also large and many of the town people were present.

TORONTO, O.—A. Klabunda is having a series of gospel meetings here and the attendance is encouraging.

DETROIT, MICH.—J. Govan began a series of meetings for believers in the West Chicago Boulevard Hall.

LANSING, MICH.—R. Barr has had some helpful meetings with us lately.

TAMPA, FLA.—C. W. Davis and R. Curry had 6 weeks of tent meetings which were well attended. Several professed faith in Christ and three were baptized and received into fellowship.

YORK, N. Y.—A very happy time was experienced at the conference held at Decoration time. There were 7 of the Lord's servants present to minister the Word.

HARTFORD, CONN.—Saints here in connection with the Gospel Hall, 51 Whitmore St., are conducting 2 open air meetings weekly—one in Hartford and one in Middletown, Conn. Good numbers attending. One young man was baptized recently in a nearby brook. Two professed recently and seem like real cases.

DUBLIN, IRELAND.—The assembly formerly meeting in the hall of the Dublin City Mission, 9 Anglesea St. now meet in Ranelagh Hall, Lower Elmwood Ave., Ranelagh, Dublin, recently purchased. Correspondent, James F. Williamson, 9 Lindsay Road, Glasnevin, Dublin.

AKRON, O.—The conference held at Decoration time was well attended, some coming from Chicago; and the neighboring assemblies were well represented. Over 300 broke bread on the Lord's day and the meetings following were larger. Those who took part were Bren. G. Gould and Son, Beveridge, Warke. Douglas, Winemiller, A. Stewart, McBain, Reager and others. There were present 17 of the Lord's servants. The meetings were helpful, the ministry being varied in character.

LINCOLN HEIGHTS, O.—Wm. Beveridge and W. G. Foster are pitching their tent in this new field of labor which is near Mansfield, O. Pray for these brethren who have the courage and faith in God to launch out into the regions beyond.

SEATTLE, WASH.—We had the joy of seeing nine follow the Lord in baptism in the waters of Le Re Washington. The simple ceremony was witnessed by many and the opportunity was grasped to preach the Word.

NEW LYDIA, SCOTLAND.—W. G. Smith and Sam McEwen expect to arrive in the United States about July 1st to commence tent work.

CONNECTICUT.—J. McCullough and Hugh Thorpe are expecting to operate their tent in New Haven. The Waterbury tent will be used by R. Halliday and George Thomson.

CANADA

GALT, ONT.—R. T. Halliday and J. McMullen had a series of good gospel meetings here which were enjoyed.

MIDLAND, ONT.—The conference was about the usual size and the Word ministered was varied and practical. There were present 14 of those who give all of their time to the Lord's work and all took part.

WORDS IN SEASON

STRONGVILLE, ONT.—We had a days special meetings on May 29th instead of the usual 3 days conference. A large company attended and most of the surrounding assemblies were represented. Bren. McCartney, Bruce, Widdifield and Baillie took part.

SUNDRIDGE, ONT.—Bren Steen and Shivas had several weeks meetings here with some interest but had to close as the building was required for other purposes.

ARNSTEIN, ONT.—Bren. Silvester and Watson are having meetings in this place seeking to help on the young in Christ as well as preach the gospel. The hall is packed beyond capacity and the brethren are considering enlarging it.

TORONTO, ONT.—After Bren. Watt and Hoogendam closed their meetings in the Central Hall, the former went to Brock Ave. Hall and the latter to the Junction Hall using his chart on Egypt to Canaan.

ST. CATHARINES, ONT.—J. Pearson and C. Summers called here on their way to the Sarnia conference. Bro. Summers is starting his journey homeward to Tacoma, Wash., after having spent some time in the eastern states where he ministered acceptably in the assemblies.

SHAKESPEARE, ONT.—C. H. Willoughby has had happy meetings with the Lord's people and preaching the gospel in Deseronto, Ottawa and Montreal and then came here. He was expecting to visit the Victoria Road conference.

SUDBURY, ONT.—W. Baillie is again pitching his tent in this needy city with a large Roman Catholic population. Pray for the effort.

BRIDGEWATER, N. S.—L. K. McIlwaine has rented a house here and expects to begin gospel work in this needy field. The nearest assembly is 130 miles away. His address will be Bridgewater, Lunenburg Co., N. S. Canada.

FALLEN ASLEEP

LOWELL, MASS.—On June 2, Mrs. Anna Christine Tetley, fell asleep in Jesus. Aged 38 years. Saved 14 years. The services held in the gospel hall were large. W. H. Hunter spoke and J. Dickson took the services at the grave. A husband and 2 children mourn her loss.

ELIZABETH, N. J.—As we go to press the news has just reached us of the home-call of Mrs. Charles W. Roder, formerly of Newark, N. J. She was the wife of Charles W. Roder who passed home several years ago. Both were well known and their home and hospitality and liberality was enjoyed by many in past years. A son and 2 daughters mourn her loss.

BRANTFORD, CAN.—On April 6, James H. Blackwell passed home. Aged 72 years. Saved at meetings in Central Hall, Detroit, Mich., 36 years ago, where (except for four years in Los Angeles) he was in fellowship. Highly esteemed in both these cities. His last words were, "I'll soon be with my Saviour in the glory and sing the new song." Remember his wife and family in prayer.

CONFERENCES

WATERLOO, IOWA.—The annual conference will be held here on July 3 and 4, commencing with a prayer meeting on July 2. Correspondent, E. G. Matthews, 206 Leland Ave., Waterloo, Ia.

CLEVELAND, O.—The annual convention will be held (D.V.) Sept. 3-4-5 as in former years at 1447 Addison Road, with the hearty fellowship of Park Heights and the West Side Assemblies. No circulars will be issued this year. Order of meetings as follows—Friday evening, prayer meeting at 7:45 followed by three meetings each day at 10, 2 and 7. Christians coming from a distance will be entertained freely. Bring your Believers Hymn Book. We earnestly solicit the prayers of the Lord's people that our coming together may be to the profit of all. "Draw nigh to God and He will draw nigh to you" Jas. 4, 8. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" Isa. 66, 2. Correspondent, A. G. Lawrence, 10508 Superior Ave., Cleveland, O.

Words in Season

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



August, 1932

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WORDS IN SEASON

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HONORARY EDITOR

Dr. E. A. Martin, 534 High Street, West Medford, Mass.

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UNITED STATES

By the time this edition of WORDS in SEASON will reach our readers many of our brethren—SERVANTS OF CHRIST—will be bearing the burden and heat of the day, in seeking to reach the unsaved in Gospel Tents. We mention the following who are under canvas

At Aliquippa, Pa., J. Govan and A. Klabunda. George Winemiller is at McKeesport, Pa. Chas. Keller and Gordon Reager are at Lewistown, Pa. J. Bernard has pitched the Boston tent at Cliftondale, Mass.; J. McCullough and H. Thorpe are in New Haven, Conn.; R. Halliday and G. Thomson are operating the Waterbury tent. Bradford and McEwen are located again this year at Midland Park, N. J.; O. MacLeod and J. Smith are in the West Asheville, N. C. district. R. A. Barr has his tent pitched in Lansing, Mich., a city of over 78,000 population. A. Stewart and L. McBain are in Eaton Rapids, Mich., which is new ground. Fred Nugent and L. Wilson have pitched in Hilton Village, Va. In Ozone Park, L. I., N. Y. Frank Carboni is seeing the Lord's hand in salvation. Steve Mick and Chas. Summers are in a new field of labor in Blue River, Wis. A fair number are attending meetings at Lincoln Heights, O., where W. Beveridge and Wm. Foster are holding forth. W. Fisher Hunter is operating the Hatboro tent this year. W. Warke and Jamieson are seeing a fairly good interest in Mason City, Io. In Seneca, Wis., our brother Sam Hamilton is holding forth the Word of life. J. P. Conoway is in Cleveland, Ohio.

NOTICE—The booklet "The Two Roads and Two Destinies" by C. J. Baker is again in print, and may be obtained from Glad Tidings Book and Tract Depot, P. O. Box 71, Philadelphia, Pa.

BUFFALO, N. Y.—R. Roberts had 3 weeks meetings in the Gospel Hall (West Ferry at 19th) in June. A few strangers attended and some who were interested in God's order of gathering. One was received into fellowship. Correspondent, David Bell, 373 Lafayette Ave., Buffalo.

WESTBROOK, ME.—Visitors to the Maine resorts please note that there is an assembly at 640 Main St., Westbrook (suburban city to Portland). Kindly bring letters of commendation. Correspondent, H. F. Stultz, 819 Main St.

KESLEY, IA—A bapt'ism was held near Hitesville when 13 obeyed the Lord. Oliver Smith continued here with meetings, which stirred the community. Some were saved.

ROCHESTER, N. Y.—J. M. Bernard of Boston gave us a few very helpful meetings on his way home from Toronto, Can., reminding us of the days when our esteemed brethren John Smith, D. Munro, W. P. Douglas, Alex Matthews and such men went in and out among us.

DETROIT, MICH.—J. Govan had 3 weeks meetings at West Chicago Boulevard hall speaking from "Egypt to Canaan" chart. Attendance good and ministry of a practical and edifying character was much appreciated. C. Summers had over a week of meetings in Ferndale which were enjoyed.

DECKERVILLE, MICH.—Geo. Smith has been with us some time and was encouraged by having Bren. Barr and Wm. Ferguson with him a few nights. Attendance fair and the Christians encouraged.

Words in Season

EDITOR.....CHARLES R. KELLER.....PUBLISHER

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FROM VARIOUS AUTHORS

Without murmur, uncomplaining,
In his hand
Lay whatever things thou canst not
Understand;
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

* * *

If you fall be humbled; but do not despair. Look afresh to God, who is able to raise you up, and to set you on your feet again. It has been justly observed, that "It is one thing to fall into the mire; another thing to lie in it."

* * *

What a wonderful little picture that is, the picture of putting a bridle into the mouth of a horse that we may turn about its whole body. What sane man would ride a spirited horse through the crowded street without keeping his hand upon the bridle rein? If he did not do it, he would find himself in the ditch. And that is where we find ourselves at the end of the day, because we do not put a bridle upon the unruly member.

* * *

Lest riches should be accounted evil in themselves, God sometimes gives them to the righteous; and lest they should be considered as the chief good, He frequently bestows them on the wicked. But they are more generally the portion of His enemies than His friends. Alas! what is it to receive and not to be received? to have none other dews of blessing than such as shall be followed by showers of brimstone?

* * *

Peculiar People

Elijah was the most peculiar man of his day, but he was worth more than all those one hundred thousand people around him. Enoch was the most peculiar man in his day. Daniel was the most peculiar man Babylon ever had. If we could only have a few peculiar people now, we would see wonderful results. A man that sets his back on the world, and sets his face like a flint towards Heaven, is a man that is peculiar, and God can use him and speak through him.

HOW THE SECTION BOSS MISSED IT

By Wm. Williams



IN THE spring of 1924, one dark night about nine, Bren. Douglas, Gunn and the writer were walking up the railway track from El Hacha to Aroa. We were startled by hearing a cry from some one lying on the line ahead of us: "Me muero"—(I am dying.) As we drew near we could see a man lying on the track, with a railway lantern lit and a cutlass by his side. Thinking that it was a poor drunken man, we went up to where he lay, and for safety threw the cutlass to one side.

We soon saw that the fellow was not drunk; and he explained that a snake had bit him about a half an hour previously. On hearing that it was a "Mafanare" which had bit him we knew that his chances were small; but while there is life there is hope and no time was to be lost. By the light of the lantern we saw the marks of the snakes fangs near his ankle. Fortunately, we had some lemons with us, so we cut one and cleaned the dirty black foot a little, and sucked the wound all we could. We then twisted a handkerchief round his leg, and as we looked at his face we saw the black blood beginning to flow from his mouth.

There were no houses for miles, so we decided to carry him to the nearest railway station, and phone for a doctor to Aroa, as we found out that he was a section boss. As we trudged along the track with our human load we asked the man if he knew who we were. "Oh yes," he said, "You are the evangelical preachers." "Have you ever heard the gospel?" we asked. "Yes, often. Horacio used to explain it to me when we were in Boquerm." "Did you accept the message?" was our next query. "No, I did not—I meant to do it, but kept putting it off" he replied. "What a fatal mistake you have made. You have only a few hours to live" we told him, and tried to help him to trust Christ even then. We took turns at carrying him, and at last we reached "La Luz." The station agent at once phoned for the railway doctor, and meanwhile we did all we could to prolong his life, and then went on to Aroa.

The doctor came, and unfortunately, he was a young fellow with little experience and in seeking to make an incision, he cut an artery and the blood squirted all over.

We walked back to see the man next day, and he was just dying as we entered. His poor wife and three children were weeping bitterly and said that had the doctor not come, our remedies would have saved him. The agent told us that he left the station hale and hearty and told them that he was going to spend the night having a good time with his friends in El Hacha, and that he would be back next day. But he reckoned without God who says: "It is appointed unto men once to die, but after this the judgment." Heb. 9: 27. He

never reached El Hacha to have the purposed good time. He had his day and opportunity of hearing the gospel, and he despised it by doing what thousands are doing today who nominally are friendly to the gospel—he put it off; and that procrastination was not only the thief of time; but of his soul.

One night when Mr. Douglas and I were having meetings in Chichioiviche we were speaking of the uncertainty of life and the terrible doom of those who died without Christ. A young woman was present who told her saved brother, the previous day that she would be friendly to the gospel; but that she had no intention of accepting Christ. We told the story of the section boss who died seeking the devil's so called good time—the phantom bait which lures many a soul down to hell. "That's my case" said Rosa and in her room that night, she bowed the knee and confessed her sin to God; and dear Rosa passed from death into life.

Reader, remember Lot's wife, remember Felix, remember Agrippa, remember the section boss and the sad fate of multitudes who tried to do what you are trying to do and lost their soul, lost heaven, lost Christ. "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." Pro. 29: 1.

YOUR STATE

By Dr. E. A. Martin

"I trust in the Lord Jesus to send Timotheus shortly unto you that I also may be of good comfort, when I know your state. For I have no man like minded, who will naturally care for your state. For all seek their own not the things which are Jesus Christ's. Phil. 2: 19-21.



HE APOSTLE was anxious to know the STATE of the Christians at Philippi. He well knew their **standing** in Christ Jesus—"Blessed with all spiritual blessings in heavenly places in Christ." Eph. 1: 3. There was but one man, Timotheus, that Paul could recommend to enquire into their state. The others were "all seeking their own, not the things that are Jesus Christ's." Timothy had served as a son with Paul in the Gospel seeking to spend and be spent for the salvation and welfare of others, so the apostle sends him to measure their state. The state ought correspond with the standing. "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." Phil. 3: 17. The apostle's life was not lived for himself. He says "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2: 20.

The man of the first Psalm was a man whose state was

good. "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." He does not draw his wisdom from the ungodly modernists, or Higher critics; nor from wise men of the world who oppose the Bible by their Science, falsely so called. "But his delight is in the law of the Lord, and in His law doth he meditate day and night." His counsel comes from the infallible Word of God which is his companion day and night. It is nothing short of marvellous, the effect that the constant meditation upon the Scriptures produces upon a child of God; separating him more and more from the ungodly, and bringing his state more and more into conformity with his standing.

"And he shall be like a tree, planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." He is like an exotic tree "**planted**" by rivers of water. Like others, he was born a barren fig tree, but God has given him a new life and planted him by the rivers of water. "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." Ps. 46: 4. The man who is "**planted**" beside this river "brings forth his fruit in his season." The Lord said "Ye shall know them by their fruits." There are nine fruits of the Spirit named in Gal.—"love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance" Gal. 5: 22-24. The man who lives and walks in the spirit will easily be known by these.

But the Psalmist also adds "His leaf also shall not wither, and whatsoever he doeth shall prosper." His life is fruitful; his testimony by word of mouth is not like withered leaves, but fresh and attractive: and God is with him in all his ways.

"The ungodly are not so, but are like the chaff which the wind driveth away, therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

There are many ungodly professors whose ways are light, trifling, and fruitless, but God has His eye upon them and at the coming judgment day they shall **perish**. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. By their fruits ye shall know them." Matt. 7: 18-20.

Many in these days are boasting of their perfect standing in Christ, whose state is so low that I fear they will be classed by God as the ungodly. Reader, are you a tree planted by the rivers of water, or are you chaff? Let your life answer this question.

THE APOSTACY IN JUDE

By C. S. Summers

Paper I



JUDE deals with apostacy, or "the falling away" of the professing church from the truth of God. It is very important that the Lord's people should have the mind of the Lord in this matter, as it is easy to get into the evil current. Every movement of God, in this and past dispensations, has been marked sooner or later by departure from first principles. Among the assemblies of God today there is the danger of leaving the "Old Paths" which brethren in by-gone days sought to walk stedfastly in. It is not a question of what is known as "fundamental truth." Every assembly stands for fundamental truth. It was not "fundamental truth" which brought assemblies into existence in the first place. It was truths specially dealing with the gathering together of God's people, the sin of sectarianism, the common priesthood of all believers, the Lord's coming, etc., which separated saints from religious Babylon to gather simply as christians to the name of the Lord Jesus Christ. As some of these truths are being made little of and in some cases denied, it is time to raise the warning cry. What we have in Jude is a much needed word for God's people today. "Contend earnestly for the faith once delivered to the saints."

In the New Testament scriptures, we have clearly set before us what is called "the falling away" (R.V.) or "apostacy." (2 Thess. 2: 3). It is brought before us in a number of scriptures, such as Revelation, chapters 2 and 3 where apostacy begins by leaving "first love" and ends in that lukewarm, nauseous condition of Laodicea, which caused the Lord to take His place outside the assembly; and what happened in "the seven churches of Asia" is also liable to be seen in any assembly. In this epistle of Jude it is traced in a brief and condensed form from its beginning to its end at the Lord's coming in judgment.

It is well to notice for our encouragement that both at the beginning and end of this epistle we have the assurance that God will keep his own. The epistle is addressed to "them that are sanctified by God the Father, and preserved in Jesus Christ." The last expression is given in the R.V. "kept for Jesus Christ," and refers to the eternal security of the believer in Christ. This surely is good to know in a scene where there is so much that is not of God. "They shall never perish" is the word spoken by the Lord Himself, and His work on the Cross assures us that His word will be made good.

In the latter part of the epistle we are told that He is able to keep from falling. That means being kept from the evil, especially the evil of apostacy. The Lord prayed (John 17) that His own might be kept in this sense. The first aspect of

being kept refers to our standing in Christ which is perfect; the other to our state as walking in the midst of apostacy from the ways of God. Enoch walked with God in such a scene, and Noah is also an example, as well as others, of being kept in a day of apostacy. He was a just man and walked with God and was perfect in His generation. "The Lord knows how to deliver the godly out of temptation." How different with Lot. He was delivered from the destruction of Sodom, as every believer will be from the judgment of this world; but he had no testimony for God to those around him, and speaks of a believer being saved "so as by fire." 1 Cor. 3: 15.

Jude desired to write of the common salvation and no doubt would have presented to us some of the precious things that are ours in Christ; but he saw it more necessary to exhort the Lord's people to contend earnestly for the faith because they were in danger of being turned aside by "certain men" who had crept in among them. Surely we need this exhortation today.

These men who crept in unawares are to be looked at as leaders of a movement (the apostacy), and in describing the leaders we have a description of the movement. They are spoken of as ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ. Lawlessness or self-pleasing coupled with a setting aside of the lordship of Christ are two marks of apostacy among God's professing people. These things often appear in an assembly of God and if not dealt with by the faithful ministry of the Word and the carrying out of scriptural discipline, will soon make the assembly unfit to be a habitation of God.

The men who thus crept in among God's people were never born again. Sensual, or natural, having not the Spirit, is God's description of them. One great cause of declension among the Lord's people is mere professors being brought into the assembly. In course of time, some of these often get a place of importance and authority and demand things which are not consistent with walking in the "old paths" of the Word. It may be a desire for preachers who seek more to feed the intellect rather than reach the conscience. Or it may be the demand for instrumental music and accompanying innovations in Gospel work like the sects around. In some cases it has got to be that the majority must rule in these matters. The word of God is not decisive and those who stand against these things are called division makers. Ahab charged Elijah with troubling God's people, but Ahab and those with him who were on the majority, were the real troublers of God's people.

Jude reminds us of three examples of apostacy in the past. We learn from these examples that God can do nothing with

apostacy but visit it in judgment. If an assembly does not judge sin in its midst, God will judge that assembly. "The time is come that judgment must begin at the house of God." This is clearly shown in the Lord's messages to the seven churches and if there is not repentance, the candle stick will be removed.

The sin that is mentioned about the people the Lord saved out of Egypt is unbelief; and God's judgment fell upon them. Unbelief kept them out of the land and their carcasses fell in the wilderness. We too are warned lest we fall after the same example of unbelief or disobedience to the word; for the word of God is quick and powerful, sharper than any two edged sword. Unbelief surely is where all departure begins. "Without faith it is impossible to please Him." There is always the tendency in our evil heart of unbelief to depart from the living God. "Keep us Lord, O keep us cleaving, to Thyself and still believing."

The next example of apostacy is the angels which kept not their first estate, but left their own habitation and are reserved in everlasting chains. "Left their proper habitation" as the R. V. gives it, has been true also of the church. The church was left as a testimony for God in the world to be in Christ's stead, ambassadors for Him. We do not go far on in the history of the church till the "first estate" is given up and she settles down in the world, which crucified her Lord, and dwells even where Satan's seat is. How sad to see assemblies of God leaving their place of separation from the world where the Cross has put them, and taking part in the world's politics. Lot did not mean to dwell in Sodom. He only pitched his tent toward it; but he is soon there and sitting in the gate as a judge. Becoming incorporated and thus acknowledged as a religious body in the world is an evidence of an assembly leaving its proper place of testimony for God in the world. Let us not forget that our citizenship is in Heaven, from whence also we look for the Saviour. "Ye have reigned as kings without us," says the apostle to the Corinthians, "And I would to God ye did reign, that we also might reign with you." The time of reigning has not yet come for the church, and for the present it is ours to walk as strangers and pilgrims on the earth.

The third example of apostacy mentioned here is Sodom and Gomorrah, and the sin mentioned about them is "fornication and going after strange flesh." This surely was a sink of iniquity, but it is well to remember that after we depart, it may be only in a small way from God and His Word, there is no saying how far we shall go. Our only safety is to cleave to God and the Word of His grace. With the people in Sodom it was the literal sin, and in these days of loose ideas of marriage and divorce, God's people, especially the young, need to guard

their footsteps in regard to this very thing; but there is the spiritual fornication of idolatry which believers are warned against so much. See I Cor. 10: 14, I John 5: 21, Col. 3: 5.

"Going after strange flesh"; not satisfied with their own kind. Moses might have been known as the son of Pharaoh's daughter, but the people of God were more to him even though they were slaves and suffering affliction. Ruth could say "Thy people shall be my people," and the Lord considered the saints in the earth the excellent in whom was all His delight. Many of God's people have got into unequal yokes. Here the Devil often gets the advantage, especially in the yoke of marriage. Then there is the business yoke which many of God's people have got into, to their spiritual loss.

THE TESTIMONY

An address by Mr. D. Munro, Dec. 11, 1906.

Paper I



BE NOT thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God." ii Tim. i, 8.

Paul himself was not ashamed to be identified with the testimony, preaching the Gospel. "For the which cause I also suffer these things; nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day," (ver. 12). He was in jail, a prisoner at Rome. This was written, probably, a few months before his execution; for he was beheaded. The Lord Jesus allowed him to be honored with a martyr's crown. It is not his soul that he is speaking of in verse 12, it is the testimony. This testimony he had received from the Lord and he had a chief responsibility in connection with it; but he had now finished his course; he had kept the faith. Onesiphorus was not ashamed of his chain, (ver. 16). The chain was part of the testimony. The chain and the jail were for Christ. Would Onesiphorus be ashamed and pass by? On no, he sought Paul out very diligently, and refreshed him. How he ministered, or what he ministered we do not know, but the apostle speaks of him as having "oft refreshed me." Onesiphorus was a true soldier of Jesus Christ.

"This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes," (i, 15). What a dark contrast to what we have just been reading. They were ashamed of the chain, and prison, and prisoner. Perhaps they thought that Paul was going a little too far, that he might just compromise a little bit. Such were the circumstances in which the apostle found himself at the end of his service for the Lord Jesus Christ. "At my first

answer no man stood with me . . . notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear," iv. 16-17. He exhorts the young servant of Christ, Timothy, to follow this path; and commends Onesiphorus who was with him in it.

These are solemn things. The testimony has not become any more popular—not any. It is not liked any better in the world; if we think it is we are exceedingly deceived. The testimony has just the same enmity against it that it ever had; and whatever is popular with the world, and has no hatred from the world, depend upon it, is not of God. God never had anything in this world yet that did not draw forth the enmity of the devil, and of the world. The world has always been, and ever will be opposed to God and His word until Satan is bound. Anybody that has any idea of living for God, without a share of the enmity of the world, is exceedingly deceived. If you want to walk in the way of God, make up your mind to this, you will have a share in the cross. If you are not prepared for this, the sooner you give up the idea, the better: far better give it up tonight than to go on and bring reproach upon that Name. You cannot be identified with the Son of God, in this world, and not bear shame and reproach. This is part of the testimony. The testimony means the whole truth of God.

"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," ii Pet. i, 12. The present truth: what does that mean? Does it mean the truth of God for the days in which we live? There was past truth, and there will be future truth, and there is present truth. God had individual testimony at the beginning, but there was no assembly testimony. You never read of Abraham being associated with anybody in his testimony. He stood alone. In the days of the patriarchs it was individual testimony. You see this all through the book of Genesis. Abraham had his failings, but he was a man of God, and he was a testimony. God set up another testimony when He redeemed Israel from Egypt, constituting them a nation, under law. That is past testimony. And what has God now? He has the Church now. God is gathering a people to His name, out of Jew and Gentile, a people called Church of God. There is the Church, and Churches. All the members of Christ's body constitute the Church. Locally they are looked at as Churches. We read of these local Churches as "lampstands," in the book of Revelation. What is a lampstand for? To give a light. The Assembly with its light is what the apostle is here speaking about. This is the present testimony.

(Continued)

THE SAINTS AT COLOSSE

By John Smith (deceased)



HIS Epistle was written to saved people: it is a letter from God. It was written by Paul, but he was inspired by the Holy Ghost; and so it is part of the "all scripture" (2 Tim 3:16), which is "profitable" to us who are the people of God. The special references is doubtless to the Old Testament Scriptures, which Timothy had known from his childhood, and which were able to make him wise unto salvation, "through faith which is in Christ Jesus." But that word to Timothy, refers to every part of the book of God, from Genesis to Revelation, and when we open our Bibles, we should remember it is the very Word of God we are going to read. God says, "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My Word" (Isa. 66-2). There is very little of this trembling at the Word of God, even among saved people, in these days. Some of us look back on days when we met with believers, who had not been taught very much, but O how hungry they were for the Word of God. They had a great desire to know more of it, in order that they might practice it, and walk in the ways of the Lord. Alas; little of this is to be found now. There is little love for, and little trembling at the Word of God. The love of many is waxing cold, love of the world is taking the place of Christ; man's thoughts the place of God's Word.

Paul had not evidently been at Colosse, up to the time of writing this Epistle, but he had a heart for all of God's people, whether he had seen them in the flesh or not. He speaks in Chapter 2-1 of his great desire for them, and for the saints in Laodicea, and prays for them all. He had heard of them. Three things are mentioned:—Their "faith in Christ Jesus," their "love to all saints," and the "hope which is laid up for you in heaven" (Chap. 1, 4-5). There was a day in this people's history, when they heard the blessed Gospel, when they received it, and when they "knew the grace of God IN TRUTH" (v. 5, 6). Grace in truth! There is nothing more foreign to the natural heart than grace. It rebels against it; it will not take salvation for nothing. Only when every prop, every hope, is taken away, does the sinner receive salvation by grace. It is a real thing to be saved. To know "the grace of God in truth" is a thing manifest to all. It brings forth "fruit." The manifest tokens of a new life were there. They made a clean cut from the world; they began to live for God. This is conversion. Before their conversion they were estranged from God, "alienated and enemies" (Col 1-21). But what a change now: "Yet now hath he reconciled." Blessed be God! no longer enemies, but "reconciled to God through the death of His Son" (Rom. 5-10). They had been "dead" in

their sins (Chap. 2-13) but were now "quickened together with Christ." A new life was in them: not the old life reformed or extended, but the life of Christ risen; the very life He has on the throne, was in them. And it is in you if ye belong to Christ. Isn't that wonderful. And then in Chapter 3, 7, they had actually walked in all the filthy and abominable works of the flesh, as enumerated in verse 5. But these were all to be "put off." The new man was not to walk in the old ways. Such a list of things follow; just what was common to them in their unconverted days, and is still common to the ungodly, but not for those "risen with Christ." "Lie not one to another" (v. 9). It is possible for saved people, risen with Christ, to tell lies? Evidently, else the Holy Ghost would not have caused such a word to be written. We read in Ephesians, 4 verse 28, "Let him that stole, steal no more." Could one seated with Christ in the heavenlies, steal? Alas! it is done by many who profess to be saved. Many a half hour is stolen from God, and used for self. Before our conversion some of us could slip away for fifteen minutes and "take a smoke," but when we were saved, God put a conscience in us, and taught us not to steal our master's time. A saved person is no longer his own; he belongs to Christ. Whether working in the kitchen, in the field, on the house top, or in the shop, he belongs to Christ. His business is to "serve the Lord Christ" everywhere, and in everything. Do you all know Jesus Christ as Lord and Master?

Next God speaks of what should characterize the saints "Forbearing one another, and forgiving one another." Do you carry a forgiving spirit in your bosom, or do you harbour hard thoughts against some whom you imagine have done you wrong, it may be thinking in your self righteousness, that it is for the glory of God and their own good not to forgive them? You will find out your mistake some day. We read of a man (Matt. 18-23) who had been forgiven a tremendous debt of ten thousand talents. What do you think he did? He went out and laid hands on a poor fellow who owed him about three pounds, and said, "pay me what thou owest." No mercy, no grace, no patience would he show his fellow-servant, but thrust him into prison. O brethren, if we but keep our eyes on Calvary, and see there how much it cost God to forgive us, how rich was His grace upon which we had no claim, in saying—"Thy sins are forgiven," we shall not be found grasping our fellows by the throat, but we shall carry a forgiving spirit with us." If any man have a quarrel against any, as Christ forgave you, so do ye." God means what He says. Nothing makes a child of God more unhappy than carrying a grudge against his brother or sister. You will have no power in preaching, no liberty in praying, if you carry an uncharitable feeling in your bosom. Make up your mind for that.

Then follows three things that we are to have. 1—"Let the peace of God rule in your hearts." (5, 15 R. V.). Just think of "the peace of Christ." "My peace I give unto you" (John 14-27) was His last legacy to His people. Do you enjoy it? Is it ruling in your heart? If there is a single unjudged, unconfessed, unforsaken sin, or "the old man" pleased and pampered, the peace of God will not rule there. "And be ye thankful." Notwithstanding all that God hath given, there are many of God's people unthankful. Wherefore should a living man complain?—a man that is not in hell. Have you thanked God for anything today? Many of us have been taking our mercies, health and strength, as if we had a right to them, and when God withdrew them we began to grumble. 2—"Let the Word of Christ dwell in you richly." Not in the head but in the heart. A good memory will not do it, it must be dwelling in the heart. As Jeremiah says "Thy words were found and I did eat them and thy Word was unto me the joy and rejoicing of my HEART" (Jer. 15-16). If you neglect the Word of God, your soul will become barren, and in the day of temptation you will be at the devil's mercy. It is not so much to learn new things, but to learn of God and Christ, and to feed upon the Word of God. One sometimes meets saints who never see a book or a periodical from one year's end to another, but they are feeding on Christ in the Word, and it would do you good to see them.

"In all wisdom teaching and admonishing one another." We are not all evangelists and preachers; but if the Word of Christ is dwelling in us, we can all teach and help one another in a wise and godly way. And what a blessed ministry that would be. "Singing with grace in your hearts to the Lord." There may be lots of singing, with little grace in the heart: grand music to please the flesh, with nothing "to the Lord." But when Christ is filling the heart, praise will come out; in the barn, the hay loft, or anywhere. " whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks." If this were obeyed, it would stop God's people from doing many things. Can I do this in the Name of the Lord Jesus? If not then it should not be done at all. Can you give God thanks while you do it? There are hundreds of things done, bargains made, business transactions in which God's people engage, that they dare not look up to heaven and thank God for. He has no connection with them at all. They are not of Him. Ah! brethren, these are the things that eat the spiritual life out of God's people, and bring them down to the level of the world. "Let your speech be always with grace seasoned with salt." When the heart is right the words will be right too. We will have the right word for every one we meet, and there will be in it a penetrating, preserving, powerful element like salt, making sore, yet healing. God grant that

these solemn, searching truths may reach our conscience, and bring us into the presence of God. Soon our day of life and service will be gone, and the result made known at the judgment seat of Christ.

FELLOWSHIP AND LETTERS OF COMMENDATION

Taken from "The Churches of the Saints" by A. J. Haliday



HAT there should be the truest fellowship between assemblies builded together, in each place, for a habitation of God through the Spirit, is beyond question. In the measure in which such assemblies are walking in the fear of the Lord and the comfort of the Holy Spirit, and are continuing steadfastly in obedience to the Lord's commandments, their fellowship will be real, and deep, and far-reaching.

But it is not because of their fellowship with other assemblies, but only because of their relationship to the Lord Jesus Christ, that He calls each company of saints, who own Him as the Lord in the midst, a Church.

The notion seems to prevail with many that the commendation of a believer by one assembly to another is of the same character as the passing on or transferring of a member of a Trades' Union, or Sick Benefit Society, from one Lodge or branch to another, when such member is changing his place of abode. But there is really no likeness between the two things. In the case of the transference of the member from one Lodge to another, all the Lodges are part of an organized body, and it matters not to what Lodge he has been in the habit of paying contributions, he was a member of the Association as a whole. In the case of the Churches, however, the matter is quite different. When an assembly receives a believer to be one of themselves, that is all they can do. They do not, as we have already shown, receive him into an organization of which they form a part.

The Scripture calls for the exercise of godly care in this reception, that due regard may be had to the claims of the Lord Himself, to the well-being of the assembly, and to the real good of the one who is being received. When one who has been thus received is going, temporarily or permanently, to some different locality, the assembly that has exercised such godly care regarding him, will fittingly commend him to the loving care and fellowship of an assembly in the place to which he is removing. He is not a member of this assembly simply because he was associated with the other. But if the second assembly believe that the other acted with due care in the first instance, they will not hesitate to accept the evidence which the commendation of that assembly affords them, that the believer in question is one whom they may gladly receive. Still, this second assembly receive him as truly as the first

did, though they do so on the testimony of the first, and not as the result of a separate inquiry made by themselves regarding him. So, when the Scriptures speak of a believer passing from one place to another, they tell how he is received by the church of the place he goes to. For example, when Apollos left Ephesus for Corinth, the brethren wrote exhorting the disciples to receive him (Acts 18: 27). Or again, when Phebe was going to Rome from Cenckrea, Paul, who was sending a letter by her hand to the Church at Rome wrote in it, "I commend unto you Phebe, which is a servant of the Church which is at Cenckrea: that ye receive her in the Lord as becometh saints" (Rom. 16: 1-2).

Those who are accustomed to note the care with which the Holy Spirit chooses every word, in perfect accord with the subject in hand, will not fail to see the force of the use of the words "exhorting the disciples," in the one case, and "that ye receive her in the Lord," in the other. The first reminds us of the commandment in Matt. 28: 18-20; Make disciples, baptize them and teach them to observe all that I have commanded you. While the second is an expression always implying the recognition that Christ is Lord, so that it is more than the simple declaration of relationship implied in the words "in Christ."

PROVISION FOR THE PILGRIM PATHWAY



E GLEAN many precious lessons from God's dealings with His people Israel. How He delivered them from Egypt's bondage. How He placed their feet upon an untrodden pathway. How He made full and perfect provision for that pathway. These things give great encouragement to every believer's heart to press onward and upward to the glorious time which lies ahead. In the well-known verses of Hebrews 4, 9, 12, 14, 16, we have some of the wonderful provision for our pilgrim pathway.

I. "The Rest That Remains"

(v. 9).

What a havoc Satan and sin have made in this world! What a state of strife, sorrow, suffering, and shame all around us. War and disturbance rampant, the powers of evil let loose! What, then, can alone give encouragement and hope amidst all these passing trying circumstances?

The believer is passing onward with this delightful knowledge and assurance filling his heart: "There remaineth therefore a rest (Sabbath keeping, margin) to the People of God."

This thought is beautifully illustrated in the journey of the Ark of the Covenant. When the Ark was made (Exod. 25. 13-15) staves were made and placed in the rings at each side, and they were not to be taken from it. Surely this meant that it was made for journeying, and, what a journey it had!

Turning to 2 Chronicles 9, we find the Ark brought into the Temple and the staves withdrawn, showing that its wilderness journey was over, and it had now come into the Temple and city to rest in the presence and glory of the Lord.

We are in the wilderness still, but the Day draws very near when our journey will be done, and our testimony finished. Then the Lord will draw out the staves and we shall enter into that Rest that remains to the People of God.

II. "The Word of God"

(v. 12).

This is the second provision for the pathway. I would commend habitual reading, prayerful searching, inward storing, practical obedience. These things being observed by us, we shall then own its supremacy, bow to its authority, confess its sufficiency, cling to its integrity, walk in its light. Let us set a great value upon the Word of God.

III. Great High Priest

(vv. 14, 15).

To get the sympathy of Christ I must tread His pathway. He never trod a pathway of failure. In Hebrews 2 He is a "Captain" leading us to glory. He is also "A faithful and merciful High Priest." Faithful to God, "Bringing us all Home." Merciful to us, all along the road Home.

It is therefore very blessed that even now in the presence of God there is "Our Great High Priest" (A Living Man), and He is there for you and me.

One delights to turn back to the High Priest (Aaron) and see that wonderful breastplate (Exod. 28) with its twelve precious stones, God's people represented. Think of those stones, how they were "Found," "Polished," "Placed," "Cared for," "Carried." All bringing before us how precious we are to Christ, and how He cares and is interested on our behalf even now.

In Hebrews 2 we have the Shoulder Pieces—"Strength of Christ." In Hebrews 4 we have the Breastplate—"Sympathy of Christ." And what sustains every believer along the Pathway to Glory is the affection and the power of Christ.

Our Great High Priest is able to Succour ("Run to the cry of") Hebrews 2. 18, able to Sympathize, 4. 15. If we therefore walk in this pathway we can depend upon the Strength, Sympathy, and Succour of our Great High Priest.

According to the Epistle to the Hebrews the work of our Great High Priest was fourfold. To make Reconciliation (2. 17). To Sympathize (4. 15). To make Intercession (7. 25). Presenter of our Worship and Service (13. 15).

IV. The Throne of Grace

(v. 16).

By the Word of God our hearts are discerned. I get light and find how much there is in my heart that is displeasing to

the Lord and is hindering my progress Heaven-ward. If I let the light of the Word have full play upon me I shall find what my obstacles are, and then I seek my Priest, and make my requests at the Throne of Grace. But let us remind ourselves. If we do not cast ourselves on the mercy of God we shall be at the enemy's mercy. All our breakdowns are due to neglect of the Word of God and prayer.

Let us come boldly to the Throne of Grace. How does this become possible for any one of us? Is it not because in chapter 1. 3 Purgation of Sin has been made and the Son of God is seated in the Glory, and because the Son of God is seated, and everything has been accomplished to the satisfaction of God every believer is exhorted to "Come boldly to the Throne of Grace" to find gracious, seasonable help so much needed along the pathway?

With all this wonderful provision and blessed resources at our disposal, let us in the language of this precious Epistle, know more and more what it is to

"Draw Near—Lay Hold—Hold Fast and Go On."

S. E. D.

QUESTION CORNER

Are there elders in assemblies now. If so, how are they recognized, and what is their work and relation to the assembly?

ANSWER. There are in most companies of believers, even the smallest, those in whose hearts the Lord has put an earnest care (2 Chron. 8-16) for the welfare of His people. Such according to their measure "labour among and are over them in the Lord" (1 Thess. 5-12). They are to be known, esteemed, and honoured for their work's sake. There are no "official" elders in the sense of Acts 14-23, because there are no Apostles to appoint them, but there are in all healthy and scripturally gathered assemblies of believers, those who seek to feed and tend the flock (Acts 20-28), because fitted by the Spirit to do so. They go before, are the guides (Heb. 13-17) and may easily be recognized by their character (1 Tim. 3, 1-6) and work. They do shepherd's work, guiding, healing, restoring, and are workers among the saints.

"LISTENING IN"

God has a "WIRELESS" to everywhere,
We call it the Word of God and prayer.
And everyone may daily win,
God's choicest gifts by "listening in."

FIRST you must shut out every sound,
From the Godless world that throngs around.
Vanity Fair makes a deafening din,
On purpose to hinder "listening in."

The devil will use his dreadful power,
To keep you from having this quiet hour.
He knows that you can conquer sin,
Always and only by "listening in."

And when you prayerfully read God's Word,
The still small voice is clearly heard.
And wondrous peace and power within,
Daily result from "listening in."

WORDS IN SEASON

HILTON VILLAGE, VA.—Fred W. Nugent's address for the present will be Box 307, Hilton Village, Va.

RICHMOND HILL, N. Y.—W. H. Hunter visited Westfield, Summit and Hackensack, N. J., and then came on here for a few nights. He also visited the Lenox Ave. and 133 St. assemblies in New York.

BALTIMORE, MD.—Herbert Webber has been here almost continuously for about 4 months holding meetings from time to time. We have had visits from 3 of the Lord's servants who spent a night or two with us in passing through the city.

PHILADELPHIA, PA.—Frank Carboni spent 10 days with the Italian assembly (801 Reed St.) using his chart "From Egypt to Canaan." Saints were refreshed and sinners saved.

CANADA

PUGWASH, JCT. N. S.—The conference held at the beginning of July was the largest ever seen here and taxed the hall to its utmost capacity. Over 250 broke bread. The meetings were very good and the ministry profitable. Bren. J. Dickson, Chas. Keller, A. Goodwin, G. Reager, W. Brennen, D. Kirk, L. McIlwaine and I. McMullen were the Servants of Chr'st present. It was the Editor's first visit to the Maritime provinces and it was refreshing to see what the grace of God has done in these vast and needy provinces. There is still much land to be possessed and one wonders why young men are not exercised about launching out into fields like this that are already white unto harvest, where souls are perishing with scarcely a warning note as to their eternal future.

WINNIPEG, MAN.—The conference held in connection with the West End assembly June 3-5 was a time of refreshing and blessing to God's people who gathered in goodly numbers to wait upon the Lord. A very necessary variety of ministry was given by Bren. R. J. Dickson, R. Telfer, R. McCracken, H. Harris and O. F'sh.

MONTREAL, QUE.—The new address of R. J. Dickson is 808 Outremont Ave., Apt. 2, Montreal, Que. Can. He has been helping in the ministry at the Canadian northwest conferences and expects to remain in the west for some time. Care of W. D. Stewart, 543 Banning St., Winnipeg, Man. Can., will reach him.

OWEN SOUND, ONT.—R. A. Barr visited Lake Shore and then had a few meetings here.

The **EARLTON-CHARLTON, ONT.** conference was a time of real blessing. The Word ministered was varied and practical and in power reaching the needs of every day life. Bren. McGeachy, Silvester, Widdfield and Watson shared the responsibility of ministry.

ARNSTEIN, ONT.—Twenty six were baptized lately—fruit of meetings held last winter. Others are asking for to be baptized.

HUNTSVILLE, ONT.—D. McGeachy visited us on his way north and the ministry was good and appreciated.

TORONTO, ONT.—The Brock Ave. and West Toronto assemblies have pitched a tent on the same lot as last year and hope to carry on Gospel meetings during the summer. J. Pearson called here and at Peterboro and Deseronto.

VICTORIA ROAD, ONT.—The conference was the usual size and a time of real help to the saints. Bren. Douglas, Widdifield, Shivas, Willoughby, Bruce and Baillie ministered the Word. Bro. Douglas remained for a few nights and then visited Orillia, Midland and Collingwood. His ministry was much enjoyed in each place.

STRATFORD, ONT.—Our brother David Miller has moved from Toronto to 427 Front St., Stratford, Ont., Can. He hopes to reach some of the regions round about Stratford which is a large territory untouched. He had a few meetings near Kintore and saw some fruit.

DARTMOOR, ONT.—C. H. Willoughby had 2 weeks fairly attended meetings in a schoolroom at this place. He is now holding meetings in Dominion Hall, Orillia. Attendance and interest good. Bren. Douglas and McGeachy also visited Orillia.

WORDS IN SEASON

SOUTH RIVER, ONT.—Bren, Silvester and Watson visited here and Chapman Valley. Meetings in both places were good, and the visits among the saints appreciated.

STRAFFORDVILLE, ONT.—We had a good day here on July 1; meetings not quite as large as last year but the Word was good. Seven of those who labor in Word and Doctrine were present.

WINNIPEG, MAN.—The West End Assembly formerly meeting in West End Hall at Ellice and Beverly Sts. have moved into their new hall at Ellice and Victor Sts., (2 blocks east.) Will still be known as West End Assembly. Saints gathered to the name of the Lord Jesus Christ coming to Winnipeg kindly correspond with W. D. Stewart, 543 Banning St., Winnipeg, Man., Canada.

BRANTFORD, ONT.—The Nelson St. Assembly have been greatly encouraged by the Word recently ministered by Bren. Pinches, Barr, Pearson and Thomson. Some have recently been added to the assembly and others are exercised.

FALLEN ASLEEP

PHILADELPHIA, PA.—On July 1, Anne E. McQuillan was struck by two automobiles in rapid succession and passed home to heaven shortly afterwards. Aged 33 years. Connected with the Olney assembly and went on steadily for the Lord. Will be greatly missed by all who knew and loved her. Her parents and 3 sisters (all saved) mourn her loss. W. P. Douglas and Benj. Bradford spoke words of comfort and warning to a large company gathered in the home at the services.

CHICAGO, ILL.—We have been notified of the home call of our brother David J. Sloan, who departed to be with Christ, May 16th, after an operation at Belfast, Ireland. He was identified with the May and Fulton Sts.,—86 and Bishop Sts., and the Lafin St. assemblies in Chicago for a number of years.

SAGINAW, MICH.—Mrs. Margaret N. Boyd (wife of Arthur Boyd) passed into the presence of the Lord on June 8 at the age of 71 years. Saved over 48 years ago and connected with Christians gathered unto the name of the Lord Jesus Christ ever since. She bore a quiet testimony for God and will be much missed by her husband and family for whom prayer is requested. Thos. Dobbin took the services.

ELIZABETH, N. J.—On June 9, Mrs. Mary L. Roder departed to be with Christ at the home of her daughter, Mrs. Benj. Hanle. She died as she lived, joyfully trusting in His promises and bearing the same testimony to the power of the gospel as her beloved husband Chas. W. Roder who went to his reward just 4 years ago. She leaves 2 daughters and a son to mourn her loss. T. Baird and J. Hill conducted the services.

CONFERENCES

CLEVELAND, OHIO.—The annual convention will be held (D.V.) Sept. 3-4-5 preceded by a prayer meeting Friday evening, Sept. 3, at 7:45 o'clock in the Gospel Hall, 1447 Addison Road. Meetings each day at 10, 2 and 7 o'clock. No circulars issued. Correspondent, A. G. Lawrence, 10508 Superior Ave., Cleveland, Ohio.

GALT, CANADA.—There will be no conference held here this year on Labor Day.

ORILLIA, CANADA.—The annual conference will be held here at Labor Day, Sept. 3-4-5 with prayer meeting on Sept. 2. Circulars issued later announcing hours. Correspondent, Cecil R. Clark, R.R. 4, Orillia, Ont., Can.

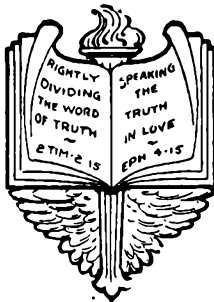
LA-CROSSE, WIS.—The annual conference will be held (D.V.) Sept. 3-4-5 preceded by a prayer meeting Friday, Sept. 2 at 7:30 P. M. at Gospel Hall, Clinton St., near Avon St., North La-Crosse. Correspondent, L. Sunday, Rt. 1, La-Crosse, Wis.

SAULT STE. MARIE, MICH.—The annual Labor Day conference will be held on Sept. 4-5 preceded by a prayer meeting on Sept. 3 at 7:30 P. M. No circulars will be issued. Accommodations as usual for those coming from a distance. Those who expect to attend please advise, "Conference," 660 Bingham Ave., Sault Ste. Marie, Mich.

HITESVILLE, IOWA.—A conference will be held here on August 20 and 21 preceded by a prayer meeting Friday evening, August 19. Correspondent, George Eltjes, Kesley, Iowa.

Words in Season

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



September, 1932

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HONORARY EDITOR

Dr. E. A. Martin, 534 High Street, West Medford, Mass.

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IMPORTANT NOTICE

We will mail FREE the October, November and December copies of WORDS in SEASON for 1932 to all new subscribers for 1933. Tell your friends about this offer. Some isolated Christian or Missionary might enjoy reading this magazine.

UNITED STATES

MANSFIELD, OHIO.—A very precious meeting was held here on Lord's Day, July 31, when a new assembly was formed in Lincoln Heights, a suburb of Mansfield, where Bren. Beveridge and Foster have been labouring all summer in a tent. Christians from Akron and Cleveland remembered the Lord with the few Christians who live here.

EXETER, ENG.—Our esteemed and now aged brother John Knox McEwen has not been well of late and has been advised by the Doctor to take a complete rest and give up preaching entirely owing to the condition of his heart. His blood pressure is 130 and should be 180 at his age. His address is 21 Monks Road.

DENVER, COLO.—Meetings conducted during July and August in the tent by John Walden and local brethren have had the best interest ever seen under canvas. Good crowds were present every night.

ROCHESTER, N. Y.—R. Roberts spent 10 days with us ministering the Word to profit. Christians visiting Rochester will find the Gospel Hall at 595 Frost Ave. Take the Genesee car going west to Frost Ave. Correspondent, Geo. W. Lewis, 93 Warner St., Rochester, N. Y.

HUNTINGDON, W. VA.—W. G. Smith is seeing a nice interest in tent work. A good number of young people are attending twice daily. 9:30 A. M. and 7:30 P. M. A few grown folk also show an interest.

BALTIMORE, MD.—J. Watt held two weeks of meetings here for Christians which were well attended

FAIR HAVEN, MASS.—Wm. H. Hunter who operated a tent every summer for 42 years, but whose age now prohibits him working under canvas, has been calling at Pawtucket, Brockton and Fall River. His son Donald expects to leave about the month of November for the British West Indies to join John McKay in Grenada.

MICHIGAN.—G. Smith visited Deckerville and Bay City. C. Patrizio had good attendance and saw a number of Italians saved in Detroit tent. F. W. Schwartz and R. Barr spent some time under canvas in Lansing. Wm. Ferguson had several weeks meetings in a small iron mining town in No. Michigan. Several professed. He has seen tokens of blessing also in his Bible Carriage work.

PENNSYLVANIA.—Wm. Pinches whose health is somewhat improved visited isolated assemblies in Penna. and Maryland. G. Winemiller had a good interest in tent at McKeesport, Pa. One professed at York, Pa., where T. Ferguson had his tent pitched.

DULUTH, MINN.—G. Shivas and L. Sheldrake are having encouraging meetings in a fishing village 25 miles from here.

CLIFTONDALE, MASS.—Sam McEwen joined J. Bernard in tent work here. Some strangers who are coming seemed concerned about their eternal welfare.

Words in Season

EDITOR.....CHARLES R. KELLER.....PUBLISHER

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No. 9

FROM VARIOUS AUTHORS

"The birds, without barn or storehouse, are fed;
From them let us learn to trust for our bread;
His saints, what is fitting, shall ne'er be denied,
So long as 'tis written, 'The Lord will provide.'"

* * *

The way of salvation is far too important a matter to be the theme of oratorical displays. The cross is far too sacred to be made a pole on which to hoist the flags of our fine language.

* * *

You may talk of divine things as long as you please, but you must feel them; and if you feel them, you will love and practice them; truth in the heart produces obedience.

* * *

Start the day thinking like this: There will be nothing today but He will help me. There'll be nowhere today but He will be with me. No temptation but He can deliver me. No burden but I can cast it on Him.

* * *

He is the best grammarian who has learned to speak the truth from his heart; the best astronomer who has learned to sing the praise of his God; the best arithmetician who so numbers his days as to apply his heart to wisdom. He is knowing in ethics who trains up his family in the fear of the Lord; he is the best economist who is wise to salvation, prudent in giving and taking counsel; he is the best politician and he is a good linguist, that speaks the language of heaven. Yea, the beginning of wisdom is the turning to God for all things and "If any of you lack wisdom, let him ask of God" (Jas. 1: 5).

* * *

Do not hesitate to ask every morning for "good speed" on all the work of the day. Nothing too secular, too trivial to take to your Father above. Rowland Hill once greatly shocked the prejudices of a Christian family in Scotland by imploring at morning prayer for the restoration of a disabled horse. It would make our devotions far more real if we learnt to carry everything that troubles us to the Lord. Commence every day upon your knees with God. Oh, how it will lighten your load, sweeten your temper, brighten your spirit, to hand over everything to His care, and trust Him to superintend and prosper all. Just try it. Begin at once.

THE DEATH OF THE CROSS

By Dr. E. A. Martin



N THE beginning God created and made all things, by Jesus Christ, and rested on the seventh day from all His work which He had made (see Gen. Chapter 1-2). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." He caused Adam to fall into a deep sleep: took one of his ribs, and from this rib made a woman, which He presented to Adam. He placed these two in the garden of Eden. "God saw everything that He had made, and behold it was very good." Psalm 8 gives a beautiful description of Adam's headship over the whole creation.

Satan saw that creation in its pristine perfection and beauty. He persuaded Eve and Adam that it would be to their advantage to eat the forbidden fruit. He told them that their eyes would be opened and that they would be as gods knowing good and evil. God sent them forth out of the garden to toil, sweat, suffer, and die. You ask, "Why did God create Satan?" He did not create Satan. He created a bright angel who being "lifted up with pride fell into the condemnation of the Devil" 1 Tim. 3: 6. The story is easily told. "By one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned," Rom. 5: 12. When the Federal head fell, the whole race went down. The creatures became subject to death and corruption. Rom. 8: 23.

Satan has usurped an unnatural control over men as the god of this world, as the prince of the power of the air, and as the spirit that now is in the children of disobedience (See Eph. 2: 1-3. 6: 12-13).

God has allowed Satan to put the blight of death upon everything of man's dominion, but God had a second man in view through Whom in all things He would be glorified. "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous," Rom. 5: 19. "Thou madest Him a little lower than the angels; thou crownest Him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. **But now we see not yet all things put under Him.** But we see Jesus, who was made a little lower than the angels for the SUFFERING of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Heb. 2: 7-9.

Our eyes are destined to see great things. By the eye of faith we have seen that death which annuls Satan's power. We shall yet see him cast into the lake fire, Rev. 20: 10. We shall yet see all the creatures enjoying the bliss for which they were created under Him (See Isa. 11 and Rom. 8: 19-26).

We shall yet see death and all its infernal crew destroyed, for He must reign, till He has put all enemies under His feet. The last enemy that is destroyed is death . . . that God may be all in all."

God waited patiently and long. He knew things were not right. Types and shadows did not satisfy divine justice. The Son of God, none but the seed of the woman could give Him title to all things. He was the only man whom death could not touch properly. It touched him and we are free. We do not see this as yet, but we shall yet see it. We shall see God's original purposes all fulfilled in the second man—the Lord Jesus Christ.

"But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. 15: 20-26.

THE APOSTACY IN JUDE

By C. S. Summers

Paper 2



T WAS the way saved and unsaved were unequally yoked and mixed up in church fellowship that brought many of the Lord's people out of the sects to gather simply as Christians to the name of the Lord Jesus. From the beginning God meant His people to be a separated people. They were to dwell alone. The ox and the ass were not to plow together. In Psalm 106 where we have the sinful course of Israel traced, one of the things God has to say of them is, "They were mingled with the heathen and learned their works."

The enemy is attempting to get the assemblies of God mixed up with the religious world; and sad to say he is succeeding in a great measure. Men who might be a great help to God's people go in and out of sectarian places with the result that the position of assemblies as separated from sects and systems and gathered to the name of the Lord Jesus is questioned and brought into ridicule. Such men do not help to build up the assemblies of God, and if a man cannot be an example to God's people he should not get the place of a teacher. Anything that would bring the assemblies of God down to the level of the religious world, whether persons, principles or practices, should be strenuously opposed. If assemblies have no script-

ural reason for being separated from religious sects and systems of men, then there is no reason for their existence as assemblies at all.

Things should be looked at in the light of their end. "Whose faith follow, considering the end of their conversation." God's lament of His people of old was "O that they were wise, that they understood this, that they would consider their latter end." A great need among the assemblies today is watchmen who will warn of approaching danger. Many have got short sighted and cannot see afar off. Paul could see the danger and warned the saints of wolves from without and men from within who would speak perverse or twisted things and draw away disciples after them; and he told them to watch and remember. At the same time he commended them to God and the word of His grace which was able to build them up.

Ruth was to abide in Boaz's field. She was not to glean in another field, but abide fast by the maidens of Boaz. A scriptural assembly is God's cultivated field. (1 Cor. 3:9). There are real children of God in denominations, and many who ably defend the fundamentals of the faith; but the sectarian system and position is unscriptural. It is "another field." In seeking to insist on a right scriptural position we would not make little of a right condition. The one should be the counterpart of the other and both are clearly taught in the word and thus part of the faith to be contended for.

In verse 11 we see how apostasy develops. It begins with the way of Cain; goes on, increasing in speed to the error of Balaam and ends by perishing in the gainsaying of Core. These three men occupy prominent places on the page of Holy Scripture; and they are left on record for our warning. The men who crept in among God's people followed their example and it is possible to go the same way still. We know that as God's people we shall never perish as these same men did, but it is possible to be led away with the error of the wicked and thus fall from our own steadfastness.

In the way of Cain the preaching of the cross is foolishness and unnecessary. The fall of man is denied, and man considers himself able to devise and prepare an offering fit for God. To God such an offering is only evil. Balaam sought to curse the people of God. He was ignorant of the righteousness of God; and that the blood of the sacrifice had covered Israel's sins; enabling God to bless instead of cursing His people. The gainsaying of Core is simply questioning the authority of the scriptures, and all who engage in this work will perish as Core and his company did. May the assemblies be kept from the influence of the evil teaching of Modernism; the present day development of the Apostacy.

Verses 12 and 13 of the epistle give us the character of the men who lead in this great movement of the apostacy. We

WORDS IN SEASON

have 5 terms used and the first is "spots" or "sunken rocks." As spots they would be unclean persons and as sunken rocks they would be sources of danger to the Lord's people. The sailor may safely navigate past a visible rock, but a sunken rock often causes shipwreck. It is men who have the appearance of being right, like those who troubled the Corinthians, who cause trouble and departure from the truth in the assemblies. These men were sources of danger, while they were professedly shepherding and feeding the people of God; but all the time they were feeding themselves. How unlike the apostle Paul who was spending and being spent for the saints. Such men had no fear. They were after the money. The love of money is a terrible evil; but when seen in those seeking to lead God's people it is despicable.

"Clouds without water, carried about of winds." The saints who desire to please God are glad when men come along with a message from God, but how disappointing when their words have none of the rain of Heaven. These men not only fail to give the bread of God to the people of God, but they set their sails to the popular breeze. They go with the majority. When a certain line of things is popular they go in for that; then if things take a turn, they like the weathervane, turn too. Such men should not be trusted as teachers and leaders among God's people.

The next term used to describe these men is trees, and the expression has the sense of "autumnal trees, without fruit," or trees come to the time of fruit and no fruit on them. What we turn out to be in after life is usually what we have been in reality all our lives. There may have been nice blossoms and the appearance of fruit, but there were hidden things not judged in the presence of God, and like the water, in time we reach our own level. This is very solemn and should cause heart searching. How different with the leaders we read of in Heb. 13 who spoke unto us the word of God; whose faith we are told to follow, considering the end of their conversation. These leaders had fruit for God in the autumn of their lives. It is such men about whose person there is no question mark hanging over, that should be looked to as leaders and teachers in the assemblies. The preaching of a true servant of Christ will reach the conscience, and separate God's people from the abounding evils as well as build them up in their most holy faith.

Apostates are also described as "raging or wild waves of the sea, foaming out their own shame." This shows the lawlessness and restlessness of these men and that their teaching is contrary to God and His word. The same class of men are referred to in Philippians as "glorying in their shame." What a contrast to the Lord Jesus "who endured the cross despising the shame." May we be kept from the shameful things that

abound on every hand. It is a shame even to speak of those things done of them in secret.

"Wandering stars to whom is reserved the blackness of darkness for ever." The outlook surely is gloomy for men who are not right with God and who take part in this sort of thing. God's people are stars, but may they be kept from being wandering stars. When God made the stars He placed them in the heavens to give light upon the earth. As God's people, our place is in the heavens. Our home is there, but during the night of this dispensation God means us as individuals to be lights for Him; and each assembly is to be a lampstand lighted and trimmed by the Lord Himself. "Wandering stars" would simply speak of men who take the place of leaders, but who have no decided or definite message for the people of God.

As individuals, apostates will share the blackness of darkness for ever, but as a movement, in the world, the apostasy will end at the coming of the Lord Jesus. "Behold the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Much that appears to be of God now will then be seen to be abomination to Him. It is then that He will spue what professes to be His church out of His mouth. The tares were to grow in the field till the harvest time and are to be gathered in bundles and cast into a furnace of fire. Knowing these things, it should make us walk softly and humbly with our God, fearing lest we go astray.

(To be continued)

THE DEAD RAVEN

A poor weaver once lived in the little German town of Wupperthal,—a poor man in his outward circumstances, but rich toward God, and well-known in his neighborhood as one who trusted in the Lord at all times. His constant faith expressed itself in what became his habitual utterance under all circumstances of trouble and perplexity. "The Lord helps," he was wont to say; and he said it undauntedly, even when it looked as if the Lord had forsaken him. Such a time it was when, in a season of scarcity, work ran short, many hands were discharged, and the master by whom our weaver was employed gave him his dismissal. After much fruitless entreaty that he might be kept on, he said at last, "Well, the Lord helps"; and so returned home. His wife, when she heard the sad news, bewailed it terribly; but her husband strove to cheer her with his accustomed assurance. "The Lord helps," he said; and although as the days went on, poverty pinched them sorely, nothing could shake his firm reliance on Him in whom he trusted. At last came the day when not a penny was

left—no bread, no fuel in the house; only starvation stared them in the face. Sadly his wife tidied and swept the little room on the ground floor in which they lived. The window was open, and possibly the words were heard outside, with which the weaver strove to keep up their courage: "The Lord helps." Presently a street boy looked saucily in, and threw a dead raven at the feet of the pious man. "There, saint, there is something for you to eat!" he cried, tauntingly.

The weaver picked up the dead raven, and, stroking its feathers down, said compassionately: "Poor creature! thou must have died of hunger."

When, however, he felt its crop to see whether it was empty, he noticed something hard, and, wishing to know what had caused the bird's death, he began to examine it. What was his surprise when on opening the gullet, a gold necklace fell into his hand! The wife looked at it confounded; the weaver exclaimed, "The Lord helps!" and in haste took the chain to the nearest goldsmith, told him how he had found it, and received with gladness two dollars, which the goldsmith offered to lend him for his present need. The goldsmith soon cleaned the trinket, and recognized it as one he had seen before.

"Shall I tell you the owner?" he asked, when the weaver called again.

"Yes," was the joyful answer, "for I would gladly give it back into the right hands."

But what cause had he to admire the wonderful ways of God when the goldsmith pronounced the name of his master at the factory! Quickly he took the necklace and went with it to his former employer. In his family, too, there was much joy at the discovery, for suspicion was removed from a servant. But the merchant was ashamed and touched; he had not forgotten the words uttered by the poor man when he was dismissed.

"Yes," he said, thoughtfully and kindly, "the Lord helps; and now you shall not only go home richly rewarded, but I will no longer leave without work so faithful and pious a workman, whom the Lord so evidently stands by and helps; you shall henceforth be no more in need."

Thus He who fed Elijah by living ravens, proves himself equally able to supply the needs of his tried servant by the same bird when dead.

A MOTHER'S LOVE

By S. J. Saward



SECOND Samuel 21: 10-14 furnishes us with one of the most impressive accounts in all the Word of God, of what a mother's love will do. We there have the pathetic incident of the retributive execution of Saul's two sons and five grandsons, who had to satisfy the exacting

claims of justice for their father's misdeeds, and were hanged by the Gibeonites on the hill before the Lord in Gibeah of Saul! Rispah, concubine of the deceased king and mother of two of these men, "took sackcloth and spread it for her upon the rock, from the beginning of the harvest until water dropped upon them from heaven, and suffered neither the birds of the air to rest upon them by day, nor the beasts of the field by night."

Just think of that sorrow-stricken woman in her lonely vigil on the hilltop, scaring away ravenous vultures by day and treacherous jackals by night, "until water dropped upon them from heaven!"

What she did for her dead sons, all christian parents should do for their living children: watch over them, pray for them, protect them from the vultures of their souls—Satan's savage hosts—the power of the air, that would tear them in pieces; or those stealthy jackals—the cunning and persistent soul-stealing efforts or attacks of world influences. It was in the days of harvest, reminding us that this is the day of Grace and opportunity. At last that noble mother was rewarded: "water dropped upon them from heaven." Figuratively speaking that is what christian parents are praying and waiting for—the showers of heavenly blessing on their families.

Through a mother's love and devotion these two victims of a father's by-gone sin did not go to a felon's grave; they were honored with a royal funeral and a distinguished tomb. King David himself was the undertaker, and their bones were laid to rest at home. What spiritual significance there is in all this! How much depends upon the parents' faithfulness.

In modern times we have innumerable examples of the sad results of a father's sins, and, in contrast, the admirable triumphs of a mother's love. Many children have had to endure adversity and the forfeiting of many of the comforts and opportunities of proper preparation for going out into the world, on account of the father's slavery to drink or other vices that bring want and misery to the home. But through the patience, prayer and perseverance of a godly mother, the children have been saved from following their father to a drunkard's grave, and a mother's love and faith have found their reward in seeing her progeny raised up in the fear, nurture and admonition of the Lord, and safely directed into a career of usefulness and honor for the Glory of God and the blessing of their fellows.

As one striking case of many that come to mind, mention might be made of Mary Slessor, the heroic Scotch girl, who was so signally owned of God in taking the Gospel to the savages of the Calabar coast of tropical West Africa. A drunken father wrought havoc in the home, making it necessary for his poor abused wife to not only have all the work of the home and

children to do, but also to have to contribute, by hard work, to the maintenance of the family. Not infrequently at the week ends Mary might be seen wending her way by side streets to the pawnbroker's with a bundle under her arm, seeking a little cash to keep the family from starvation. However, that godly patient mother received her full reward when God called her consecrated daughter to Africa, and made of her one of the greatest of His handmaids amongst those who have been chosen to serve Him in the far-off regions of the earth.

THE UNITY OF GOD

By W. E. Taylor, France



BEHOLD how good and pleasant it is for brethren to dwell together in unity!" (Ps: 133). "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be ONE; as Thou, Father, art in Me, and I in Thee, that they also may be ONE in US: that the world may believe that Thou hast sent me." John 17: 20-21.

The Triune God expresses Himself thus with gladness in calling upon His children to keep united as a testimony to the world that He has sent His Beloved Son. If those of our dear brethren who approve of religious sects by their presence in them, could only realize how displeasing this is to God, since thus they are breaking up the unity of God's Holy Family, we believe that many would obey His Holy Word by coming out and not touching any more the unclean thing.

Personally, I have been definitely gathered out of sects by God, to be gathered to the Name of Our Lord Jesus Christ, and thus, by His grace, have taken my rightful place in His Assembly, in obedience to His Holy Word; for in His Assembly, there is a place for all His brethren, and each place was won for us at the great price of His precious blood.

Religious sects and the Assembly of God are as far away from one another as the poles. The former are unholy, whilst the latter is holy. Sectionizing is sin, the production of sinful flesh, which God condemns in every form in Gal. 5: 20. The authorized version gives the word "heresies," but the French translation is much clearer: i. e., "sects." Therefore, having personally received the light from the Word of God, I should become a transgressor were I to go back again into those sects that God so plainly condemns. I should be helping by my presence to build again that which I had destroyed in my heart. "For if I build again the things which I destroyed, I make myself a transgressor." (Gal. 2: 18). This of course is very solemn.

The Holy Spirit never makes a mistake in His ordering of words, and John 12: 48 is very solemn. Here we have definitely stated that it is the Word He has written that He will

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use to judge every man according to his work, and not an INTERPRETATION of His Word. "He that rejecteth Me, and receiveth not My words (doctrines) hath one that judgeth him: the word (the written word that is used to compose sentences) that I have spoken, THE SAME shall judge him in the last day." When, therefore, The Holy Spirit condemns sects by the written word (Gal. 5: 20) we do well to do the same, for they are all the production of sinful flesh, forming parts of the world's religious systems that the Lord will destroy at His coming.

The Antichristian principle adopted by Exclusives and Communists of taking away the responsibility of the individual in judgment, and placing it upon the community as a whole, can never change The Written Word of God that still states: "They were judged EVERY MAN according to their works." This principle will manifest under the Antichrist "The Abomination of Desolation," and what desolation it has already wrought in the many separations of brethren.

Speaking of the coming judgment day the apostle said: "Knowing the terror of the Lord, we persuade men," (2 Cor. 5: 11) and that is why he fought for, taught, and practised that The Holy Name of Christ should be the unique center of assembling for God's people. He would know no other name than that of Christ. His theme was always Christ as Lord of His people, and not man. "He must increase, but I must decrease." (John 3: 30) was his doctrine. Sects are all robbers, in robbing Christ of His rightful place as Lord of His people. In heaven there is no sectionizing for this very reason, and unity can only come as we give Him His place in the midst. (Matt. 18: 20). This will do away with platforms and human presidents in meetings of His people.

Christ's principle of Matt. 6: 22 still works its refreshing work wherever it is practised. "Mens sana in corpepe sano," i. e. A healthy soul produces a healthy body. Thus, in a collective way, the unity of the Body of Christ comes through the practice of the Written Word, as in John 17: 17-19. "Sanctify them (separate them from evil) through Thy Truth, Thy Word is truth." There can never be any unity in evil, as its principle is ever one of disintegration. Holiness alone can unite God's people, and for that we have individual and collective holiness, which can alone be found in God's Assembly that is separate from the world's soiled religious systems, condemned by God as sinful. Therefore, while God's people remain in sects there can never be any complete unity on this earth; but the moment they will obey God's truth that commands them to separation from human organizations, then unity will be established, to the great joy of His Heart of love Who says: "If a man love Me, he will keep MY WORD." (John 14: 23) Thus divinely organized, He will command the blessing, even true holy assembly life for evermore.

THE FAMILY ALTAR



AND SAMUEL judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord." 1 Sam. 7: 15-17.

Samuel did not forget whose law it was which he dispensed, whose worship he observed, whose altar was at his house. After the fatigue of official duty, the exercise of devotion at the family altar was sweet refreshment. Before entering upon the anxieties of judgment, or the vexation of litigation, domestic worship was his best preparation. Amidst the difficulties of the conflicting cases before him he would remember the altar, and seek wisdom for the occasion from the Lord most high. Secular engagements did not pervert his godliness or lead him to neglect family worship. He could come from the strife of tongues to the peace speaking blood, and approach with humble faith the altar of his God.

There may be few readers who are called upon to perform judicial acts or to be parties in litigious strife, but the principle in this passage in Samuel's history is applicable to every man in any profession or trade. It shows that the things of God should influence business and sanctify common calling. The altar of God should be in your house, and from the morning worship you should go forth to labor, and after the business of each day is over, the altar should be again surrounded in prayer and divine blessing. That is not a complete house which is without an altar. It may have a hearth to warm, and accomodation to suit the body, but it has not that which links it to heaven. You may have a respectable business, and conduct it well, and yet want what blesses it—a domestic altar. A house without an altar lacks its brightest ornament, its clearest light, its best principle, and its surest consecration. But where the altar is in the house, it has a safety lamp. Family worship daily kept up cannot fail to profit the household. The Bible read aloud has its truths brought home to the heart; and the earnest prayer of a godly father for spiritual blessings on his family will surely secure a heavenly blessing to the soul. Numerous have been the testimonies to the value of the domestic altar. There holy fires have been kindled in many a breast; there sons and daughters have first learned the power of a living faith; there servants have been taught the way of salvation; there strangers have been arrested by the grace of God.

Some years ago, an Irish wanderer, his wife, and his sister, asked a night's shelter in the cabin of a pious schoolmaster. With the characteristic hospitality of his nation, the schoolmaster made them welcome. It was the hour for evening wor-

ship; and when the strangers were seated, he began by reading slowly and solemnly the second chapter of the Epistle to the Ephesians. The young man sat astonished. The expressions, "dead in trespasses and sins," "children of wrath," "walking after the course of this world," were new to him. He sought an explanation. He was told that this was God's account of the state of man by nature and remarked "In this way I have walked from my childhood. In the service of the god of this world we have come to your house." He was on his way to a fair where he intended to pass a quantity of counterfeit coin, but God's word found him out. He produced his store of coin, and begged his host to cast it into the fire, and asked anxiously if he could not obtain the word of God for himself. His request was complied with, and the next morning, with the new treasure, the party, who had now no errand at the fair, returned to their own home. Perhaps by this time, the pious schoolmaster has met his guest within the gates of the city, outside of which are thieves and whosoever maketh a lie.

What is the condition of your house, Reader? Is it like that of Samuel, with an altar in it? Is it like Abraham's, where, amidst the changes of an Arabian life the altar was built when the tent was fixed? Is it like what you remember your pious parents to have had, when at evening you joined in the reading of the Bible, and in the prayer for mercy? Do you collect your household and ask a daily blessing on the business of your life? This is of consequence to its successful pursuit, and aids to balance your mind amidst the engrossing secularities of the world, while its influence upon those who compose your family may lead to their saving instruction and their thorough conversion to the Lord Jesus.

MUSIC

By John Ritchie



N THE dispensation that is past, when the worship of God was connected with an earthly temple and its ritual, we read of "musical instruments of God" (1 Chron. 15:16) accompanying the voices of the appointed singers of the sanctuary. In a dispensation yet to come, when an earthly company shall stand upon Mount Zion, there is found in that connection "harpers harping with harps" (Rev. 16, 1-2), and in many of the Millennial Psalms (see Psalms 150) musical instruments are mentioned as being in use by "the children of Zion" who praise Jehovah "in dance" and "sing praises unto Him with the timbrel and the harp" (Psalms 149, 2-3). But in the present dispensation of the spirit, the hour spoken of by the Lord as "coming" in John 4, 23. In which the "true worshippers" should worship the Father "in spirit and in truth," there is an absolute silence in God's Word

regarding any kind of instrumental music being in use, either in the worship of the early churches, or in the evangelistic work of the early preachers of the gospel in the world. It was when Judaism, afterwards blended with Paganism crept into the churches, that ritualistic practices with instrumental music are first heard of. The Roman, Anglican and other great worldly religious systems have vied with each other, in their surpliced choirs and organs, and gradually other denominations have followed on the same lines, until "services of songs," "musical evenings" and "sacred concerts" have largely superseded the preaching of the Word. In popular evangelistic movements instrumental music has a chief place, the choir and the soloists occupying more time than the preacher, with the result, that there is little conviction of sin, or of the kind of preaching that produces it, and many—how many, a coming judgment day will fully reveal—of the professed conversions that are unreal, as those who watch these movements know by painful experience.

The introduction of all this musical display was tardy at first by the more evangelical denominations, but now nearly all have adopted it, and there seems no finality to the uses to which it is turned for so-called worship, social entertainments, bazaars, and church dances, all having their full measure of it. When once the thin edge of the wedge is introduced, it only needs the energy of the most worldly to drive it the whole way, and the protests of those that demur are unheeded. They lost their opportunity when they silently acquiesce in its introduction.

Apart from all this, and outside of it wholly, a few believers here and there, sought to return to the first principles of the dispensation, and having found in the Word their character, began to assemble for worship according to the pattern given in 1 Cor., chapters 12, 13 and 14; seeking the guidance of the Spirit (Phil. 3-3; 1 Cor. 12, 4-8), and counting on His aid in ministry for the edification of all. There has been much felt weakness and plenty of failure on the part of those thus assembling, yet the consciousness of the Lord's presence and the joy found in His way of assembling has been very blessed, to those who are exercised therein. But as it has ever been in all attempts to do what pleases God on this earth, the enemy has sought to introduce from without, or bring in with some who never were separated from them, practices contrary to the Word, opposed to the Spirit, and foreign to the spiritual character of the dispensation. Of these, instrumental music is one. Although as yet it has not, so far as we know been adopted in any gatherings for worship, it is in some places in meetings for ministry, prominently so in evangelistic work of certain assemblies. In some of these it was thrust in without the fellowship or consent of many of the believers. In fact

they were not asked. The organ was brought in by a few who wanted it, and others had to submit, or to leave. And some did leave, rather than defile their conscience or sacrifice their liberty to those who assume a domination that is condemned in the WORD. Even an Apostle had to bear the rebuke, "Why compellest thou?" and to own that he had exceeded his responsibility. Those who are in favor of music, have no right to over-ride the consciences of their fellow-believers by thrusting into the work of the Christian assembly anything that they are unable to give scriptural warrant or example for using in the service of God.

THE TESTIMONY

By Mr. D. Munro

(Paper 2)



WE TURN to Acts, 2, where Church testimony, or the present testimony, began. The Church did not begin until the Holy Ghost came and linked the members of the body of Christ to the Head. The first local Church was then formed also; and they were all filled with the Holy Ghost. Just the one Spirit in every one linking them with Christ in heaven, and with one another. There was never anything like that on earth before. There was nothing like this in the days of the patriarchs. Israel did not have this, though some of the prophets prophesied about it. This is the present testimony.

The Passover pointed to the death of Christ, and fifty days after was the feast of Pentecost. God had it written there centuries before, and when the day was fully come the Holy Ghost came down. God is never before His time, and He is never behind. He had the very day marked out for the crucifixion, and the day that the Lord Jesus should be taken up to heaven, and the day that the Holy Ghost should come down and begin this wonderful testimony. This sermon of Peter's was filled with the Holy Spirit, and three thousand were pricked in their hearts. It went right into their consciences. It carried everything before it. They were saved by the mighty power of God.

The word he preached was concerning the Lord Jesus Christ. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom you have crucified, both Lord and Christ," ver. 36. I tell you that was a sharp sword convicting them of the sin of murdering the Son of God. Then he preached the Gospel to them. "Then they that gladly received his word were baptized," ver. 41. They first received his word, and then they were baptized. "Faith cometh by hearing, and hearing by the word of God." And having heard, they became subject to the Lord. They were baptized in His name, thus taking their place with Him in

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death, burial, and resurrection. This cut them off from the nation that crucified Him. What then? "And the same day there were added unto them about three thousand souls." Added to what? At the beginning of the chapter there were one hundred and twenty, all with one accord in one place; and they were all filled with the Holy Ghost. They were all linked together in one common cause, the testimony of the Lord. They were members of His body, and members of one another. Here are three thousand added to them. This was the first addition after the birth of the Church. They were not only added, they continued steadfastly in the apostles doctrine. This ought to be true of every saved sinner now; but the saved people now do not do as they did then. This is their responsibility, first of all, to be baptized, and second, to be added to the Assembly of God. The devil soon spoiled God's order. In the days of Timothy those in Asia turned their back on the testimony; and that is what so many of the Lord's people are still doing.

They continued steadfastly. They were in partnership, fellowship, communion. They were all partners because made one by the Holy Ghost; and I have no doubt but that the prayer meeting would just be as full as the morning meeting. They would not say, "It is only a prayer meeting, I don't think I will go out." No, they continued steadfastly in the apostles doctrine. In the apostles teaching God was speaking to them: in prayer they were speaking to God. They continued listening to God; and they continued telling out to God their Father their weakness, and that their needs must all be met by Himself. Fear came upon every soul. Do you wonder at this? The people could not help but ask, What is this? All that believed were together. Why is it not so today? Has God changed His order? Has He changed His word? "All they that be in Asia have turned away from me." That is the secret that explains the condition of things we see all around us. They were ashamed of the testimony.

All the Epistles were written to the Churches—present truth—telling them their high privileges, their blessings, and their responsibilities, as members of the body of Christ, associated with His testimony down here in the world. The Church of God at Corinth, what was this? It was just the Assembly at Corinth. Do you think that those in that Assembly felt no responsibility as to who were received into it? Do you think that they were just as glad to have an ungodly, hypocritical Pharisee come in as a child of God? Do you think that they would have no care about the honor and glory of the Lord, in His testimony? Would they not feel their responsibility as to whom they received? Or would they just have an open table and say, "Come along everybody to remember the Lord?" Surely not. The Assembly is God's house.

(To be continued)

WORDS IN SEASON

QUESTION CORNER

How are we to understand the last clause of 2 Cor. v. 10, "That every one may receive the things done in his body"?

We learn here that at the tribunal of Christ His judgment will be in reference to what has been done by His servants through the agency of the body, whether it be good or bad. In the latter case they will suffer loss, and in the former they will obtain His reward. There is no thought of punishment in this verse, as all stand accepted in the Beloved. This marks the distinction between what is said here and what is intended in the parables of the talents, the pounds, and the virgins, where the question is in each case about personal acceptance. The unfaithful servants and the unprepared virgins are alike rejected, for in these parables they are taken on the ground of their profession. Our finding a place at the judgment-seat of Christ, of itself proves that we have been caught up to meet Him in the air, because we are His. Luke ix. 26 seems to contemplate two distinct cases, that of a sinner who "loses himself," that is, is lost, and that of a believer who, though saved as by fire, "suffers loss," which is preferable to the rendering "be a castaway." This latter coincides with the thought in the passage under consideration.

THOU SHALT KNOW HEREAFTER

"What I do thou knowest not now,
but thou shalt know hereafter" (John 13: 7).

I KNOW not now, why schemes were spoiled
And lofty aspirations foiled;
I know not now, why briar and thorn
Should mar ambitions nobly born.
Hereafter, I shall know, shall see,
These very things were best for me.

I KNOW not now, why needing aid,
It did not come, or was delayed;
I know not now, why burning tears
Should fall so often through the years.
Hereafter, I shall know, shall see,
These very things were best for me.

I KNOW not now, why friends should fail,
And enemies my faith assail;
I know not now, why clouds should burst,
And flood and tempest do their worst.
Hereafter, I shall know, shall see,
These very things were best for me.

I KNOW not now why sorrow's dart
Should penetrate and wound my heart;
I know not now, why death drew near,
And led away my loved ones dear.
Hereafter, I shall know, shall see,
These very things were best for me.

O MASTER, I believe Thy Word,
Hereafter, I shall know, O Lord,
Shall fully see Thy plan, Thy care,
Thy skill, Thy love beyond compare.
Hereafter, I shall know, shall see,
These very things were best for me.

A. G.

WORDS IN SEASON

CANADA

PORT HOPE, ONT.—The saints here had an appreciated visit from C. H. Willoughby.

CANADIAN NORTHWEST.—The conferences held at Portage-la-Prairie, Meridian and Waseca were felt to be times of refreshing from the Lord. At Meridian about 300 gathered on Lord's day afternoon and evening. Four professed to be saved. Bren. Telfer, R. J. Dickson, McCracken and Harris ministered the Word. At Waseca the attendance was the best yet. Bren. Dickson, Telfer and Rouse ministered the Word. The Christians spoke of being much helped during the meetings.

BRANDON, MAN.—Bren. Telfer, McCracken and R. J. Dickson had a few meetings here and the ministry of the Word was appreciated by the Lord's dear people.

GALT, ONT.—There is a decided improvement in the throat condition of our brother W. A. McCullough, but the Doctor says it will be sometime yet before he can attempt any preaching. His address is 32 Concession St., Galt, Canada.

EARLTON, ONT.—Bren. McGeachy and Kimble had meetings with us in July. They were well attended. Saints were cheered and sinners warned of coming judgment.

ENGLEHART, ONT.—Bren. Widdifield and Watson had well attended meetings and fruit in conversions, in a school house five miles east of here. Bren. McGeachy and Widdifield continued the meetings as Bro. Watson was called away. This is a new field and virgin soil.

TORONTO, ONT.—The tent meetings held by Bren. G. Gould, Jr., and J. Pearson were good and well attended, a number having professed faith in Christ.

RAVENSWOOD, ONT.—Bren. Joyce and Roy had good meetings here in their tent. The attendance was large.

OTTAWA, ONT.—Bro. F. Watson had two meetings here which were much appreciated by the saints who rarely get a visit from the Lord's servants. He afterward went west to scatter tracts in the towns and villages along the way to North Bay.

PINE CREEK, MAN.—Bren. R. McCracken and H. Harris worked the Winnipeg (West End) tent at Pine Creek where they had it pitched last year and had the joy of seeing an assembly planted which is going on nicely for God. The attendance was fair with some anxious to be saved.

CALGARY, ALTA.—J. J. Rouse visited some very needy isolated places in Northern Manitoba, Saskatchewan and Alberta. He had good meetings at Baldwinton.

TILLSONBURG, ONT.—T. Touzeau has been visiting towns and villages with gospel tracts and magazines, going from house to house. Tracts have been readily accepted and often he has had the opportunity to speak a word individually.

BRANCH LAHAVE, N. S.—L. McIlvaine had good meetings here in a vacant store room, over 100 attending. The religious world was showing some opposition.

ST. CATHARINES, ONT.—The splendid new brick hall which was built on the "hill" was opened on July 1, with an afternoon and evening meeting. G. Gould and Son ministered the Word and a real happy time was experienced. We trust it shall be the birth place of many souls. A good Sunday school is maintained with a band of splendid teachers.

MUNCEY, ONT.—T. Wikie and R. McCrory had their tent pitched on the Indian Reserve near London. There are 1500 Indians and most of them in the dark as to God's simple salvation. The attendance has been encouraging. The Chief's wife was saved and the Chief concerned. Two others have professed.

WINDAM HILL, N. S.—W. N. Brennen and A. Goodwin are encouraged by seeing good numbers attending meetings held in a school house in a distant part of this province.

SYDNEY MINES, C. B.—Mrs. Arnold Ernst went to be with Christ. Bren. Brennen and Goodwin took the services.

WORDS IN SEASON

FALLEN ASLEEP

VANCOUVER, CAN.—On June 25, Isabelle Gardner passed into the presence of the Lord. Aged 33 years. Frail in body and an invalid for a number of years, she was unable to do anything for herself. Saved in 1916. A bright Christian whose delight was to hear and speak of the things of the Lord. The services were well attended and conducted by D. R. Scott and T. Black. G. Basham spoke at the grave.

TORONTO, OHIO.—Adam Firm fell asleep in Jesus on Lord's Day June 19. Saved over 30 years. Aged 69 years. A. Klabunda and C. Patrizio spoke at the services held in the house where many friends and relatives were gathered.

FLINT, MICH.—On June 28, Mrs. Claude DeWitt. Born in Scotland in 1901. Saved in 1921 and proved the keeping as well as saving power of the Lord Jesus Christ. A patient sufferer for 5 years before the Lord took her home. A. Richardson and W. Pell spoke faithfully to a large company of friends at the services.

ST. CATHARINES, CAN.—On July 30, Wm. Robertson, Sr., passed on to glory. Aged 70 years. Saved 52 years ago at meetings held by J. Knox McEwen in Footdee, Scotland, and always associated with Christians gathered to the Lord's name. Knew his Bible well and will be much missed in the assembly, and in the home. Bren. G. Gould, Jr., Jackson and Dobbin took the services which were large.

CLEVELAND, OHIO.—On Sunday morning July 31, after several years of weariness and weakness, Mrs. John Smith fell asleep at Ipperwash Beach near Forest, Canada. Aged 71 years. On July 8, now nineteen years ago, her honored and beloved husband and well-known and esteemed SERVANT of CHRIST, at the same place, passed into the presence of the Lord. The funeral from Addison Rd. Hall was large. Bro. Geo. Duncan gave out hymn 90 in the Believers Hymn book at the request of the family, it being the last hymn beloved Bro. Smith sang before his exit from earth to heaven. Bren. W. P. Douglas and Johnson spoke appropriate words at the services. Her remains were left beside those of her husband in the Lakeview Cemetery to await the time when mortality shall be swallowed up of life. Two sons and two daughters mourn her loss.

WINNIPEG, MAN.—On July 20 Mrs. John McNeill departed to be with Christ. Aged 56 years. Saved 26 years ago in Patrick, Scotland. Identified with the North and West End assemblies in Winnipeg for the past 24 years. The home call came after an illness of about a year, borne with patience, grace and submission to the will of God. The services were conducted by Bren. F. Tonkin and R. McCracken who spoke solemn words to a large gathering.

CONFERENCES

CLIFTONDALE, MASS.—The annual Conference will be held here (D.V.) on October 12, (Columbus Day). Further details in next issue. No circulars issued. David Walsh, 13½ Putnam St., Cliftondale, Mass., Correspondent.

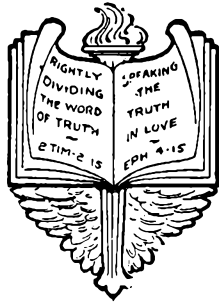
HAMILTON, CANADA.—The annual Convention will be held (D.V.) in October (Canadian Thanksgiving) as in former years at the I.O.O.F. Temple on Gore St. No circulars will be issued. Correspondent A. Marks, 160 Bay St., South.

HUNTSVILLE, CAN.—The annual Conference will be held Sept. 23, 24, and 25, preceded by a prayer meeting Sept. 22 at 7:30 P. M. Correspondent, Chas. H. Draper, Box 749, Huntsville, Canada.

DETROIT, MICH.—The 42nd annual Convention will be held on Sept. 23, 24, and 25 in the Ionic Temple, Grand River Ave., corner of Chope Place (opposite Ferry Field). Three meetings daily. On Thursday evening a prayer meeting will be held in the Central Gospel Hall, Grand River and Harrison Avenues. Both halls are reached by Grand River Avenue cars. For Central Hall get off at Harrison Ave., for Ionic Temple get off at Chope Place. Central Hall will be open Thursday afternoon, the 22nd. Strangers coming that day will go there direct. Those attending meetings will be accommodated freely. No circulars issued. Address communications to Dr. H. A. Cameron, 7615 Dexter Boulevard, Detroit, Mich.

Words in Season

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



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UNITED STATES

NEPTUNE, N. J.—The Assembly at 204 Ridge Ave., Neptune, N. J., (known as the Asbury Park Assembly) has leased a new hall on the corner of Seventh and Atkins Avenues, which is three blocks south and one east of the present place of meeting. Seventh Ave. is the continuation of Le Rein Ave., Bradley Beach, N. J., and the hall is one block west of Bradley Beach R. R. Station. Correspondent, B. Dussman, Eatontown, N. J.

COVENTING CENTER, N. Y.—R. Roberts has had four weeks meetings here with some opposition but the Lord came in and honored the Word preached, a number having professed to be saved.

LETTS, IA.—A. B. Rodgers spent some time in this new field of labor. Meetings were crowded on Sunday nights and interest kept increasing throughout the countryside.

STRATFORD, CONN.—H. Thorpe and J. McCullough were greatly encouraged by seeing a number of strangers attending their meetings held here.

OZONE PARK, N. Y.—After the tent meetings held here during the summer in which the Lord manifested His hand in salvation, a store room was rented nearby and meetings in English and Italian were conducted by Frank Carboni and others.

BOSTON, MASS.—Dr. H. A. Cameron of Detroit spent his summer vacation in the New England assemblies giving help in meetings: in the tent in Cliftondale, in Cambridge, and in other places.

BLUE RIVER, WIS.—A nice interest was manifested in tent meetings held by S. Mick and C. Summers. Some were saved. Brother Summers went on to La-Crosse Conference and from there started on his homeward journey to Tacoma.

LYNDEN, WASH.—David Scott has been encouraged in meetings held here during the summer. Local brethren from Vancouver gave valuable help in preaching and visiting and scattering the good seed.

IOWA.—The conference at Hitesville was very good. Bren. G. Gould Sr., Summers, O. Smith, Warke, Hamilton, Mick and others took part. Oliver Smith saw nice crowds attending his tent meetings held in Waterloo.

SEATTLE, WASH.—Thomas Black had good meetings with us and the Word was appreciated by the Lord's people. The local brethren are making a special effort to reach the young in meetings held in an old church building rented for that purpose.

BALTIMORE, MD.—Herbert Webber held a few more meetings here. Attendance fair. No conversions.

NOTICE.—An excellent photograph of the late esteemed—SERVANT OF CHRIST—David H. Oliver can be obtained from Miss Rita M. Oliver, 124 Atlantic Ave., Audubon, N. J. Price \$1.00 postpaid.

CHICAGO, ILL.—A new (colored) assembly was formed here recently. Correspondent, A. W. Howitt, 646 N. Parkside Ave., Chicago, Ill. The hall is located at 16 W. 47th St.

SAN-ANTONIO, TEX.—After spending some time with T. C. Bush in tent work in Houston, Robert Curry came on here for a series of meetings.

Words in Season

EDITOR.....CHARLES R. KELLER.....PUBLISHER

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No. 10

FROM VARIOUS AUTHORS

Go, labor on!
Away with gloomy doubts and faithless fear!
No arm so weak but may do service here;
By feeblest agents can our Lord fulfil
His righteous will.

* * *

They that do nothing are in the readiest way to do that which is worse than nothing.

* * *

The only humble place is the presence of God. It is when I am out of His presence I am in danger of being lifted up. I do not think Paul needed a thorn when he was in the third heavens. It was after he had come down that he was in danger of being exalted above measure, from thinking that he had been where no one else had been. True humility is never to think of self at all, and that is what is so hard to come to.

* * *

Let no man think himself to be holy because he is not tempted, for the holiest and the highest in life have the most temptations. How much the higher a hill is, so much is the wind there greater; so, how much higher the life is, so much stronger is the temptation of the enemy. So our Lord suffereth His loved child to be tempted and troubled for a time, and withdraweth some of His solace and full protection to see what His child will do. Therefore, when we are tempted, let us cry for the help of our Father, as a child cries after the comfort of its mother.

* * *

He that knows something of his own heart must plainly see that he has not yet been perfected, and though he may long to be purified and fitted for his Master's service, he often fears the chastening that can alone burn away the dross in his life. But while pain and sorrow sometimes blind the eye to the truth, the Book and the record of the Lord's dealings with His people plainly teach us that God's faithful and tender love is the foundation for all of His dealings with us.

Here my soul, sit thee down in peaceful rest, rebuke and chastenings thou dost need and shalt have, but all will come from thy Father who cares for thee with tender love.

THE TESTIMONY

By Mr. D. Munro

(Paper 3)

“This is a true saying, If a man desire the office of a bishop, (overseer), he desireth a good work,” I Tim. 3, 1.



ERE we have a man in the Assembly who desires to do the work of an overseer. Cannot everybody be an overseer now? Look at the comparison given in this chapter—a man ruling his own house, and taking oversight in an Assembly of God. Did you ever go into a house and find everything in an uproar? The father says, “My boy, you go and do this.” The boy answers, “I will not.” Did you ever see that? Well that disqualifies a man from doing what he says he would like to do. Such a man may say, “I can go to the oversight meeting.” No, you cannot. Go home and rule your own spirit first: and then rule your own house: and we will see how you get on with that. Not till then can you rule in the Assembly. Do you think that the Assembly is a rabble crowd? Are there any unsaved in the Assembly? It is largely the fault of those who are taking the oversight. When they go to sleep then the unsaved get in. There are watchmen in this city. If the watchmen went to sleep some night, what might take place? Some of the thieves might get in. Look at Matt. xiii, 24; and Jude 4. “Certain men crept in unawares.” Where into? Crept in where? What do you think they crept into? Into the Assembly. This creeping in is a very strange expression. People who creep in are not people who come in by the door. That is the way thieves and robbers get in: and they would be looking for a chance—when the watchmen went to sleep. While men slept the enemy sowed the tares. Dear brethren, if we are not keeping in some measure in fellowship with God, there is an element of great danger in every one of us. We would like to see a big thing, a great big meeting, yes, just a big thing. We think that they are all right, just bring them in: and if we are not in fellowship with God we will soon have the tares in. And I tell you this, certain men creeping in unawares soon make themselves known, don't they?

Oh yes, let us have a big Assembly anyway. No! Half a dozen walking in humility with God, godly men and women, is far more in the sight of God than one thousand Christians and unconverted sinners all mixed up together in one Assembly. Instead of being God's testimony, such a mixture is an abomination in God's sight.

One of the first things in connection with oversight in an Assembly is care as to reception: when that is gone everything goes with it. Then there is care in connection with letters of commendation. We know that the practice of giving letters of commendation is of God. It is according to

apostolic teaching. "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?" It is not that letters of commendation were not in order, it was the Corinthians asking a letter of commendation from him that was out of order. They were his own children in the Gospel, and it would be a strange thing for them to ask a letter of commendation from their father in the Gospel. False teachers had come in among them after the apostle had left, and estranged them from him. But he did not need any letter of commendation from them nor to them. It is a grand commendation when a man can go to a place and see an Assembly established, and going on in God's ways. That is a grand letter of commendation for the one whom God has used in gathering them together, is it not? The Corinthians were his letter themselves. Nevertheless letters of commendation were in due apostolic order, and it is very clear that we should never receive strangers unless they have such letters. And sometimes a letter is not enough. There are Assemblies that have so little conscience that you cannot depend upon their letters. Would not a brother's testimony be better than a letter? That depends upon who the brother is, and whose names are on the letter. A letter should be signed by more than one brother, "In the mouth of two or three witnesses shall every word be established." Receiving strangers without testimony surely testifies that we have gone to sleep.

Some do not bother getting a letter through ignorance, and some through carelessness. Why should we put God's people in a difficult place by presenting ourselves without any testimony as to who we are or where we came from? He who does this must surely have very little heart for the comfort of God's people. I would not go anywhere where I was a stranger without a letter. Of course if you are known it is different. When strangers come without a letter the simple way is to give them a back seat. They may be offended, but that is their responsibility, not yours. When Apollos was going to Achaia the brethren wrote a letter of commendation and sent it with him. There is no question at all about the scripturalness of letters of commendation.

SHOULD A CHRISTIAN VOTE?



THE QUESTION is frequently asked, "Is it right for a Christian to vote at elections?" There can be only one way of answering this perplexed question, and that is: by referring to the Word of God, and abiding by the broad principles laid down there in reference to the privileges, duties, and responsibilities of a Christian, who is not his own, but "bought with a price."

The first question that naturally suggests itself on the subject is: What is the Christian's "position," "calling" and

"hope"? Is it "earthly" or "heavenly"? A clear and scriptural apprehension of this will remove many difficulties, and materially help the reader to form a correct judgment on the subject under consideration. In the 17th chapter of John's Gospel the Lord Jesus said of His disciples, "I have manifested Thy name unto the men which Thou gavest Me out of the world. I have given them Thy word, and the world hath hated them, because they are not of the world; even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world."

The Apostle Paul, in Gal. vi. 14 says, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." In the Epistle of James iv. 4, we read: "The friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God." In the First Epistle of John ii. 15, we have this exhortation: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." These few solemn and heart-searching quotations from the New Testament suggest another important question, namely, "What is the spiritual testimony concerning the moral condition of this present world or age, and who is its "god"? "An evil and adulterous generation" (Matt. xii. 39). "The whole world lieth in the wicked one." (Greek) (1 John v. 19). "They are of the world: therefore speak they of the world" (1 John iv. 5). Satan is spoken of as "the prince of this world" (John xvi. ii). The "prince of the power of the air" (Eph. ii. 2). "The god of this world" (2 Cor. iv. 4). It is he who is blinding the eyes and hardening the hearts of men; and just as the Jewish nation and Roman world united in crucifying God's Christ, so now the religious and political, as well as the ungodly, world, combined, are saying, "We will not have this man to reign over us." Hence, for a Christian to participate in the government and rule of this world, is virtually to help to establish and build up a system of government which will ultimately shut out God and herald in anti-christ—the "Man of Sin" (2 Thess. ii. 3-12).

Some very naturally say, Would it not be better to have a Christian Government than one not so? Does Scripture warrant such a thing in this dispensation? A dispensation not of "law," but of "grace"; a dispensation unique in itself, in which God is calling out from among "Jews" and "Gentiles" a people for Himself, who form the "body," of which Christ is the only "Head"; the "bride," of which Christ is the only "Bridegroom"—spoken of in Ephesians as the "church," "temple," "habitation," "perfect man," "one new man"—all those who compose

this divine structure being "quicken together," "raised up together," and made to "sit together" with Him in the heavens. Hence, the "citizenship" of every true believer in this dispensation is in heaven (Phil. iii. 20); and thus it is Peter, in his First Epistle (ii. 11), calls such "strangers" and "pilgrims."

From these and other kindred Scriptures it is evident that the Christian—though in the world—is looked at and spoken of as not of it; and his position, calling, and hope are entirely beyond this earthly sphere. He is, therefore, not looking for earthly power or position, but for heavenly glory.

The only people whom God ever recognized nationally was Israel. To them He entrusted His revealed will concerning government in the earth. To administer Divinely-given laws, statutes, and judgments was the office of Israel's king. God never withdrew the legislation given in trust to Israel by Moses, and never superseded it in any way. When the dominion was transferred, because of Israel's sin, to the Gentiles, God gave to the Gentile kings no new revelation as to government. He only withdrew, as it were, to a greater distance from the administration of government in the earth, retaining, nevertheless, the supreme and ultimate control.

In this respect the dominion of "the Beast" of Rev. xviii. differs nothing from any of the previous Gentile powers. Of the ten Kings of the last days it is written, "God hath put in their hearts to fulfil His will, and to agree and give their kingdom unto the Beast, until the words of God shall be fulfilled."

Here, then, is the divine establishment of the last great Gentile and anti-Christian government. It is the consummation of Satanic authority in the world, and yet its power is of God in exactly the same sense as the Roman power which Christ owned, and by which He was put to death.

Certainly a Christian rejoices in the privilege of a government which gives religious liberty, and heartily thanks God for it. But the Christian is not spoken of in the Scriptures in this dispensation as **governing** or **ruling**, but as in **subjection**; so that, whether he lives in a time of despotic or constitutional, democratic or republican, conservative or liberal government, his place is to be in **subjection**, so long as that government does not interfere with his absolute right to **obey** God.

It is very noticeable that whilst in the New Testament God has spoken concerning the duties of husbands and wives, parents and children, masters and servants—and also very specially as to the duties of Christians as **subjects** under the world's governments, there is not one word to a Christian in the capacity of a ruler or **magistrate** in the world on how to rule.

Surely God's omissions are not accidental, but full of instruction. Had God contemplated His heavenly people accepting rule in the world's apostate kingdoms, is it to be for a

moment supposed that He would thus have avoided giving to such as well as to others the needed wisdom and counsel in His precious Word.

Subjection to authority is inculcated—this is strongly insisted upon in many passages; but to resist the authority is forbidden, and any attempt to constitute authority or to wield it, is left without a word of guiding counsel, so that he who acts in such matters must act in his own wisdom and strength.

To vote is given as a privilege by the powers that be, and not as a **command** therefore, to refrain from voting does not impeach the “powers that be.” But whenever a Christian votes, whether in a quiet or more public way, he necessarily shares in that government, and is represented by “his man,” whether he be a Christian or infidel, Republican, or Democrat, and thereby he imperceptibly glides off from his position, as a Christian under subjection into that of governing or ruling the affairs of this world, in which he is spoken of as a “stranger”—because of his heavenly birth, and a “pilgrim”—because of his heavenly destiny. Paul, addressing Christians, says, “Let every soul be **subject** unto the higher powers”; and they were taught to pray for “kings” and for all in “authority,” that they might “live a quiet and peaceable life in all godliness and honesty” (1 Tim. ii. 1-3).

As to the moral bearing of this question, certainly no Christian could enter into the arena of political strife without coming out of it having his communion marred, and his soul's peace sadly disturbed. Spiritually he must suffer loss. Besides, in his public and private walk as a Christian, he fails to give a positive testimony that this earth is not his place of “rest,” and that he is “looking for that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ, who gave Himself for us that He might redeem us from all lawlessness, and purify unto Himself a peculiar people, zealous of good works.” (Titus ii. 13-14).

“A little while,” ’twill soon be past,
Why should we shun the shame and Cross?
Oh, let us in His footsteps haste,
Counting for Him all else but loss
Oh, how will recompense His smile,
The sufferings of this “little while!”

S. B.

THE APOSTACY IN JUDE

By C. S. Summers

Paper 3



IN THIS little epistle of Jude, as we have seen, we have brought before us the great apostacy of Christendom from the faith once delivered to the saints, and the question might now be asked, What is the Christian's responsibility in the midst of such conditions? This epistle as well as other scriptures, provides an abundant answer to

the question. God has not left us in the dark. The path is clearly marked out in the Word. In Jude, the believer's responsibility is shown in a sevenfold way.

First we see that God has given us the **stewardship of the faith** and we are to **contend** for it. This is a solemn trust committed to us, and God will hold us responsible as to how we have held fast or let go His word. It is required in stewards that a man be found faithful. Faithfulness is what the Lord looks for in us His people in regard to the faith. Some are ready enough to fight and contend when it is a question of their own rights or opinions, but when it is the truth regarding baptism or something else that is not considered fundamental, it is often dispensed with as unessential. May we seek like Shammah, who defended the field of lentils for David, not to yield an inch of the truth of God.

In the second place we are told to **remember** the "words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there would be mockers in the last time." This is a good exercise as it gives confidence and strength to our faith in a day of declension. It might be spoken of as the **fulfilling or verifying of the faith**. If such things as we see around us did not exist, we might well question the truth of the scriptures; but He has told us that things would happen as they are. Fulfilled prophecy is one of the great proofs that the Bible is true, and the Lord would have us to remember what has been said in regard to the apostacy, which is taking place all around.

The next responsibility is the **building up of the faith**. "Building up yourselves in your most holy faith." The moment we were saved we were made perfect in Christ; complete in Him, nothing could be added, but as to our life and walk there is much to be desired. Hence the necessity of building ourselves up in our faith. When we were saved we knew little else than that we were saved from the penalty of our sins; but God has been revealing a little to us here and there from His Word; but as long as we are down here the most advanced will not be able to say they have arrived at the unity of the faith, unto a perfect man, unto the measure of the stature of the fullness of Christ. God means us to get acquainted with His word.

"Praying in the Holy Ghost," is the next thing the Lord would have us give attention to. This could be called the **Uction of the faith**. There are two things God has joined together, namely, "The Word of God and prayer," and they are no more to be separated than man and wife. Prayer should accompany the study of the word. It is this which gives power and freshness to the Word when spoken, and which makes it more of a reality in the lives of God's people. No doubt the greatest cause of believers being led away with the error of

the wicked is the lack of prayer in the Holy Ghost. In view of the many dangers on every hand may we seek then to cultivate this habit more. We will not get very far for God without prayer, and Holy Ghost prayer will keep us near to God.

We now come to what could be called the **rest of the faith**. "Keep yourselves in the love of God." God's love is ever the same toward His own. It is an everlasting love. This is surely a good resting place in days of difficulty like the present. We can never cease to be loved by God, but we can lose the sense of His love in our souls and doubt it. Israel in a past day questioned His love to them in spite of His assurance, "I have loved you saith the Lord." That was a miserable state to get into. Keeping oneself in the love of God is the responsibility of every child of God.

The outlook of faith is also brought before us in ver. 21. The faith once delivered to the saints speaks very definitely about the coming of the Lord Jesus Christ and the glory that every child of God will then share. It is spoken of here as "the mercy of our Lord Jesus Christ unto eternal life." The eye of the child of God is directed away from the present deplorable condition of things among God's professing people to the time when everything Christ died to accomplish will be realized in His saints. That is the time when He shall see of the travail of His soul and will be satisfied. As "the mercy" it would remind us of the church being caught up to meet the Lord in the air and thus be delivered from the judgments that will befall this world when the church is removed from earth to heaven. We have eternal life now but **then** we shall enter into it in its fulness and reality. "Now we see through a glass darkly, but **then** face to face; now I know in part, but **then** shall I know even as also I am known."

In verses 22 and 23 we have what we could call the **discretion of faith**, or guidance as to how to act toward those who have been led away by the prevailing evil. This is most important and where many of us fail. The sense is not so clear in the A. V. and we quote the rendering of the margin of Bagsters Englishman's Greek New Test. "Some who dispute, convict." That is, show them where they are wrong. Here is one of the things the scriptures are profitable for—reproof, or conviction. Nothing else but "What saith the Lord" will bring conviction.

"But others save, from the fire snatching them." This object should always be before us. The apostle told Timothy to take heed unto himself and unto the doctrine, "for in doing this thou shalt both save thyself and them that hear thee." Then in the second epistle he is told, "In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." Many of the saints as well as unsaved ones are led away by latter day errors, and we ought to pray for and endeavor to bring about their deliverance.

“And others, pity in fear, hating even the garment spotted by the flesh.” There are some you have just got to leave with God; as we read, if any man will be ignorant let him be ignorant. God would have us do what we can for the deliverance of saints and sinners but we must not get contaminated with the evil or get spotted with the flesh. This simply teaches us that God means us His people to be separated from the evil of apostacy on every hand. Every form of evil has to be abstained from. The garment may otherwise be good, but if there is only a flesh spot or two on it we are to hate it. May the Lord help us then to point out the evil and at the same time like Abraham of old to walk in separation from this Sodom and Babylonish world. Spiritual Mamre, the place of fellowship with God, is where we should dwell the little while we are left here.

The epistle of Jude is addressed to the people of God, and it is a much needed word today, but before the epistle ends an ascription of praise and worship is addressed to God who inspired the writing of His word. As we think of what He has saved us from and what He is saving us to, it surely becomes us to use the words of verse 25, “To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

CHURCHES—WITH A DIFFERENCE

By Henry Spencer

Read 1. Thessalonians 1. Revelation 2: 1-7.

Revelation 3: 14-22.



IN THESE three portions of God's Holy Word, we have brought to our notice something of the condition of things which existed in the churches of God at Thessalonica, Ephesus, and Laodicea, over 18 centuries ago.

In the church at Thessalonica, things were splendid.

In the church at Ephesus, things were changing.

In the church at Laodicea, things were very bad.

The Thessalonian believers were busily engaged in sounding out the word of the Lord. The Ephesians were much occupied in dealing with pretenders, and had themselves fallen while they were doing it. The church at Laodicea, was glorifying in its shame.

Unquestionably, the church of the Thessalonians, was a model one. In the first epistle which the apostle Paul wrote to them, he praised them in glowing terms, for their faith, love, and patience. He praised them, because their faith was a work of faith. Their love was a labour of love. And their hope was a patience of hope. Their work, labour, and patience, are first mentioned.

Their “work of faith”—they “turned to God from idols.”

Their “labour of love”—“to serve the living and true God.”

Their "patience of hope"—"to wait for His Son from heaven."

Then attention was called to the facts that,
 They became followers of the Lord.
 They were ensamples to others.
 They sounded out the work of the Lord.

Their conduct was splendid, and yet they had improved upon it by the time Paul wrote his second letter to them, for he wrote,

"Your faith groweth exceedingly."
 "Your love—aboundeth." 2 Thess. 1: 3.

TEN YEARS LATER, Paul wrote his epistle to the Ephesians. He does not write in the same glowing terms to them of what they were doing; but rather, of what God had done, and was doing, for them. He reminds them,

God, the Father, had chosen them.
 Christ, shed His blood for them.

The Holy Spirit had sealed them. Ephesians 1: 3-13.

He showed them that their faith was a gift of God, and that their works were of no avail for salvation. He wrote to them about LOVE. They were even then in danger of leaving their first love, it would seem. So he taught them that they were chosen to be

"Holy and without blame before Him in love."-----Ch. 1:4.
 "Rooted and grounded in love."-----Ch. 3:17.
 "Forbearing one another in love."-----Ch. 4:2.
 "Speaking the truth in love."-----Ch. 4:15.
 "Edifying of the body in love."-----Ch. 4:16.
 and, they were instructed to "Walk in love."-----Ch. 5:2.

TWENTY SIX YEARS LATER, the apostle John wrote to the Ephesian church the words of Revelation 2: 1-6, and, as the apostle Paul wrote to the Thessalonians, so John wrote to the Ephesians, about works—labour—patience. "I know thy works, and thy labour, and thy patience." Rev. 2: 2. He did not write, "Work of faith, labour of love, patience of hope," as Paul wrote to the Thessalonians. There was no qualification. There were "works" "labour" and "patience" still in the Ephesian assembly, but the reproof was needed, REMEMBER FROM WHENCE THOU HAST FALLEN." Twenty-six years had made so much difference in those whom Paul had preached to in the school of Tyrannus. Those who had been delivered from abominable idolatry. Those who had been seated by God in the heavenlies. In the beginning of their faith, they brought their bad books to the values of £1,875, or, \$9,000 (Nine Thousand Dollars) and burnt them publicly. Now they are fallen. What does the Lord, the head of the church, say to them? "I have against thee, because thou hast left thy first love." How graciously He deals with them. He does not say "Look at your failure. Look at the disgrace you have

brought on My Name." But He says, "Remember from whence thou art fallen, and repent, and do the first works." Get a fresh look at the One Who blessed you with all spiritual blessings. Your first works were works of faith. Faith in Him. Work unto Him. How many of the assemblies of God need a similar word today? Men and women of God wrought and sacrificed, and their labours were blessed to the birth of an assembly of God. For a while all ran well. Things were according to the word of God; but newcomers, very often some ill-taught believers from other assemblies, after winning the affections of certain disciples, introduce the newly-made up-to-date paths of carnally-minded men. The old paths are forsaken. God, and the word of His grace, were all-sufficient for those used of God to form the church in its beginnings. When Jeremiah said, "Thus saith the Lord, stand ye in the ways and see, and ask for the OLD PATHS, where is the good way, and walk therein, and ye shall find rest for your souls"; the people of that day answered rebelliously, but honestly, saying, "We will not walk therein." Today, the paths of the New Covenant are rejected. "Make straight paths for your feet," is the word. Are not those paths set forth in such scriptures as Acts 2: 41-42? After a glad reception of the word, baptism; and then, a STEADFAST CONTINUANCE in the Apostles' teaching, and fellowship, etc. Today the order of God is set aside and converts are hurried to the fellowship before baptism. Fellowship. "The Fellowship." A fellowship based on "light" as well as "Life." "If we WALK IN THE LIGHT as He is in the light, we have fellowship one with the other." 1 John 1: 7. "Can two walk together except they be agreed?" Not as it is often mis-quoted, "How can two walk together." The scripture shows the impossibility of two walking together except they are agreed. CAN they do it? Today, in the new paths, we hear of "occasional fellowship." The word of God speaks of steadfast continuance in the fellowship: the breaking of bread: and in the prayers. The definite article occurs in each instance as is shown in the Revised, and Newberry Versions. Is not the old path of Hebrews 13: 13 less used today than it was a generation ago? "Let us go forth therefore unto Him without the camp, bearing His reproach." Are not the "old paths" of 2 Corinthians 6: 14-18 being neglected to sorrow and shame? Happy is that assembly of Christians which has not left its first love. Happy will that assembly be which gets back to the first love, if it has been left.

In the seven epistles to the seven churches of Asia, Revelation, chapters 2 and 3, we have the pre-written history of the church of God, in respect to her leading characteristics from the time of her formation to the end of her witness on earth. These seven epistles have special affinity to the seven parables of the 13th chapter of Matthew. In the Revelation,

we have the history of the church in the kingdom of the ages. Psalm 145: 13 (Newberry). In Matthew we have the history of the kingdom in the church age. A little knowledge of the history of the church of God from the time of the apostles until now, her persecutions, her backslidings, her reformation, and restoration; her present lukewarmness, all enables the student of the scriptures to date with some measure of confidence, the period of church history foreshown in the Revelation chapters above mentioned.

LAODICEA.

Rich.

Increased with goods.

Having need of nothing. (In her own estimation.)

Wretched.

Pitiable.

Poor.

Blind.

Naked. ((In the estimation of our Lord Jesus Christ.)

The church of the Laodiceans was a church of God as much as the church of Ephesus, or the church in Sardis. At Ephesus, the church had left her first love. At Sardis the church had a name to live while as a church it was dead. There were some things alive, remaining, which were "ready to die." A few persons, even in dead Sardis, who had not defiled their garments, and were counted worthy also. At Laodicea they are "lukewarm." Neither one thing or the other: but each church was positionally right. Each church was gathered unto Him. He was in the midst, not of a church as in Matthew 18, but of the churches. Each church was equi-distant from Him, because gathered unto Him. The position was right, but the condition wrong. What an example of this we have in the history of the church of God at Corinth. "Sanctified in Christ Jesus, called saints," yet there was division, immorality, and other evils among them that clearly showed their condition to be horrible, though their position was right.

History repeats itself. The condition of some of the churches of God today, is distinctly carnal, worldly, self-sufficient, boastful; corresponding indeed, exactly to the words of Revelation above quoted. Big buildings. Big numbers. Big collections. Big activities. All these are good if begotten of big love to Him. How evident it is that with many assemblies that have increased in "goods" there is not that spirituality manifested that should be found whether with few or many. Big conferences, etc., but where is the old time separation from the world in respect to its religion, and general politics, as well as to its generally declared vices? The "gleaners" have left for other fields. The "walls" are being gradually reduced, and one must expect the "altar" to be attacked. If there are books which need opening to God's people above others, for

the quickening of assembly life, they are such books as Numbers, Ruth, Song of Solomon, Ezra, Nehemiah, Acts, Corinthians, and The Revelation.

"BEHOLD I STAND AT THE DOOR AND KNOCK." How arresting are these words to the child of God, the lover of the Lord Jesus. **"IF ANY MAN HEAR MY VOICE, AND OPEN THE DOOR, I WILL COME IN TO HIM AND SUP WITH HIM, AND HE WITH ME."** Laodicea was represented by a golden lampstand, as well as the other 6 churches. Laodicea was positionally right, but the door was not being opened for the Lord. Many an assembly door is like that today. The Lord knocks. But the believers are far too busy to hear Him. This, and that, and the other is studied, in classes multiplied exceedingly during the past 20 years. Why not A CHURCH STUDY CLASS? They were common, in some parts, a hundred years ago, but they didn't call them classes. Believers just gathered unto Him, and His word was opened in respect to every department of Christian life, but church life, of which the New Testament has so much to say, was given a rightly prominent place. Consequently, the door was opened, and so many found the joy of supping with the Lord.

There are those, who, like the lawyers of old, have "taken away the key of knowledge." Knowledge, is the key to the door. "That I may know Him" was one of Paul's desires. Another, "I Know Whom I have believed." "Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." "Grace and peace are multiplied through the knowledge of God." May the God of peace grant that each one who hears the knock, may also hear His voice, and hearing the voice, open the door.

MEN OF CERTAINTY IN DAYS OF UNCERTAINTY

By Chas. R. Keller



HERE has never been a time in the history of the world when there has been so much uncertainty in connection with its affairs. There is uncertainty in connection with governments. Thrones that have been regular Gibaltars have tottered. Kaiser, King and Czar that have swayed the sceptre for years have suddenly been forced to abdicate positions that seemed impregnable. Rulers and statesmen are at sea in the guidance of the ship of state, wondering what is coming next. There is uncertainty in connection with business. Firms that have transacted business for years have failed, resulting in many being thrown out of employment who have served in these places for years. There has never been a time when the Lord's people have passed through so much that savors of uncertainty. In many parts of the world brethren do not know what is going to happen next. "Our position is in the balance and we are unable to tell how long we will have our job" is frequently heard expressed.

WORDS IN SEASON

There is the uncertainty of RICHES (1 Tim. 6-17). We are told that riches take wings and fly away. God has been speaking to the world along this line recently. We heard lately of a man who lost millions of dollars when a match king, committed suicide. As a result he had to dismiss his 150 servants. It is still fresh in our minds of the stock market breaking in the States, when many experienced their wealth go out of their hands overnight. There has been great uncertainty in connection with banks and many have lost money in this way. Indeed, some of God's people have had their money in banks that have failed; and have lost it for time and eternity. There is only one safe bank where there is no failures. That is the bank of heaven, where God has exhorted his people to place their treasure where neither moth doth corrupt nor thieves break through and steal. It pays a hundred fold and is a good place to invest. A prominent business man who in past years has been quite successful, but has been feeling the depression, made the statement, "God has had to check us up, for we have been trying to make all the money we possibly could and we have not spent it for Him. We have consumed it on ourselves and God has taken it away in one lump. We have heard of Christians investing as much as \$5000 in some project and losing it all, but seldom do we hear of Christians who are in position to do so, investing that much in the bank of heaven in one lump. May the Lord preserve us from trusting in the uncertainty of RICHES.

There is uncertainty in running the RACE (1 Cor. 9-26). Every Christian is in a race appointed by God which is to be run in a prescribed course, determined by Him who has fixed the bounds of our habitation, as well as the length of the course. Paul remarked that he did not run as uncertainly. The Lord wants every believer to run this race with certainty and success and to God's glory. Satan will use all his artifices to allure Christians from the prescribed course. If he cannot tempt him in actual departure from it, he will try and make him dissatisfied with God's appointments, and will seek to make him think the course of another is easier and more suitable than that to which he is called to follow. The rules according to which this race must be run are in God's Word, and there must be no departure from it under the plea of expediency or human judgment. Scripture is to be simply and honestly followed, remembering, "If thine eye be single, thy whole body shall be full of light." What others do is no rule for the believer as they are not competing with men. No man is crowned unless he strive lawfully; therefore, implicit obedience to the word of God is necessary. How many have begun the race well and finished with uncertainty. Solomon began by loving the Lord and finished loving many strange women. Demas began well but was running with uncertainty

having loved this present world. Many carnal Christians are running with uncertainty. How many derelicts there are in the world—preachers, elders, Sunday school teachers, personal workers who began their course well, but through temptation, secret sin, jealousy, discouragement, etc., have been set aside; placed on the shelf as it were, and are now running with uncertainty.

It is very important to lay aside, or shun whatever hinders our spiritual progress, how costly may be the sacrifice. If the Hebrews could take joyfully the spoiling of their goods how much more ought we to part with what operates against cheerful running, and keep our eyes fixed upon the goal where every one shall receive the reward for running successfully.

There is uncertainty in sounding the TRUMPET. 1 Cor. 14-8.

If the trumpet gives an uncertain sound and has no definite meaning who could prepare themselves for the battle? If, when the soldier is to prepare himself for battle, and the trumpet should give a different sound to that which is ordinarily used on such occasions, the soldier is not informed of what he should do and therefore does not arm himself. Consequently, that vague, unintelligible sound of the trumpet is of no value.

Some of the Lord's people in this country still remember with great pleasure when the trumpet was sounded out in clear ringing tones at conferences and in assemblies by men of God, many of whom are now with the Lord. There was no uncertainty in those days as to what should be the path of the child of God in connection with assemblies, nor as to how the battle should be fought. Their ministry gave morale to assemblies and character to the individual Christian. There was a clear ring to the testimony of the local assembly and to the path of separation from the sects and the world in general, and also to the coming of the Lord. We would seek to warn God's people against the many uncertain sounds that are going forth today through the trumpet which will not stand the light of the Word of God. Prove all things: hold fast that which is good. The Lord is coming.

(To be continued)

QUESTION CORNER

Is it right to ask a Christian to "break bread," and afterwards to see if he or she is a fit person for fellowship?

Ans. There are some who regard the bringing in of a person "to break bread" as distinct from receiving into fellowship. We know of no Scripture warrant for such a distinction. The circumstances referred to in this question could only occur where the right of individuals, on their own responsibility, to bring Christian friends to the Lord's table is admitted.

We believe this practice to be without Scripture precedent, and to have been productive of much evil.

1. It sets aside those who have the oversight, and are in responsibility to the Lord as to the guidance of the assembly.

2. It weakens the sense of responsibility which ought to rest upon every member as to who is and who is not admitted into fellowship. I cannot at one time urge upon the believers the duty of taking a hearty interest in those proposed for fellowship, and at another, bring in one known only to myself, or even to one or two more, without the assembly having opportunity to hear the testimony of those who know them, and to exercise care and discernment. The assembly in such a case is unable either to receive or reject intelligently.

3. If one exercises this supposed privilege of bringing in a person to the breaking of bread on his own individual responsibility, whom he believes to be a Christian, then others will do the same, and either godly oversight is entirely set aside, or else this liberty is granted to some and denied to others, thus raising most invidious and unscriptural distinctions.

4. The result of this independent action is to constitute two circles of fellowship, plainly called in some cases "permanent" and "occasional." Or, if the unscripturalness of such a distinction be seen, and all who are brought "to break bread" are regarded as in fellowship, then there are those "in fellowship" of whom the assembly generally knows nothing—concerning whom those having oversight have exercised no care and no discernment, and who, in most cases, are allowed to come and go as they please; a constant source of weakness and stumbling to those who are truly exercised before god.

J. R. CALDWELL

"GOD'S OWN RIGHT WAY"

"He led them forth by the right way." (Psa. cvii., 7)
"As for God His way is perfect." (Psa. xviii., 30)

God always has His own Right Way
When our way seemeth blocked;
Just for some small "back-door" we pray,
Then find His Hand unlocked
The "royal gates," that open where
We never dreamed of in our prayer!

God always has Another Way
To meet our earthly need;
The very ravens as they stray,
His sovereign word must heed,
And our "last handful ere we die"—
Becomes God's bountiful supply.

God always has His Better Way—
We ask Him to remove
Some thorn, and He doth answer "Nay,
My grace sufficient prove":
We in His wisdom's choice may rest
Whose way is better than our best!

God always has His Perfect Way
For His own children dear;
Go meet thy trials day by day
With trust, and not with fear,
And thou shalt sing glad songs of praise
For all the wonders of His ways.

J. H. S.

WORDS IN SEASON

McKEESPORT, PA.—After closing tent meetings here where God came in and saved a few souls, George Winemiller visited Greensburg and Everett, Pa.

MANSFIELD, OHIO.—We are asked to announce that Christians can have old Bibles and hymn books re-bound very reasonable by sending them to Hunter and Slick, care of A. Forrest, Lincoln Heights, Mansfield, Ohio. W. G. Foster continued tent meetings alone when W. Beveridge went on to Maryland. A Roman Catholic woman professed.

YOUNGSTOWN, OHIO.—The assembly has been cheered lately by visits from W. P. Douglas and George Duncan. The latter also had a few meetings in Akron.

CLEVELAND, OHIO.—The Christians were much helped and encouraged through the Conference meetings held at Labor Day. The hall was packed at most of the meetings. Thirty of the Lord's servants were present.

SALT LAKE CITY, UTAH.—Samuel C. Keller has spent nearly a year in this city doing pioneer work. He is on his 14th week of tent meetings having been helped for a while by Hector Alves. Three Mormons have professed to be saved. His address is 125 South 9th East Street, Apt. 16, Salt Lake City, Utah.

CLIFTONDALE, MASS.—The tent meetings conducted by J. M. Bernard and S. McEwen were good and profitable. A number of unsaved came in and a few professed faith in Christ.

MESSICK, VA.—After having spent many weeks under canvas at Hilton Village where the Lord came in and saved a number of souls, F. W. Nugent pitched his tent here and was encouraged by the attendance. L. Wilson who was helping him all summer went on to Clayton, N. C. for meetings.

CANADA

MERLIN, ONT.—T. Dobbin spent a Lord's day with the saints here and his visit was much enjoyed.

SUDBURY, ONT.—W. Baillie was encouraged in his tent meetings by seeing two profess to be saved and one that professed last summer following the Lord in baptism. Some are exercised about a Testimony to the Lord's name commencing soon.

PORT HOPE, ONT.—J. Silvester visited the assembly here. He has been laid aside again, at his home in Midland with an attack similar to what he had at Stayner 15 months ago. The pain was intense and left him weak, but he is improving again for which we praise God.

EARLTON, ONT.—Bren. McGeachy and Widdifield had good meetings here but the former became seriously ill and was taken to the Toronto General Hospital. He has since improved sufficient to return to his home in Sarnia. Bro. Widdifield commenced meetings in a school house five miles from the hall with good interest. Six were baptized lately.

WHITSTONE, ONT.—R. Bruce sought to preach the Gospel and help on those who were saved at previous meetings held here.

WAVERLEY, ONT.—God gave encouragement in the tent meetings held by Bren. Gunn and Blackwood. They continued to plod on even though the evenings were cool.

ORILLIA, ONT.—The Conference held in September was large and God gave help in the ministry of the Word. Bren. McCartney, Willoughby, Bruce, Gould, G. G. Johnston, Watson and others took part.

TORONTO, ONT.—The tent meetings held by G. Gould, Jr., and J. Pearson were good and God gave real encouragement in souls being led to Christ. It was estimated that as many as 600 people attended some of the meetings. A. Joyce and D. Roy began a series of meetings in Rhodes Ave. hall.

PINE CREEK, MAN.—R. McCracken and H. Harris continued their meetings until the middle of September, in the Winnipeg tent which was pitched here. Several were saved. Six were baptized and another baptism is purposed in the near future. They had a few meetings for the Lord's people in the district after the tent was taken down.

GRAND BEND, ONT.—Chas. R. Keller and G. Reager began a series of meetings in this place and are looking to the Lord for blessing.

WORDS IN SEASON

BRANTFORD, ONT.—The assembly has been cheered and helped by the visits of J. Pearson and also W. P'iches. One professed. We are not a large company but God gives blessing that encourages us to go on maintaining the old paths.

CONFERENCES

PITTSBURGH, PA.—The greater Pittsburgh district assemblies regretfully make it known that owing to the stress through which the country is passing NO Conference will be held here as is usual at the Thanksgiving season.

CLIFTONDALE, MASS.—The annual conference will be on Tuesday, October 12, in the Odd Fellows Hall, Cliftondale square. Meetings at 10:30 A. M., 2:30 and 7 P. M. On Tuesday, October 11 a prayer meeting will be held in the W.C.C.A. Club house at 7:30 P. M. Malden busses pass both halls. The street car from Lynn also reaches Cliftondale square.

VANCOUVER, B. C. CAN.—The annual Conference will be held on October 8, 9 and 10 (Canadian Thanksgiving) in Cedar Cottage Gospel Hall, Correspondent, George Basham, 4231 Beatrice St., Vancouver, B. C. Can.

FOREST, ONT., CAN.—The 47th annual Conference will be held here (D.V.) on Nov. 12 and 13 in the Town Hall, Main Street. Meetings at 10:30 A. M., 2:30 and 7:30 P. M. A prayer meeting will be held in the Gospel Hall Friday, Nov. 11 at 7:45 P. M. No circulars will be issued. Correspondent, S. O. Blunden, Forest, Ont., Canada.

HAMILTON, ONT., CAN.—The annual Conference will be held on October 8, 9 and 10 (Canadian Thanksgiving) in the I.O.O.F. Temple on Gore Street. No circulars issued. A. Marks, 160 Bay Street South. Correspondent.

FOREIGN

SOUTH AMERICA.—Wm. H. Wills plods on here seeing a little now and again in the meetings to encourage. Wm. Williams spent a week with him seeking to help in the building of the hall. Miss Edith Gulston continues to fill her niche in the work of the Lord at Puerto Cabello, Ven., in visitation, teaching school, distribution of tracts, etc., and is much esteemed in the Lord. Her address is Apartado 38, Puerto Cabello, Venezuela, S. A.

SANTURCE, PORTO RICO.—H. Fletcher writes, "Thankful to say that the little Assembly goes on nicely but since it has been planted we are experiencing something of the hate and enmity of Satan against the peerless, precious Name of our Lord Jesus Christ."

ARMAGH, IRE.—J. Monypenny (well known in America) writes that, "Earnest ear has been granted and we are longing that the Lord's hand may be stretched out regarding some special needs amongst unsaved and Christians, in meetings now being held. He also states that much recovery has been granted to his wife who was very low for quite a while."

FALLEN ASLEEP

SYDNEY MINES, CAN.—On July 30, Mrs. Jane Ernst passed into the presence of the Lord. Aged 44 years. Born in Tipperary, Ireland. Born again in Toronto, Canada. Bore a good testimony. Was fond of tract distribution. A. Goodwin and W. N. Brennen took the services.

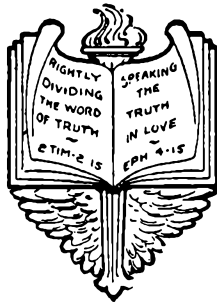
MERLIN, CAN.—On August 10, Mrs. Jane Jones went to be with Christ. Aged 72 years. Saved 40 years ago in meetings held by D. Munro and J. McFayden. Gathered to the name of the Lord with the Christians at Merlin where she bore a good testimony for God. Much loved by all who knew here. Four children mourn her loss. T. Dobbin and A. Cotton took the services in the Gospel Hall which was largely attended by relatives and friends. A Stewart spoke at the grave. Prayer is requested for the unsaved ones of the family.

TURTLE CREEK, PA.—On August 26, Mrs. Hay C. Leven, passed on home. Aged 63 years. Saved in Glasgow, Scotland, 33 years ago. In Clydebank Assembly before coming to East Pittsburgh, Pa. A patient sufferer for many months. The services which were large were conducted by George W'nemiller in the East Pittsburgh hall.

PAWTUCKET, R. I.—On Sept. 6, John Duncan passed on home after a week of intense suffering. In his 67th year. B. Shelburne spoke to a large company in the home. A wife and daughter mourn his loss.

Words in Season

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



November, 1932.

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NOTICE

We desire the hearty consideration of old and new subscribers in making our work lighter by sending in subscriptions for 1933 as soon as possible, if not already attended to. Do not send money loose in the mail. Send by money order or registered mail.

UNITED STATES

LA-CROSSE, WIS.—The annual Conference held at Labor Day was felt to be a time of refreshing from the Lord. The hall was filled at the gospel meeting and many standing outside. Bren. O. Smith, G. Gould, S. Mick, S. Hamilton and C. Summers ministered the Word.

GARNAVILLO, IA.—A nice number of souls were reaped at special meetings held by Oliver Smith. Ten were recently baptized.

SEATTLE, WASH.—We were happy indeed to have with us again for a series of meetings our two veteran brethren, R. Telfer and R. J. Dickson. The good Word seemed to come in freshness and was listened to with interest and we trust with profit.

HOBOKEN, N. J.—R. Capiello held special meetings here. Five Italians obeyed the Lord in baptism at Jersey City, N. J.

FLINT, MICH.—We recently had the pleasure of visits from Bren. G. Smith, J. Waugh and others whose ministry was helpful.

DETROIT, MICH.—Good and well attended gospel meetings were held in the Chicago Boulevard hall by John Bernard.

LYNXVILLE, WIS.—S. Hamilton and G. Gould, Sr., saw some saved in tent meetings. A. Stewart came on to help Bro. Hamilton in the meetings which were transferred to a hall, Bro. Gould having gone on to Beeton.

KNIFE RIVER, MINN.—After having had good meetings in the town hall here with G. Shivas, our brother L. Sheldrake and W. Pell visited isolated Christians in Kentucky in their gospel car scattering the Word by the way.

PITTSBURGH, PA.—J. McMullen and W. Pinches had a few good and well attended meetings in Friendship Avenue hall. Bro. McMullen went on to Punxsutawney later.

PHILADELPHIA, PA.—W. Fisher Hunter had several weeks meetings in Olney ministering on Church truth. Robert Young began a series of gospel meetings in the W. Philadelphia assembly.

DEAN HILL, PA.—R. Roberts spent some time in this district visiting farm houses with tracts, and reading the Word of God in the homes. He saw some saved in the meetings held in a school house.

DETROIT, MICH.—W. H. Ferguson had a good finish in his Bible Carriage and was able to re-visit some districts where God had given blessing. His new address is 5760 Lawton Avenue., Detroit, Mich.

CANADA

MIDLAND, ONT.—J. Blackwood had some good meetings here for Christians. J. Silvester is only able to be out some nights but not well enough for any work.

STAYNER, ONT.—Wm. Pinches called here and later went on to Sunnidale for meetings.

Words in Season

EDITOR.....CHARLES R. KELLER.....PUBLISHER

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No. 11

FROM VARIOUS AUTHORS

Look thou in pity on thy brother's fall,
But dwell not with stern anger on his fault;
The grace of God alone holds thee,—holds all—
Were that withdrawn thou too would'st swerve and halt.

* * *

The world was Christ's enemy; it is also ours. It has been the church's enemy in ages past; it is so still in these last days. No amount of refinement from civilization, and literature, and the fine arts—from learning, or music, or painting—can make it less truly the world, or less malignantly the enemy of God. Let us dread it and its snares. Let us dread those aspects of refined worldliness in which Satan, as an angel of light, is presenting it to us.

* * *

Why do men endeavor to extinguish the light of God's Word? Because they "love darkness rather than light." We may liken God's Word to a fortress. When a fortress has been captured the enemy ceases his attacks. Men go on attacking the Holy Scriptures, and prove thereby that this position has never been carried by assaults that have been delivered for thousands of years. Every infidel book published is but a new proof that the writer realizes that the work of destroying the "impregnable rock of Holy Scripture" has not yet been accomplished.

* * *

"Hereby we do know that we know Him, if we keep His commandments" (1 John 2:3). It is surely most important to know whether we know Jesus Christ or not. To know Him is not merely to know of Him; who does not, in the vast field of Christendom, know of Him? But to know that we know Him is to know that we are in close fellowship with Him: there can be no mistake.

A man knows when the warmth of the sun warms his veins, and the saint knows what the warmth of close contact with Christ means; it is the most blessed state on this earth, it is something far, far more than contact with much about Him, more than contact with creeds, churches, Christians; it is no barren head knowledge, it is heart touching heart. "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent."

THE DOCTOR'S DISCOVERY

Or, "There is a Reality in Being Saved after all."



HE WAS the son of Christian parents, and during his early years had been taught in the Word of God and brought up in the fear of the Lord. During his college days he became acquainted with a student who professed himself an "Agnostic," and, much to the grief of his friends, Alfred soon became an avowed unbeliever. There is a natural hatred in the human heart toward the truth of God; a bias in favor of whatever discredits Holy Scripture and dishonors the Eternal God, Who is its Author, so that it is the easiest thing possible for the great Adversary to turn the unregenerate mind, to which he has ample access, from the truth to accept the lie of which he is the originator.

People ask why so many great and learned men, philosophers, scientists, scholars, discredit the teaching of Scripture, and disbelieve in a hell hereafter. The answer is simple; they are biased against God, and being too proud to own their ignorance and come to the infallible Word of the Eternal, to learn all that men shall ever know here of the future, they fall back on their own blinded reason and sink into the morass of scepticism. Such was the young doctor—talented, clever, and skilled in his profession, but restless as the troubled sea regarding eternal things. Twenty years passed in this condition, not without many a misgiving, especially when he remembered the godly lives of his parents, or heard the dying testimony of some of his patients as they entered the world beyond in peace, confessing their faith in Christ and their certainty of being in heaven.

It was on a chill December day that the talented doctor was called to see a patient, a humble working man, but saved by grace and bound for glory.

"Tell me my true condition, doctor; do not hide it from me. I have no fear of death, no dread of the future—all is bright ahead. Forty years ago I came as a sinner to Jesus; He saved me then, has kept me happy in His love ever since, and it will be the grandest day of my life when He sends for me to dwell with Him in Paradise above."

The doctor was touched by his patient's statement. It was not the wanderings of a lunatic, it was not the day-dream of a visionary; it was the calm, sober statement of a man of faith, waiting on the borderland for the appointed hour that would usher him into the presence of his God.

The doctor examined his patient, and, contrary to his usual habit, he told the whole truth. "You may live a day, or you may go within an hour."

"Bless the Lord," was the calm reply. "Draw up the blinds, bring in the boys; tell the men in the factory to come in, I want to spend my last breath in telling them of Jesus."

The doctor hastened away, he could stand it no longer. He hurried along and in fifteen minutes was alone with God in his consulting-room, wrapped in deep thought.

"There is a reality in being saved after all," he said to himself. "My mother used to tell me so; my conscience has echoed her testimony all these years; that dying man knows it and has the power of it in him; of that there need be no doubt." A terrible struggle followed. Pride asserted its rule: the devil put forth his claim: for weeks the doctor was not "at home,"—another filled his place. And when he returned to his practice he was another man—a man saved by God's Almighty grace; calm in spirit, gentle as a child. In the days of his absence he had met with God, met Him at the Cross, where as a sinner he cast himself on His Sovereign mercy, claiming forgiveness and salvation through the merits of Jesus alone. He fearlessly confessed his Lord, and for many a year testified by lip and life to His saving power. He took his place before men as a disciple of the Lord Jesus, owning Him as his Saviour and Master. His townsmen, who had so well known his Agnostic principles, stood in wonder, and his "conversion" became the talk of the town. All this was trying to bear, but it served the Divine purpose for which it had been allowed in weaning him from the world, and showing him his place as a stranger here, rejected by the world as was his Lord. Grace triumphed, and for many years the doctor witnessed a good confession, and guided many a sick and dying sinner to the Lamb of God.

There is a reality in being saved! Do you know it? If not, you may, as you are now. "Christ died for the ungodly" (Rom. v. 6). "This Man receiveth sinners" (Luke xv. 2).

STATE AND STANDING

By Dr. E. A. Martin

Paper 1



HE STATE of the Philippian saints caused the apostle considerable anxiety. Not a few of them evidently had only false professions which would account for their low state of living. The fact that any person is in an Assembly is no proof they are born again. A Christian's **standing** is perfect in Christ Jesus, but the born again person has the Spirit of God in him, empowering him to produce fruit unto God. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" Rom. 8:2. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Our profession is only worth, in the sight of men, what our daily lives put into it. There were those in Philippi who "preached Christ of contention, not sincerely, supposing to add affliction to the apostle's bonds; some also of good will."

The Devil always has plenty of preachers. Their motives are various but usually pennies lie pretty near the surface. Here it seems to have been envy and strife. The apostle so lived in the presence of God that he could rejoice that Christ was preached whether in pretense or truth. He knew that God was over all and could turn this trick of Satan to his salvation. He who is in God's path has no need to fear man whose breath is in his nostrils. He weighed life and death in the balances of the sanctuary. Death had no terrors to him. If he lived, he lived Christ; if he died, he went to be with Christ which was far better. What could the enemy do with such a man as that? This is the state Christians ought to be in; then the alarms of life would cease to alarm and the future would be happily subject to the will of God.

The Gospel rule is, "Let your manner of life be as it becometh the Gospel of Christ . . . that I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.

And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given, in the behalf of Christ, not only to believe on Him, but also to suffer for His sake. Having the same conflict which ye saw in me, and now hear to be in me," Phil. 1: 27-30.

Happy condition of those in Ps. 133. "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

Adversaries and enemies are on every hand, even in the assemblies of God's people whose business is to hinder the gospel, but we are not to be terrified by them. Ours is the fellowship of Brethren, the unity of brethren: There the Lord commands the blessing.

CONFIDENCE IN GOD



FOR THE last three years the world has been suffering from an economic depression such as never has been experienced before. We are living in what is called "hard times," when not only the world, but also God's people, are feeling the effect of such world-wide conditions. Millions are out of employment, wondering where the next meal is coming from. Although no one seems to know the exact cause of it, that is, humanly speaking, yet we are told by the great statesmen of the world that one of the chief causes of the depression is lack of CONFIDENCE. People have lost confidence in governments, in rulers, in banks, and in

one another. We are told that things will never be right again until such confidence is restored.

If this is so in the world today, is it not also true with the people of God, and is this not the reason for the **“spiritual depression”** that prevails in our midst? Why is there so much complaining, care, anxiety, and departure amongst us today? It is because of lack of confidence in the living God.

The word **“Confidence”** is used frequently in the Scriptures. It has the thought of assurance, trust, or hope. Confidence is a wonderful thing when placed in the right object; it brings blessing, peace, and joy. If placed in the wrong object, however, it results in sorrow and disaster. It is sad to see many of God’s people today who, instead of putting their confidence in God—In His power, His care, and in His love—are putting their trust in the things of time and sense. Well might the question be asked, **“What confidence is this wherein thou trustest?”** 2 Kings 18: 19. Many have put their trust in riches and have met with disaster. Job said, **“If I have made gold my hope, or have said to fine gold, Thou art my confidence—this also were an iniquity to be punished by the judge: for I should have denied the God that is above.”** Job. 31: 24. When we put our confidence in temporal things, whether it be friends, societies, riches, or even ourselves, we deny God; that is, we deny that He loves us, that He is able to keep us, and meet our need. We may get on well for a time, but in the end, we are sure to suffer loss. The psalmist exclaimed in Psalm 118:8, **“It is better to trust in the Lord than to put confidence in man.”** No matter what the circumstances might be or how trying the times, we have a faithful God who loves us and is caring for us. He is jealous of His people and would have us place our entire trust and confidence in Himself alone. In Prov. 3: 26 we read, **“The Lord shall be thy confidence.”**

The children of Israel lost their confidence in God many times. Instead of relying steadfastly on the one who had so wondrously delivered them from Egypt and provided for them all along the way, we hear them say, **“Can God furnish a table in the wilderness?”** They turned to other sources for help and leaned upon the arm of flesh.

There are many examples in the Scriptures of men who, even in dark days and trying circumstances, put their trust and confidence in God. It might be a help and encouragement to look at a few of them. We are living in days of trial and difficulty. Sharp thorns are crossing the pathway of many of God’s people. Many are out of work, some are laid aside on beds of sickness, others are passing through deep waters of sorrow. There is much in the world to remind us that this is not our home. God’s people everywhere are in need of comfort and cheer.

The first example we notice is the psalmist David. In

Psalm 31 we find him in very trying circumstances. We notice a seven-fold description of them: Adversity—v. 7, Trouble—v. 9, Grief—v. 9, Weakness—v. 10, Reproach—v. 11, Slander—v. 13, Fear—v. 13. Notwithstanding all this, he says, “I trusted in Thee, O Lord: I said, Thou art my God. **My times are in thy hand.**” v. 14, 15. If David had been enjoying blessing and prosperity, we could well understand him uttering such words, but when we consider the times through which he was passing, we are amazed at his wonderful confidence in God. He realized that God was over all and that even these trying times were in the controlling hand of God.

It may be, dear child of God, that you are passing through similar circumstances. There seems to be adversity and trouble on every hand. There is much to cause grief and sorrow. You are often in weakness, laid aside by sickness. You are out of employment and in need. As you look forward, your heart is filled with fear and you wonder what the future has in store for you. You ask, “Is it possible that such times and circumstances are in His hand?” Remember that David’s God is your God. He is interested in you; He knows all about you; and your life is being controlled by His loving hand. As we realize this, we can joyfully sing:

“Our times are in Thy hand.

Father, we wish them there!

Our life, our souls, our all we leave

Entirely to thy care.”

Is it any wonder that David could then exclaim; “Oh how great is thy goodness, which Thou hast laid up for them that fear Thee” and then encourage others to “Be of good cheer, and He shall strengthen your heart, all ye that hope in the Lord.”

Another beautiful example of **confidence in God** is seen in Job. Though sorely tried and afflicted, yet his trust was in God. In chapter 23, it seems that Job was in darkness and could not trace the hand of God. He said, “Behold, I go forward, but He is not there; and backward, but I cannot perceive Him. On the left hand, where He does work, But I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him.” v. 8, 9. Yet Job could trust God where he could not trace Him. Though he could not trace God, yet he knew that God could trace him and knew all about his way. He says with steadfast confidence, “But He knoweth the way that I take; when He hath tried me, I shall come forth as gold.” v. 11. Again in v. 14, “For He performeth the thing that is appointed for me.”

Oftentimes we are brought into circumstances where it seems impossible to trace God. Like Job, we seem to be in darkness and cannot understand God’s dealings. How blessed the assurance that the Lord knows all about us and knows the

way we take. That way of sorrow; that way of disappointment; that way of trial and need is known to Him. He is too wise to make a mistake and is working for our own eternal good. He is bringing us through the furnace of affliction that we might be purified of earth's dross and come forth as pure gold. Although we may not know the reason now, it will all be plain some day. He has our path planned from the beginning to the end and is performing the things that are appointed for us. It is hard to believe this when one is out of work, with a family to support; nevertheless, it is true. We often sing:

“Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, some time, we'll understand.”

In the meantime may we be content with the way He leads and say with confidence, “Though He slay me, yet will I trust Him.”

The prophet Habakkuk knew what it was to live in days of depression, and yet he was not discouraged or cast down by such conditions. On the other hand, he says: “Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor 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.” Hab. 3: 17, 18. Everything was waste and barren: as he looked around, the outlook was most discouraging, but his confidence was in God and it made him rejoice.

As we look around in the world today, conditions are the same. There is little to encourage or give us joy; everything is depressing. May we be enabled, like Habakkuk, to look upward and find our joy in God. The name “Habakkuk” means “He that embraces” or “a wrestler.” In all our weakness, God would have us embrace Him and lay hold upon His power, love and care.

The last example we notice is that of the apostle Paul in Acts chapter 27. He is travelling towards Rome on a ship. God sent a tempest and the ship was wrecked. For a number of days, neither sun nor stars appeared and all hope was gone. But in the midst of the darkness and turmoil we hear Paul say, “**Be of good cheer**: for there shall be no loss of any man's life.—For there stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar:—Wherefore, sirs, **be of good cheer for I believe God**, that it shall be even as it was told me.” v. 22-25. What words of cheer and encouragement to those men on the wrecked vessel! Why was Paul able to utter such words in the midst of such circumstances? It was because of his con-

fidence in God. He had promised to bring him safely to Rome and he rested upon the promise, confident in God's faithfulness.

God is still the same today. He has not promised a smooth voyage, but He has promised us a safe landing. There is no danger of sinking. Oh, for the confidence to rest with childlike simplicity on His faithfulness and say at all times, "I believe God."

Besides these four men, we have many other similar examples in the word of God, given to us for our help and encouragement. May we take a lesson from them and may we know more and more of what it is as the days go by to put our entire trust and confidence in God alone. First of all, because of His power in controlling our times by His mighty hand; secondly, because of His perfect knowledge in leading us by the right way; and then because of His faithfulness in leading us safely through life's journey. Thus we shall daily prove the truth of the words, "It is better to trust in the Lord, than to put confidence in man."

In a little while our Lord shall come and we shall wander here no more. The wilderness, with all its trials and difficulties, will be a thing of the past, and we shall rest forever in His own presence.

"Soon, soon shall I know the full beauty and grace
Of Jesus, my Lord, when I stand face to face;
I shall know how His love went before me each day,
And wonder that ever my eyes turned away."

G. N. R.

CONFERENCES OF BELIEVERS IN OUR LORD JESUS CHRIST

Dear Brother in Christ:

I am sure that you with fellow believers have had your mind and heart stirred recently, as you have listened to the sad lament of the people of God, regarding the low spiritual tone in our Believers' meetings. We know from history and experience that man-made arrangements and methods lead only to further confusion.

Will you allow me to make a few suggestions, in the light of the New Testament scriptures that might be for the mutual profit of the children of God? In the first place, are these meetings pleasing to the Lord? Heb. 10:25. gives the answer: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Here we see that it was not only the Apostolic practice to meet together to "break bread," but to exhort one another in the ministry of the Word.

First of all, we should own the supreme Lordship of Christ in the giving of the gifts to meet the need. Eph. 4. We should own the complete sovereignty of the Holy Spirit to use whom-

soever He will. 1 Cor. 12, and we should see to it that we are in such a condition that God can speak to us. 1. Cor. 3. The ministry should be educative; the Lord training His children according to His word. Heb. 12. Titus 2. It should be preservative. Psalm 16:1; 17:4. It should be formative, leading the saints in likeness to Christ. 2. Cor. 3:18. Eph. 4:13. It should be preventative: The Head of the Church would give timely warnings to His children and save them from an open fall and backslidings of heart. Luke 22, 31:32. There should be no partiality, setting one gift above another. This gives man a place and leads to carnality among the saints. 1 Cor. 3. There should be no time limit, but speakers should have the grace of consideration, remembering that God has not given to one man all the monopoly, and that there are other gifts sitting by. 1 Cor. 14, 29:30. Speakers should be sensitive to the Spirit's leading. When the Spirit ceases, they should sit down and not weary the people. If a brother's ministry is continually unprofitable, the elder brethren who convene the conference should go to him, and in the fear of the Lord, point out to him the seriousness of not standing in the "secret counsel" of Jehovah. Jer. 23, 18:22. All things must be done "decently and in order."

I would say in closing that Assemblies should make their conferences a matter of special prayer that the Lord Himself might so help His servants that they will set before the Saints the food that is convenient.

I am, Yours through grace,

H. BAILIE,

Belfast

THE PERFECT MAN

By the late James Marshall



HE PERFECT man of the New Testament is not a sinless man, but one who is fully matured in the things of God—no longer a babe but full grown. The apostle John divides God's family into three: Little Children, Young Men, and Fathers. There are two kinds of babes in God's family—those who are babes owing to their recent birth, and those who are babes for lack of growth. God would have us all to be men fully developed in spiritual things.

1 Corinthians 2:1-6: chapter 3-1

Here we see what hinders growth and keeps us babes. Paul tells the Corinthians that he could not speak to them as to matured Christians. "Howbeit," he says, "we speak wisdom among them that are perfect or full grown." But he could not speak to them as unto spiritual but as unto babes. 1 Corinthians 3-1 "I have fed you with milk and not with meat, for ye were not able to bear it."

The Corinthians wrote him regarding going to law, mar-

riage, eating things offered to idols, but they did not tell him anything about the divisions that were among them and the fornication. But he tells them how he heard these things by those of the house of Chloe. Chapter 1-11. While he answered the questions they wrote him concerning things offered to idols, he also speaks to them of these other things. So he tells them in chapter 3, the reason they were babes and not fully grown was owing to the strife and division among them, one saying I am Paul, another of Apollos. Not that they were actually using Paul or Apollos' names, for in chapter 4-6 he tells them he only used his own name and Apollos' in figurative sense. No doubt he could have mentioned the names of those they were following had he desired to. But it strengthened his argument to use his own name and that of Apollos. Thus we see that strife and division hinders growth, and keeps saints in spiritual babyhood. Surely we see this in our own experience. Let a child of God be taken up with strife and he will be a dwarf and a babe.

Hebrews 5: 11-14

Paul tells the Hebrews he would like to tell them much about Melchisedec, but they were not able to receive what he had to say, because while for the time they should have been teachers, they were only babes. So he exhorts them to go on to perfection and to leave the foundation. No builder would ever think of going no further than the foundation of the building. It is necessary to have a good foundation, but we are not to remain there. Strong meat is for those who are perfect, while milk is for the babes. What kept these Hebrews from being fully developed was not carnality, uncleanness and strife, as the Corinthians, but it was lack of interest in divine things, self-satisfaction, no desire to go on to perfection.

2 Timothy 3: 16-17

Here we see what will help us to become fully matured, fully grown men. All scripture is given for doctrine, reproof, correction, and instruction in righteousness. With the end in view that the man of God may be perfect, thoroughly furnished unto all good works.

God has made provision for our perfection by providing us with the God-breathed scripture. Peter says, "as new born babes desire the sincere milk of the word that ye may grow thereby." The Word of God teaches, reproofs, corrects, and instructs us till we become perfect or full matured in divine things—thoroughly furnished like a ship going to sea. The ship must carry food, water, chart and compass. The word of God is good for our souls and often compared to water, is a chart to show me the hidden shoals and rocks upon which others have made shipwreck, and a compass to shew me where to go. It is a lamp to my feet and a light to my path. If we read it like Timothy, whom Paul exhorted to study it and prove

himself a workman needing not to be ashamed, then like him, we shall also be men of God, fully grown and matured. The word of God is an anchor to keep us from drifting into that which is contrary to God.

Ephesians 4: 9-14

Here we have another gracious provision given us by our exalted head in Heaven for our perfection. He has given gifts to the church for the perfecting of the saints. Apostles and prophets are in the foundation. We do not have either now, but we have their written ministry and this has been given for our perfection. But we still have evangelists, pastors, and teachers. Note the order here: some would reverse it. How many there are who want to be teachers that were never evangelists. Some look disparagingly on the evangelist. A young man recently saved said he wanted to teach God's people and spoke lightly about evangelists. But Paul the greatest of all teachers was the greatest of all evangelists. He never was above preaching the gospel until the day he died, and he exhorted Timothy saying, "Do the work of an evangelist." The teacher that has never travailed in birth for souls is like a wet nurse that never had a mother's heart. Paul writing to the Thessalonians said, "We were gentle among you even as a nurse (that is a mother nurse) cherisheth her children and we charged you as a father." So he was both a mother and a father to them.

The evangelist, pastor and teacher are not to be despised, but received and honored for their works sake. They are God's gifts for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Thus we see all God given ministry is for the edifying of the body of Christ, and he whose ministry is not to edification has no right to force himself or his ministry upon God's people. It is well for us to adhere to the gift that God has given us and not try to exercise a gift God has not given us. Many a brother can preach the gospel who could not minister to God's people acceptably.

God's word leads to unity. "Till we all come into the unity of the faith and of the knowledge of the Son of God unto a perfect man." That is the goal—the full grown, matured man. "Henceforth no more children carried about with every wind of doctrine." God help us to go on to perfection in this scriptural sense, and thus to be seen as perfect men.

A SOUND PRINCIPLE



IT IS A sound principle not to conclude that a thing is right because a "great man" does it. A man may be great in the church, and yet lead the people of God seriously astray from the simplicity that is in Christ. When one highly esteemed by his brethren takes a wrong path,

there are those who are ready to conclude that the path is right, else such an "esteemed brother" would not have taken it. "But great men are not always wise" (Job 32-9) and when they do take the wrong path the results are far more lamentable than if an ordinary brother has done so. The man with the greatest influence for good is the man who will wield the greatest influence for evil, if he enters a path that is not according to Truth. This is why there should be due waiting upon God before entertaining the theories of some leading man who is striking out upon some NEW PATH. It does not matter who advocates it; is the thing according to God?—will it stand the light of scriptures? These are the questions with which we have to do.

We have often been amazed to find how meekly certain believers received the most wonderful application of scripture at the hands of one reckoned head and shoulders above his brother. They never seem to question for a moment what he set forth. They evidently concluded that it MUST BE RIGHT because Mr. So-and-So had propounded it. But if the same theory had been introduced by A RANK AND FILE man in the assembly, his views would have been subjected to such a fire of criticism that they would in all probability never have gained a footing! This reveals a bowing down to reputed greatness that will BLIND THE WISE, while it may also help to bring a whole assembly into bondage. It may safely be affirmed, that in any great movement that has rent the testimony for God, a very few men have sufficed to initiate and carry out the whole business. Perhaps the leaders in departure could be counted on the fingers of one hand, or even less. Yea, it may be that the whole havoc might be due to the action of one leading man of determined will. In time of refreshing we are constrained to say, "Behold what God hath wrought!" But there are times in the history of the church when we have to exclaim, "Behold what man hath wrought!" His workmanship speaks for itself. Nor is it often effected by force of numbers. One man great in Israel—and reputed a good man—made a golden calf for Israel to worship (Exo. 32-4). One man in a later day led the people of God into a similar path. (Num. 31-16). And we know that the solitary Absalom nearly succeeded in rending the kingdom. Therefore, let us take heed that we be not led astray from the beaten track of truth by those who have the prestige of a great name. Wisdom is not the peculiar heritage of those who stand on the pinnacle of ecclesiastical position. With the lowly is wisdom (Prov. 11-2). It was the poor wise men that delivered the city. (Ecc. 9-15).

MEN OF CERTAINTY IN DAYS OF UNCERTAINTY

By Chas. R. Keller

(Continuel from last issue)

SAMUEL

The days that Samuel lived in were days of uncertainty. The book of Judges ends with every man doing that which was right in His own eyes. There was much uncertainty in connection with the priesthood. It had become quite vile as depicted by the behaviour of Eli's sons. Uncertainty characterized their battles as they often experienced defeat and were weak before their enemies. Then the ark of God was taken and the glory of Israel departed. Amidst all this confusion and weakness, God raised up a man who was to act as Prophet, Priest and King. A man of certainty; a man decided in His views; a man who was faithful to Israel as a Nation, and to king Saul as an individual. Samuel had the rare virtue of speaking plainly to Israel or to individuals and still retaining their respect for him. He was one man in Israel desiring to do the will of God.

The ark of God abode in Kirjathjearim for twenty years. The time was long and all Israel lamented after the Lord. "And Samuel spake unto all the house of Israel saying, if ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines." Sam. 7-3. These were plain words to Israel in days of uncertainty, however the children of Israel did put away Baalim and Ashtaroth and served the Lord only.

Another example of Samuel's straight forward dealing with Israel in days of uncertainty was in connection with their desire for a king. God wanted Israel to be a peculiar people. It was their desire to be like the surrounding nations. Samuel was old and his sons were not walking in his ways. Israel came unto Samuel and said, "Give us a King to judge us." Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: **FOR THEY HAVE NOT REJECTED THEE, BUT THEY HAVE REJECTED ME, THAT I SHOULD NOT REIGN OVER THEM . . .** Yet solemnly protest unto them and show them the manner of king that shall reign over them. And Samuel told all the words of the Lord unto the people. He said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself. He will take your daughters to be your confectionaries and to be cooks, and to be bakers. He will take your fields, and your vineyards, and your oliveyards and give them to his servants. He will take your men-servants, and your maid-servants, and your goodliest young men, and your asses and put them to his

work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out and the Lord will not hear you in that day. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king to reign over us; That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. 1 Sam. 8: 6-20.

One more example of Samuel's plain dealing with Israel is found in 1 Samuel 12. All Israel was gathered together. Samuel realized that not only was God rejected, but he who had sought the welfare of Israel was also set aside. He now reminds them that he was old and grey headed and that he had walked before them from childhood unto that day. He also states, "Behold, here am I: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind eyes therewith? and I will restore it to you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hands. And they answered, He is witness." (V 3-5). What an enviable reputation had Samuel after sixty or more years of walking before the people. He still commanded their respect. He then rehearses Israel history from the day of Moses until the present and finally with the Lord's help who sent thunder and rain that day—he plainly reminded them that their wickedness was great in the sight of the Lord in asking a king. At last their conscience was reached and all the people said unto Samuel. "Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king. Here we see the greatness of Samuel. After years of serving Israel, he had been set aside by Israel but in answer to their request he states, "God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and right way.

Oh for men of certainty like Samuel in these days of uncertainty.

ELIJAH

The days that Elijah lived in were those of uncertainty. Again we see one man who desired to do the will of God. There had been a decline from the days of David. Solomon took the reins of government after David and it is said of him at first that he loved the Lord, but after twenty years it was written of him that he loved many strange women. Rehoboam's reign followed Solomon's and began with a division in Israel. Jereboam set up two calves of gold—one in Bethel and one in Dan: He made a house of high places, and

made priests of the lowest of people which were not of the sons of Levi; and devised out of his own heart the month to offer upon the altar. Omri wrought evil in the eyes of the Lord and did **WORSE THAN ALL THAT WERE BEFORE HIM**. For he walked in all the way of Jereboam, the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

Ahab the son of Omri did evil in the sight of the Lord above all that were before him. He walked in the sins of Jeroboam; he took to wife Jezebel; he served and worshipped Baal. He made a grove and did more to provoke the Lord God of Israel to anger **THAN ALL THE KINGS OF ISRAEL THAT WERE BEFORE HIM**. These were surely days of uncertainty—days when Israel had forsaken the commandments of the Lord and had followed Baal. It was at this period that Elijah, like a meteor out of a clear sky, appeared on the scene. He dealt faithfully with Obadiah (1 Kings 18-8); and with Ahab (18-17) and with the prophets of Baal. Destructive evils arise at times and it becomes often imperative to fight them to a finish. The flag of truce cannot be waved as there is too much involved. One has to resort to the sternest measures on account of the strength and vileness of the foe. Elijah lived, laboured and preached in a day like this. It was Elijah against Jezebel. Jezebel who stood for Baal and all that his worship meant. Elijah was for Jehovah and his law. All the armies were with Jezebel and Ahab while Elijah seemingly stood alone.

Elijah cried unto the Lord and the Lord answered his prayer at Carmel where the test was made between the 450 prophets of Baal and Elijah. "The prophets of Baal took the bullock which was given them and called upon the name of Baal from morning until noon, saying O, Baal hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. Elijah repaired the altar of the Lord, and put wood in order, cut the bullock in pieces, and laid him on the wood and three times over had four hundred barrels of water poured on the burnt sacrifice. Then called upon God to let it be known this day that he was God in Israel and that Elijah was his servant and that he had done all these things at the word of the Lord. Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones and the dust, and licked up the water that was in the trench. When all the people saw it they fell on their faces and said, The Lord, he is the God; the Lord he is the God. Then they took the prophets of Baal down to the brook Kishon and slew them there. Not one escaped. The God of Elijah was the answering God.

Oh for more Elijahs in these days of uncertainty.

(To be Continued)

WORDS IN SEASON

QUESTION CORNER

QUES. Heb. xii. 4: What is resisting unto blood, striving against sin?

ANS. This verse has to be considered in connection with those that precede it. The word sin has the article in the Greek, and we would connect it with "the sin" in verse 1; and the word striving against is connected with the word rendered "race" (strife, fight) in the same verse. That which has to be resisted is the sin of denying our confession of Christ, which has to be maintained though it cost us our life. "Wherefore we also having so great a cloud of witnesses" (to the faithfulness of God, as given in chap. xi.) "encompassing us, laying aside every weight, and the sin" (of denying Christ) "which so easily besets, let us run with patience" (following Christ, our forerunner, chap. vi. 20) "the race set before us, looking unto Jesus." He witnessed the good confession when He acknowledged Himself the Son of God, and the king of Israel; and we, looking unto Him, have to witness the same, and with him to endure the cross and despise the shame. It was by thus considering Him that the Hebrews would be able to resist unto blood, and endure the contradiction of sinners without weariness or fainting.

HE LEADS HIS OWN

He leads his own! enough to know
He marks the path and bids me go;
I'll trust him, though the way seem long,
And follow on with cheerful song.

He leads his own! not mine the choice.
Content I listen for his voice;
Gladly I hasten to obey,
And journey where he leads the way.

He leads his own! though deep the wave,
Mighty the Arm stretched forth to save.
My heart shall know no doubt or fear,
For Christ the Lord is very near.

He leads his own! when bade to go
Through pastures green where streamlets flow;
And when the gloomy vale they tread,
And clouds hang darkly overhead.

He leads his own! though oftentime
The sun and joy seem left behind;—
Just as of old he led his flock,
And gave them water from the rock.

He leads his own! I would not say
That mine should be a pleasant way;
Only to know He leads me on
To perfect rest, and joy unknown.

M. A. L.

WORDS IN SEASON

CHAPMAN VALLEY, ONT.—The conference was the largest ever held. The Word ministered was varied and in power, and was shared by Bren. Livingstone, Widdfield, Johnston, McCracken, Miller, Baillie and Watson.

TORONTO, ONT.—A. Joyce and D. Roy had good meetings in Rhodes Ave. with fruit. W. H. Hunter had a few nights in the Junction hall. James Waugh visited Swanwick for a few nights. C. Patrizio visited the Swanwick, Central and Junction halls. Gordon Johnston and wife returned last month from Venezuela. Their health already has been somewhat improved. Meanwhile he is seeking to serve the Lord in these parts. His address is 12 Chatham Av., Toronto, Can.

HUNTSVILLE, ONT.—We have just had a good conference and larger than ever. There was a good number of young converts present. The Word ministered was suitable for old and young. Bren. McCartney, McCracken, Livingstone, H. Harris, Gunn, Blackwood, Miller, Johnston and Watson took part.

WASECA, SASK.—After having spent some months in the Ontario district where the Lord blessed his labors, to saint and sinner, C. H. Willoughby returned to Saskatchewan in the field of labor which the Lord has given him. He reports that the Lord's people are going on happily, and that the young brethren at Mervin, Louisville and Waseca are active in Sunday School work, and in traveling many miles to carry the gospel to the needy. There will be very trying times in these parts this winter if the Lord does not come.

ARNSTEIN, ONT.—Bren. Widdfield and G. Johnston are having meetings here seeking to help the saints and preach the gospel.

BRIDGEWATER, N. S.—Bren. Brennan and McIlwaine have been having good meetings in the surrounding district. The school house was not large enough to seat all that attend; some young men stand through the meeting and others are unable to get in. One has professed to be saved. There is a coast line here for 500 miles and the people are sitting in darkness. It is hoped that this will be the beginning of a work for God in this part of the province.

ST. CATHARINES, ONT.—B. Bradford and Sam McEwen held gospel meetings in the new hall on the "hill." Attendance fair.

VANCOUVER, B. C.—The Cedar cottage conference was largely attended. The ministry of the Word by Bren. R. J. Dickson, R. Telfer, Jas. Rae and H. Alves and others was of a practical and searching nature. Bren. Telfer and Dickson remained for special gospel meetings. H. Alves purposes beginning Gospel meeting at Marysville, Wash.

FALLEN ASLEEP

LA-CROSSE, WIS.—On Sept. 18, Agnes Jolivette passed into the presence of the Lord. Aged 48 years. Saved 14 years. The home call came after a few weeks illness borne with patience, grace and submission to the will of God. Will be greatly missed in the Home and Assembly. Geo. Gould, Sr., spoke solemn words to a large number of unsaved at the house and grave.

On Aug. 20, C. O. Dahl passed on to glory. Aged 85 years. His last words were, "I am ready to meet my Saviour." One of the first to gather with the assembly in La-Crosse in 1896, and was a great help to the Lord's people until his health failed.

GALT, CAN.—On Aug. 12, Mrs. Lorne R. Cochrane (sister of Evangelist Harold Mackay) passed into the presence of the Lord after an illness of two years. Saved at Nugent and Gillespie's meetings six years ago. The services which were largely attended were conducted by W. Gillespie, Sr., and James Lyon.

BELFAST, IRE.—On Sept. 15, at Edenderry village, Miss Margaret J. Crothers passed home. For 20 years in fellowship with assemblies in Tillsonburg, Guelph and Toronto, Can. Returned some years ago to Ireland on account of poor health. A good woman who was "faithful above many."

TORONTO, CAN.—On Oct. 13, Wm. Spence went to be with the Lord. Aged 71 years. Saved many years ago in Ireland. In Toronto since 1911 and associated with the Rhodes Ave. assembly for the past two years. A wife and six children mourn his loss. F. Watson spoke at the services.

WORDS IN SEASON

GALT, CAN.—On Oct. 16, Mrs. Sarah Bryant fell asleep in Jesus. Aged 84 years. Saved in the old country and connected with the Clyde and Galt assemblies in Canada for many years. A cheerful, happy Christian who will be missed. R. McCrory took the services assisted by J. Lyon and Chas. Keller.

CONQUEST, SASK.—On Sept. 24, Mrs. R. Read, passed peacefully into the presence of her Lord. Aged 83 years. She was a mother in Israel and always ready to entertain the Lord's servants. Associated with the assembly at Conquest. Five children are left to mourn her loss. The gospel was faithfully preached by Ted Fisher to a large number of friends and neighbors, at the services.

HOMESTEAD, PA.—On Sept. 30, Wm. Kiddy passed on to be with the Lord. Aged 67 years. Saved in Lonaconing, Md., in 1887. A man of sterling worth. Spent many years in Donora, Pa., where he was termed "pastor Kiddy" by the unsaved; his sturdy Christian character being known to all and respected for it. The services were largely attended. The memory of the just is blessed. Prov. 10-7.

CONFERENCES

(Please announce the following in the assembly.)

METHUEN, MASS.—The annual conference will be held on November 24 (Thanksgiving Day) preceded by a prayer meeting on Wednesday at 7:30 P. M. The usual order of meetings will prevail.

BRYN MAWR, PA.—The annual conference will be held (D.V.) on November 24 (Thanksgiving Day) in the Fire Hall, Lancaster Ave., Bryn Mawr, Pa. Meetings will be held at 10:30 A. M., 2:30 and 7:30 P. M.

NEWPORT NEWS, VA.—The annual conference will be held (D.V.) Dec. 31, 1932; Jan. 1 and 2, 1933, in Hotel Warwick. Meetings each day at 10:30 A. M., 2:30 and 7:30 P. M. Prayer meeting in Gospel Hall, 35 St. and Huntington Ave., Friday evening, Dec. 30, 1932, at 7:30 P. M. No circulars will be issued. J. H. Lloyd, 302 Palen Ave., Hilton Village, Va.

WESTERLY, R. I.—The annual conference will be held in the Gospel Hall, 111 West Broad St., Westerly; on November 26 for prayer and ministry at 2:30 and 7:00 P. M. Also Nov. 27, Lord's day—Breaking of bread at 10:30 A. M.; Ministry at 2:30 P. M. Gospel—7:00 P. M. No circulars issued. W. Jessiman, 32 Moss St., correspondent.

WATERBURY, CONN.—The annual conference will be held on Nov. 19 and 20 at Temple Hall, Waterbury, next to the Y.M.C.A. (beginning with a prayer meeting) at Waterville Gospel Hall Friday Nov. 18 at 8 P. M. Meetings on Saturday at 10:30 and 2:30 for ministry; Gospel at 7 P. M. Lord's day, Breaking of Bread 10:30; Ministry 2:30; Gospel 7 P. M. Those coming from a distance will be freely entertained. No circulars issued. Correspondent, W. Batterton, Box 131, Waterville, Conn.

FOREIGN

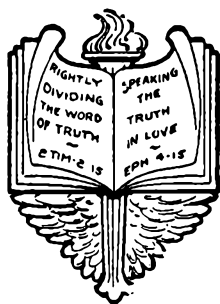
PORTO RICO.—This island was visited by one of its worst and most terrific hurricanes lately. The awful devastation cannot be described. Many are the homeless, wounded and dead. Our lives and those of the few saints gathered unto His precious name here were spared. Our house, being the upper story above the hall was wrecked. The roof was blown off entirely which was a mercy for if it had fallen in, we would have been killed. Torrential rains flooded everything. We are living in the down stairs part which is the Gospel Hall. It suffered less. Would value prayer that this may be for the furtherance of the gospel. Job 2-10. Hy Fletcher, 8 Anatonio Gorton St., Santurce, Porto Rico.

BARBADOS, B. W. I.—Samuel McCune writes, "Regarding the work in these parts,—During my last visit to Curaco, four professed to be saved, one baptized and received into the assembly. Eleven believers were baptized here in Barbados in August and four more in October. Box 130, Mission House, Dayrells Road, Barbados, B. W. I. is his address.

EXETER, ENG.—H. Hitchman who spent some time in the United States ministering acceptably in the assemblies, sails on the Winchester Castle steamer, leaving Southampton on Nov. 18 for Africa. The prayers of the Lord's people will be valued. Care of Mr. Southall, 9 Beach Road, Monville Point, Capetown, South Africa, will be his address.

Words in Season

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



December, 1932

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WORDS IN SEASON

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HONORARY EDITOR

Dr. E. A. Martin, 534 High Street, West Medford, Mass.

Entered as Second Class matter at the postoffice, Lewistown, Pa.

UNITED STATES

CAMBRIDGE, MASS.—The saints were cheered by the good Word of God ministered by J. McCullough who was here for three nights.

EL PASO, TEXAS.—God was pleased to bless His Word in tent meetings recently held by James D. Healy and his fellow-laborer. Five have obeyed the Lord in baptism and others are exercised.

CHICAGO, ILL.—All communications for the (colored) meeting should be addressed to Elim Bible Hall, 4646 So. Langley Ave., Chicago, instead of A. W. Howitt, as mentioned in our last issue.

LEWISTOWN, PA.—Wm. Beveridge spent a Lord's day here and was followed by Geo. Winemiller who began a series of gospel meetings.

WISCONSIN.—S. Mick followed up the summers work at Blue River in a hall secured for meetings. Some professed. L. McBain and W. Warke pressed the battle to the enemy's gate at Lake Geneva.

NORTH-ADAMS, MICH.—W. G. Foster had a happy time here in the gospel. Saints were revived and refreshed and sinners saved. He went on to Deckerville.

HARRISBURG, PA.—After a long dearth, God at last showed that he is still in the midst of His people of a truth by coming in and saving a good number of souls at meetings held by Robert Halliday.

BOSTON, MASS.—Dr. E. A. Martin, for 20 years Editor, and now Honorary Editor of this magazine writes, "I am fine for me, but know nothing as to the future, I am in good hands." Though frail in body he is still able to go to the Lord's table. His address is 534 High St., West Medford, Mass.

WASHINGTON, D. C.—The saints were cheered through the ministry of F. W. Mehl who held meetings here.

WELLSBORO, PA.—Visitors visiting the assembly here will kindly bring a letter of commendation. A. Craig, F. Muncaster, H. Kapp.

WESTERLY, R. I.—W. H. Hunter had a few meetings with us and then went on to Groton.

CHICAGO, ILL.—J. Bernard had some good meetings for Christians at the 86th and Bishop Street hall.

CANADA

KIRKFIELD, ONT.—The people came out in good numbers at meetings held here by David Miller who visited with tracts from farm to farm. There was quite a stir in the district and a nice number were saved.

WINNIPEG, MAN.—Three meetings were held in the West End Gospel Hall on Canadian Thanksgiving Day. It was a time of blessing and refreshing from the Lord. Many of the Lord's people from neighboring assemblies attended and gave help with much appreciated ministry for saint and sinner.

TILLSONBURG, ONT.—C. Patrizio called here for a few nights. Ministry much appreciated. The assembly was cheered also by visits from B. Bradford and T. Black.

LAKE SHORE, ONT.—Chas. Keller and G. Reager had a week of good meetings here and then went on to Galt where the Lord saved a few.

NIAGARA FALLS, ONT.—G. Gould and Son sought to reach sinners in gospel meetings held for that purpose.

Words in Season

EDITOR.....CHARLES R. KELLER.....PUBLISHER

VOL. 24

DEC., 1932

No. 12

FROM VARIOUS AUTHORS

Hold us Lord! O keep us resting
In Thine arms—though we are breasting
Waves and storms: whilst Thou are testing—
Fitting us for Home!

* * *

Satan is more dangerous to a Christian as a serpent than as a lion.

* * *

The natural mind is on natural things, and sees everything through that medium; it is shut up in its own little circle of feelings and ideas, and can neither see nor feel beyond it; there it looks for all its enjoyment, there it lives, there it continues, and there it dies.

* * *

You cannot put a spiritual man down, because he is down already; he takes the lowest place, which is the highest in the church of God. A carnal man wants to be somebody, but we need to get to be nobodies, "Oh! to be Nothing," but to see that before Christ, I am nothing. That is the Christ-exalting, the useful place. One of Mr. Darby's sayings was, "When a man gets out of his nothingness, he gets into it." This is one of faith's puzzles. As long as a Christian is nothing he is something; but when he becomes something he is nothing.

* * *

I know right well the deep abyss of gloom that like an atmosphere surrounds the human heart; and I know, too, how often even physical weakness lets one drop into it, and how hard it is to shake it off. Our strength is gone, and oft we "wish it not"—so that I always say to myself, "Take care, ward it off at the beginning." If one gives way, one drops deeper and deeper into it; into the thing, of all others, most fallen, most afar from God—a dark brooding human heart. The Lord is very pitiful to such a one—very tender and gracious; but if (as has been said) I have all the grace of Christ, I have no business to give way as if it were not "sufficient." What oppresses me today, will be gone tomorrow; but a glimpse of Christ—the felt answer of His heart in the moment of oppression—will last until tomorrow, and the next day, and for ever. Shame on the heart that can go down so low for worry of the moment, and rise so little to the realities that are forever.

HOW STOUT HUGH LATIMER GOT CONVERTED



RASMUS, one of the greatest scholars in the early days of the Reformation, visited Cambridge, where the University gave him a great welcome. Upon one at least, he made a great impression. Thomas Bilney—little Bilney as he was familiarly called—felt that Erasmus possessed a secret of peace and happiness that he did not enjoy. Religion, as he had been taught it, left him hungry and unsatisfied. Ritualism, forms of religion, law-keeping, reformation never saved or satisfied anybody yet.

Bilney would buy, at whatever cost, every line that came from the pen of Erasmus. In France, Erasmus had translated the New Testament into Latin. Bilney obtained a copy and its effect was marvelous. He says:—

“My soul was sick, and I longed for peace, but nowhere could I find it. I went to the priests and they appointed me penances and pilgrimages; yet by these things, my poor sick soul was nothing profited. But at last I heard of Jesus. It was then, when first the New Testament was set forth by Erasmus, that the light came. I bought the book, being drawn thereto rather by the Latin than the Word of God, for at that time, I knew not what the Word of God meant. And on the first reading of it, I chanced upon the words, **‘This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.’** That one sentence through God’s inward working, did so lift up my poor bruised spirit, that the very bones within me leaped for joy and gladness. It was as if, after a long, dark night, day had suddenly broke.”

But what has all this to do with stout Hugh Latimer? In those days, Latimer was preaching at Cambridge. By sheer force of character, he raised himself from a ploughman’s cottage to a bishop’s palace—a notable achievement, standing without precedent or parallel in the sixteenth century.

Bilney heard him, and fell under the spell of his transparent honesty and rugged eloquence. Of all the friars, Latimer was the most zealous and devoted, but Bilney saw clearly that his eyes had not been opened to the light of the gospel. That Hugh Latimer should be converted became the one desire of Bilney’s soul. “O God,” he prayed, “I am but little Bilney, and shall never do any great thing for Thee: but give me the soul of that man, Hugh Latimer, and what wonders he shall do in Thy holy name.”

But how was Latimer to hear the gospel? God ordained surely, one day, that as he descended from the pulpit, he passed so close to Bilney, that his robes almost brushed the student’s face. Like a flash, an inspiration rushed into Bilney’s mind. “Prithee, Father Latimer,” he whispered, “may I confess my soul to thee.” The preacher beckoned, and into the quiet room adjoining, the student followed.

Was there ever a more remarkable confession poured into the ear of a Father Confessor? Bilney fell on his knees, told of the aching hunger of his heart, of the visit of Erasmus, of the purchase of the Latin New Testament, and then of the text. With streaming eyes he said,

"There it stood, the very word I wanted. It seemed to be written in letters of light: **This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.**"

"O Father Latimer," he cried, the earnestness of his zeal increasing as the memory of his own wonderful experience rushed back upon him: "I went to the priests and they pointed me to cisterns that could hold no water and only mocked my thirst. I bore the load of my sins until my soul was crushed beneath the burden. And then I saw that **'Christ Jesus came into the world to save sinners, of whom I am chief,'** and now, being justified by faith, I have peace with God through our Lord Jesus Christ."

The effect upon Latimer was just what Bilney hoped. For years the bold preacher had felt the same aching void, the same intense longing for satisfaction that the young student had experienced.

In a moment, the Father Confessor became the penitent. Latimer rose from his seat and knelt beside Bilney. Bilney drew the Latin Testament from his pocket and Latimer read the words for himself:—

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

Better still, he believed them, received the message into his very soul. The Son of God had died for sinners. He was a sinner. Therefore, the Son of God had died for Hugh Latimer. He received the Saviour, believed on Him to the saving of his soul. The aching void was filled. Satisfaction of heart was his.

Latimer bore a noble testimony to Christ, and sealed his testimony in martyrdom. When a Catholic queen sat on the throne, Rome was able to carry out her persecution of those who dared to believe the Bible for themselves. Opposite Balliol College, Oxford, Bishops Ridley and Latimer were burned to death at the stake.

"FREE," YET "SUBJECT"

It is often just this lack of true balance which brings in disaster upon the path of service. Liberty is claimed and subjection refused, or subjection is pressed and freedom in service disallowed. "Am I not free?" asked the apostle in 1 Cor. 9. 1. I am "free from all" (19), he said, in regard to the work with which he was entrusted, though he made himself servant of all for their good. Nevertheless he was truly subject: "not as

without law to God, but as legitimately subject to Christ" (21, N.Tr.). No servant enjoyed greater freedom! Indeed, some sought, he tells us, "to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Gal. 2: 4); yet he served the Lord in a consistent manner, for he knew that one "is not crowned unless he contend lawfully" (2 Tim. 2: 5). It is the Son who makes us "REALLY FREE," for the Son is free; but He took upon Him the form of a servant, and said Himself, "I love the Father, and as the Father gave Me commandment even so I do." When we meditate upon both His freedom and His wondrous subjection, we learn what is acceptable to God.

STATE AND STANDING

By Dr. E. A. Martin

Paper 2

Being Found In Fashion as a Man, He Humbled Himself, and became Obedient Unto death, Even The Death Of the Cross. Phil 2: 8.



IN THE beginning, God created all things by Jesus Christ, placing man over the whole creation, "O Lord our Lord, how excellent is Thy Name in all the earth! who hast set Thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou are mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; Thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas, O Lord our Lord, how excellent is thy name in all the earth" Ps. 8.

Satan saw that creation in its pristine perfection and beauty and he ruined it by bringing sin into the world. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," Rom. 5: 12. Not only all men are ruined, but all creatures as well: "We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our Body." Rom. 8: 22, 23.

God has clearly revealed His eternal power and Godhead by His works of creation. God appointed Moses to give us a truthful account of Creation, but the Devil has so puffed men up with what is falsely called science, that most of men think

themselves wiser than Moses. One of the requisites of an overseer is "Not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil." 1 Tim 3: 6. Every once and a while we are asked why did God create the Devil? God did not create the Devil. He created a bright angel, and pride transformed that angel into the Devil. In his pride he said, "I will ascend into heaven, I will exalt my throne above the stars of God, . . . I will be like the most High." Isa. 14: 12-14. But the great power he has, as the god of this world, is power that does not belong to him, but power that he has grasped.

Redemption has been wrought out on a different principle altogether. "Let this mind be in you, which was also in Christ Jesus; Who being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; And being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross." God's co-equal in creating all things humbled Himself, took the sinner's place and died beneath the sinner's curse.

God's comment on that death is "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage," Heb. 2: 14, 15. Or as we have it again "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5: 19.

God recognizes the value of that death. "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, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 9-11.

The State of many in Philippi was very bad. "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Phil. 3: 18-19. The Holy Ghost had evidently never quickened these.

In contrast with these we read of another class "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. Who shall change our vile body (fashion anew the body of our humiliation that it may be confirmed to the body of His glory) according to the working whereby He is able even to subdue all things unto Himself." Phil. 3: 19-21.

It is said of the Ephesians, "In whom ye also trusted, after that ye heard the words of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." Eph. 1: 13-14. This sealing and indwelling of the Holy Spirit makes a man link himself with the heavenly man and look for the day when our bodies will be transformed into the image of the body of his glory. This is plainly stated: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8: 11.

In the meantime the Christian groans with the groaning Creation, but when the Spirit quickens our mortal bodies, He will also deliver creation from the bondage of corruption into the glorious liberty of the children of God (see Rom. 8: 19-22). "The wolf also shall dwell with the lamb, and the leopard lie down with the kid; the calf and the young lion and the fatling together; and a little child shall lead them," (see Isa. 11). Satan and his hosts shall be confined to the bottomless pit, and the slain Lamb shall put all things under the Father's feet (1 Cor. 15: 19-28).

THE GATHERING NAME

(Read Matt. xviii. 20.)



FEW remarks on the Name, and the import of the Name, which, according to Scripture, is the only divinely-appointed gathering center on earth for the children of God, may prove suggestive to some who, albeit outwardly associated with fellow-believers who are intelligently gathered together in the Name of Jesus Christ Our Lord, have not themselves ever bestowed much thought on the subject, and if challenged, could not assign any very sound reason for being there, in preference to other places where Christians are known to congregate.

Many names and titles to varied glories belong to the Son of God. His pre-incarnation personal name, "The Only Begotten Son," and title to Divine honor, He inherits by virtue of eternal relationship to the Father; into that innermost circle of uncreated glory, wherein the Son with the Father ever abode, no creature could have access. But other names and titles to official glories, into which in resurrection Manhood He now has entered, were acquired through His death upon the cross, as it is written—"Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: that in the Name of Jesus every knee should bow, of all in heaven, and all in earth, and all under the earth; and that every tongue should confess that Jesus Christ is

Lord, to the glory of God the Father" (Phil. ii. 9-11). Accordingly, no name occupies so prominent a place on the page of New Testament Scripture as **The Lord Jesus Christ**.

In the first chapter of I Corinthians, this name is mentioned six times. Then in all the Pauline Epistles to the Church, the benedictory introduction is in the joint names of "God the Father and the Lord Jesus Christ," and from the opening address (verse 2), it is evident that the acknowledgement of the title of our Lord Jesus Christ to Divine honour was then, and still should be, the prominent characteristic feature of assembly testimony.

The statement, "God is faithful by whom ye were called unto the fellowship of His Son Jesus Christ our Lord" (verse 9), is doubly suggestive, reminding us of the holy character of the believers' calling and of the faithfulness of God, who cannot be diverted from His purpose by any failure on man's part, or by any desire of Satan; and His purpose remains unchanged since Pentecost. The Holy Spirit in Person still is here quickening dead sinners, and baptizing saints into one body (1 Cor. xii. 13) with a view to the future display of the glory of God's grace throughout everlasting ages to come, (Eph. ii 7). The Word of the Lord, as once delivered through inspired apostles, is as binding as ever, and power to occupy the place of testimony to the truth of the Person, work, supreme authority, and coming again of the Lord Jesus Christ is secured to the faithful, by His own pledge, which has never been repealed—"There am I in the midst of them."

Without any desire to deprive fellow-Christians of whatever comfort they may derive from the Lord's word, however imperfect may be their apprehensions of the true force of the passage before us, the truth must be stated—that this pledge of the Lord's presence is **conditional**, consequently it does not admit of universal application. It is not said, wherever Christians "meet," or come together for prayer, or some other purpose, "there am I in the midst"; though, in a sense, under such circumstances children of God may count upon the Divine presence, inasmuch as the Holy Spirit indwells each one of them. But here His exact terms are set forth for the obedience of faith: "Where two or three are gathered together in My Name, there am I in the midst of them," and we need spiritual intelligence as to the exact meaning of this expression "gathered together in My Name." On reference to John xvii. 11, we find a somewhat similar expression—"Holy Father, keep in Thine own Name those whom Thou has given Me, that they may be one," which would seem to imply consistency with God's revelation of Himself in that character expressed by the name "Holy Father," as in verse 9—"I have manifested Thy Name unto the men which Thou gavest Me out of the world." In like manner, "gathered together" in

the Name of Jesus Christ our Lord, implies consistency with the truth which is embodied in that Name; each unit representing a distinct phase of the Divine revelation which forms the basis of true Christian fellowship.

Gathered together, as some say, "in the Name of Jesus only," may serve to express a limited measure of fellowship, arising out of a temporary agreement on occasions, when children of God overstepping the human barriers which usually keep them asunder, meet together for some definite purpose, only to return again to their respective sectarian folds. That this falls short of the Divine ideal is obvious, since union in life on the ground of a common salvation is but one strand of the threefold cord which binds together the members of the mystical Christ (I Cor. xii. 12). In addition to unity in life, there is identity of interest, arising out of a joint-participation in Christ (1 Cor. x. 17), and oneness of heart, having as a common object Jesus the Son of God, in the glory of the Father (John xiv. 1).

This it was that gave to the Christian Assembly at the first its unique character, distinguishable from everything else in the world. Within the circle of that holy fellowship, neither man in the flesh, nor selfish or sectarian interests, were allowed a place; and the Lord's authority was paramount. Now, alas! the children of God are scattered. Many of them are mingled together with the unregenerate in the various rival systems, sects, and parties of Christendom; man's will dominates, and human traditions supersede the inspired written Word of the Lord. But outside these corrupt world systems, in heart separation unto their Lord, and gathered together unto the confession of His Name, are still a few, whom the Lord would win and encourage by gracious pledge and precious promises, as the difficulties of closing days gather thickly around us (Matt. xviii. 20: Rev. iii. 7-13).

"There am I in the midst of them" is a definite statement, which will not admit of any human additions or interpolations. Our Lord's use of the personal pronoun "I" places beyond all question the fact that His own presence in person is meant. Elsewhere, the advent of the Holy Spirit is referred to (John xiv.), and also the future advent of our Lord Jesus in visible, human form (Acts i. 2). But in the passage under consideration, the Lord's presence, apart from visible form, is pledged to faith. Officially, our Lord is said to be seated on "the right hand of His Majesty on high," waiting until His foes be made His footstool; but personally, possessed of every attribute of Deity, He is not subject to any limitations such as are sometimes suggested when the principle of Matt. xviii. 20 is in question—a solemn indication of the rapidity with which Christendom is being leavened with similar error.

The value of Matt. xviii. 20, at such a time, is unspeakably

great, securing to the few who desire to hold fast the Lord's Word, and not deny His name, a position as favorable, and privileges as great as children of God at any time enjoyed. And it is the writer's conviction that only those who, in simple dependence, "Holding the Head" (Col. ii. 19) seek to occupy that Scriptural position, will be able to stem the tide, which daily gains force as the age advances toward its close in darkest night.

Not that ecclesiastical position in itself, or the mere observance of certain ordinances, count for anything, apart from that condition of heart towards the Lord's person, which refuses to be turned aside from the path of obedience by any force of circumstances, still holding to the promise. "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." And "Behold, I come quickly; and my reward is with Me, to give every man according as his work shall be" (Rev. iii. 2: Rev. xxii. 12).

FELLOWSHIP AND BREAKING OF BREAD

By the late Alexander Matthews



THE FIRST principles of the early Church are given in Acts 2: 41-42. There was faith, baptism, then they were added to those who were saved before them. They continued steadfastly in the Apostles' doctrine, and in the fellowship, in the breaking of bread and the prayers. The doctrine, or teaching, produced the fellowship, it was manifested in the breaking of bread, and its power was maintained by the prayers.

In Scripture there are no such terms as "receiving to break bread," or "having a title to the Lord's Table," or "all the children have a right to the Father's Table," or "refusing any one their place at the table." These are all man-made terms, and altogether unscriptural expressions, and nearly always express unscriptural thoughts and practices.

The fact that some Christians assemble to break bread on the first day of the week with some among them gifted to teach, is not of itself evidence that those so gathered have the constitution or character of an Assembly of God. If an Assembly of which we form a part, is not an Assembly of God, it is schism to be identified with it. Our relationship with God's children as individuals must be fully owned; but with sects and parties, we have none, or if we will have it, we will have to sacrifice the truth. Whatever demanded our separation at the first, demands that it be maintained all along.

There should be fellowship and united action among Assemblies of God. Independency is not according to Scripture (See Col. 4, 16). But if the first object be UNITY, INSTEAD OF CHRIST, as Center and Lord, the result will be disastrous. That saints are all redeemed by the blood of Christ, and in-

dwelt by the one Spirit, are precious truths, but these do not suffice to secure practical unity and fellowship among saints. **Unity must be the result of owning Christ Jesus as the Lord.** Being "TOGETHER," can only be attained through gathering unto Him. Christ must be the one Center, the one Object. He claims the allegiance of every heart, and the subjection of every will. His Word is the only Statute Book wherein His will is made known; and the liberty of the Spirit is to unfold its treasures, and put each individual in possession of the mind of Christ. If each Assembly thus exalted Christ, and builded according to God's patterns, a fellowship of Assemblies would be the result. And the word that separated a sinning or wilful one from one assembly would separate from all; and the word and act that introduces into one Assembly, would introduce into others similarly gathered.

These Divine principles abide for our guidance in these last days. We need grace, godliness, and spiritual power to practice them, and it is no doubt owing to the lack of these that so many are turning aside into ways that are according to men.

"THE MORNING MEETING"



Y "the morning meeting," as it is so generally called, we mean the gathering together on the first day of the week to keep the Memorial Feast. At this meeting great liberty of soul may be experienced; or considerable "stiffness" may be felt. As everything else has a CAUSE, it may be well to consider a few of the causes that bring about, or that hinder, "a good morning meeting." Almost everything depends on **THE CONDITION OF THE WORSHIPPERS.** We need not try to get away from this. God abideth faithful. If there be failure, it is not with Him. We must search for the cause in ourselves. What then is the spiritual condition of the worshippers? Find a company of believers who mortify the deeds of the body—who walk in the joy of an ungrieved Holy Spirit, and who seek in singleness of eye to give Jesus His place as Lord in the midst; and in that company you may confidently expect to hear the Divine foot-fall, and to be constrained to say, "Truly the Lord is in this place." If the strings of the instrument are in tune, there shall be music—sweet and harmonious. An Assembly, gathered together in the attitude of worship, may well be compared to an "instrument of ten strings," the music whereof shall prove a delight to the Lord our God (Psm. 32-2). And when each heart is tuned to the mind of Christ, and delighting in His Word after the inner man, the Lord by His Spirit can (if we may so speak) touch string after string. Thus, the sacrifice of praise ascends—God is glorified, and His people are blessed. One thing seems to chime in with another. The Lord so helps the Levites (1 Chron. 15-26.) that one brother

led out in joyous liberty, unconsciously draws out another. And thus the stream of praise rolls onward and upward. From this corner of the meeting a hymn is given out: from yonder corner a passage of scripture is read. One has a word that draws out our hearts unto Him who is in the midst; while another leads the saints in thanksgiving. It is felt that the Lord is leading out our hearts to Himself—that the Spirit is helping our infirmities—that the sacrifice of praise is ascending unto God.

But while we lay stress upon the spiritual condition of the worshippers, as being so largely conducive to a precious morning meeting, there is no glory to us in a happy consummation. We simply sought to be in a condition in which the Lord could pick us up and use us to the praise of His glory. We, so to speak, felt it to be our business to see that the instrument was in such a condition that music might emanate therefrom at the touch of the Master's hand. But if we are in a poor spiritual condition as worshippers, we need not be surprised if our enjoyment of the morning meeting be in keeping with our spiritual condition.

There are believers, who with unsparing hand, can show up the "stiffness" in a meeting, who never seem for a moment to imagine that THEIR spiritual condition has anything to do with the matter. The assembly is blamed for everything. But the assembly is composed of units; and the spiritual condition of the assembly is just the sum-total of the spiritual conditions of each of these units. "What then in my spiritual condition? What kind of a unit am I?" This is the all-important question for me. It comes clear before the question, "What condition is the Assembly in?" Outside of myself I may see hindrances to a "precious time" at the Weekly Feast. Yet my first care is to see that I am in condition to be a help. If I am found walking in the fear of the Lord and the comfort of the Holy Spirit, then to that extent the TONE of the meeting shall be raised—to that extent a bulwark shall be erected against everything that is not of God.

MISUNDERSTANDINGS

How many griefs and troubles which come to us in this world are purely the result of misunderstanding. We think people say what they never did say, or mean what they never did mean. We count men unreasonable and harsh; we fume and fret about matters which do not go to our liking; we complain about what men have said or done; and all this while the persons whom we are blaming meant nothing of the kind that we surmise, and know nothing whatever of our tribulations.

This is one reason why persons who have grievances should go at once to those concerned. They are often the only ones who know the truth, who can explain the misunderstanding,

correct the error, or right the wrong. They can tell what they intended to say, or intended to do; and in a great many instances we shall find, on going to the proper parties, that we have utterly misapprehended the facts in the case, have judged others unkindly, and have made ourselves miserable for nothing. In many a case we shall find that we have taken offence where no offence was intended; that we have counted words harsh which were kindly meant; that light and tripping phrases which were carelessly thrown off, have been taken to heart as they never should have been; and that we have made ourselves and others miserable, when there was no need of it whatever.

MEN OF CERTAINTY IN DAYS OF UNCERTAINTY

By Chas. R. Keller
(Continued from last issue)

HEZEKIAH

In Hezekiah we see another man who wanted to do the will of God in days of uncertainty. He began to reign at the age of 25 years and did that which was right in the sight of the Lord. It was a day when God's temple was shut up. The doors of the house of the Lord were closed and badly in need of repair. Filthiness (idols) was in the house. The Fathers had trespassed and done evil in sight of the Lord, and had turned their faces from the habitation of the Lord and had turned their backs. The result was they had incurred the wrath of Jehovah upon Judah and Jerusalem, and were delivered to trouble, astonishment and hissing. The Fathers were fallen by the sword and the wives, sons and daughters were in captivity. The desire rose in the heart of Hezekiah to make a covenant with the Lord God of Israel that his fierce wrath might be turned away. He reminded the Levites of how the Lord had chosen them to stand, serve, and minister, and burn incense before the Lord. There was a response to this on the part of the Levites who arose and gathered their brethren, and sanctified themselves and came according to the commandment of the king by the words of the Lord to cleanse the house of the Lord. They began at the inner part and brought out all uncleanness, then cleansed all the vessels thereof. When divine order was restored, and all the rulers of the city gathered, sacrifices were slain, reconciliation and atonement were made for all Israel. The priests and Levites were given their proper places. The congregation worshipped and the king and all present with him worshipped. Hezekiah and all the people rejoiced that God had prepared the people.

Later the passover was established. Letters were sent to all Israel and Judah to come to the house of the Lord to keep the Passover. The decree was agreed upon to make a proclamation from Beersheba to Dan to come and keep the Passover. Posts passed from city to city. Some laughed them to scorn,

some mocked them, but others humbled themselves and came to Jerusalem. The Passover was kept and there was great joy in Jerusalem for there was none like it since the days of Solomon. "Thus did Hezekiah throughout all Judah and wrought that which was good and right and truth before the Lord his God. He did it with all his heart and prospered."

Hezekiah began his reign well by doing his very best for God and had boldly put down idolatry. To bring God's people in line with God's purposes was his chief aim and fondest desire. He had sought to restore the Divine order of the Lord and was heartbroken at the thought of seeing the work undone. For after these things, and the establishment thereof, Sennacherib, king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought TO WIN THEM FOR HIMSELF. How often this takes place today. Faithful men labor for God and after much time, labor, and expense have been expended in restoring Divine order in seeing saints gathered in assembly capacity, when the work is all done, along come those who never breathed a prayer, nor spent a penny, nor done any labor in the formation of those assemblies. They settle down and seek to win them for themselves. Is it any wonder that some of God's servants when they have seen their work undone have died broken hearted.

Sennacherib sent a threatening letter. Hezekiah in this hour of extremity and despair rested upon the promise and power of God. He had been loyal to the Lord and His people faithful, and realized the Lord would defend them. He had cast in his lot with the Lord and his work and he was going to request its completion. Hezekiah was alone in the temple. Just Hezekiah and God. The cause of the Lord was burdening him, as well as the burden of Israel. Just one man—God's man coming in the last dark hour to proclaim his promise. Think of the lonely king as he knelt upon the polished stones of the temple floor with the scoffing letter held in his trembling hand as he spread it out before God. It was not Hezekiah primarily but God who had been defied and God heard Hezekiah's prayer. He sent an angel which cut off the mighty men of valour, and the leaders and the captains in the camp of Assyria. So Sennacherib returned with shame of face to his own land where he was slain by his two sons.

NEHEMIAH

The day in which Nehemiah lived were days of uncertainty. The people of God had been tampering with Babylon so long that God sent them there for seventy years. He will not have the divided affection of the hearts of His people. He will have their whole hearted worship or none. Nehemiah acted as the King's cup bearer in the palace at Shushan. Hanani, one of the brethren, and certain men of Judah came and Nehemiah asked them concerning the Jews that had escaped, which were

left of the captivity in Jerusalem. And they said unto him, "The remnant that are left of the captivity in the province are in great affliction and reproach: the wall of Jerusalem also is broken down and the gates thereof are burned with fire." After securing a leave of absence from the king, Nehemiah came to Jerusalem and, alone by night, viewed the ruins. He stirred up the people of God so that they said, "Let us rise and build." When Sanballat and Tobiah and Geshem heard it, they showed open hostility and laughed them to scorn and despised them and said "What is this thing that ye do? will ye rebel against the king?" Then answered Nehemiah, "The God of heaven he will prosper us: therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial in Jerusalem." Open hostility did not stop the work of the Lord and the people of God went on building.

The walls eventually were built and there was no breach left therein. Then Sanballat and Tobiah and Geshem resorted to subtlety and desired Nehemiah to come and meet together in some one of the villages in the plain of Ono. But they thought to do him mischief. What a man of certainty was Nehemiah! He sent messengers unto them saying, "I am doing a great work so that I cannot come down: why should the work cease whilst I leave it and come down unto you?"

The walls eventually were finished and the gates set up. Nehemiah returned again to the palace of the King. Divine order had been restored but how soon things begin to lax when men of certainty leave the scene. We well remember in United States and Canada when godly order was maintained through men who were indeed men of certainty and men of principle. Many of these are off the scene today and how things are drifting in the assemblies of God!

Nehemiah again obtained leave from the king and when he returned to Jerusalem he found the men Eliashib and Tobiah having the oversight of the house of God. These were the very men who had shown open hostility and subtlety to Nehemiah and to the work of the Lord. They had interfered with the divine order of things in connection with the Levites. When Nehemiah returned to Jerusalem and saw the evil of Eliashib and Tobiah it grieved him sore. He cast all the household stuff of Tobiah out of the chamber. He contended with the rulers saying "Why is the house of God forsaken?" He again gathered the Levites together and set them in their place. Then he saw some treading wine presses on the sabbath, and bringing sheaves, etc. He testified against them in the day wherein they sold victuals.

He also contended with the nobles of Judah over the men of Tyre bringing fish and all kinds of ware and sold on the sabbath to the children of Judah and in Jerusalem, and finally closed the gates at dark before the sabbath and did not open

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them till after the sabbath and set his servants at the gates that no burden should be brought in on the sabbath day. The merchants and sellers lodged without Jerusalem once or twice until Nehemiah said to them, "Why lodge ye about the wall? if ye do so again I will come and lay hands upon you." From that time came they no more on the sabbath. Then he contended with them for marrying the unsaved and chased from him Joiada, the son of Eliashib and Sanballat the Horonite. Thus he cleansed them from all strangers and appointed the wards of the Priests and Levites and every one in his business. What a need for men like Nehemiah in these days of uncertainty.

PHILADELPHIA

Three things characterized the church at Philadelphia. (1) Thou hast a little strength. (2) Thou hast kept my Word. (3) Thou hast not denied my Name. Looking at it from an historical interpretation PHILADELPHIA would represent the movement over a hundred years ago when there was a return to Divine principles and order. And as the Passover which had not been kept for many years was revived, so the truth of the Lord's coming and remembering the Lord's death was revived and assemblies sprung up all over the world which have continued to this day. Whatever men say to the contrary, the Word of God gives us to believe that they will continue till the Lord comes, for He has said, "Behold I come quickly: hold fast that which thou hast, that no man take thy crown." This was said in connection with the church at Philadelphia. (Rev. 3-11).

Some would have us believe that there is no collective testimony today, but as long as there are two or three Christians gathered together in assembly capacity as outlined in Matthew 18 there will be a collective testimony. It is this that God recognizes and owns, and is dear to his heart for it is the acknowledgement of the Lordship of Christ.

Much uncertainty has developed in recent years in connection with assemblies. Uncertainty on the part of some who take the place of being the Lord's servants. Some who in past years sounded the trumpet in clear ringing tones alas are now giving forth uncertain sounds. Uncertainty among those who act as overseers in assemblies; Those who ran well, and were staunch for the truth, have let down the bars and ceased contending. Uncertainty among some of the rank and file of God's people, because of the uncertain sounding of the trumpet on the part of those who seek to go before the flock. May the Lord raise up men of certainty in these days of uncertainty. Men—like those of Issachar—who had an understanding of the times and knew what Israel ought to do.

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QUESTION CORNER

QUES. What is the meaning and the limit of the text—"I am made all things to all men" (1 Cor. ix. 22)? It is frequently quoted to justify going to places and indulging in practices, which are not according to the Word.

ANS. Yes, it is a stock text with many who wander into worldly and ungodly company, as also unclean religious associations, under the plea of "saving some." But what is it that the carnal mind will not wrest and pervert, to cover its own backsliding, and justify its departure from God? The context clearly shows, what the apostle's meaning is. How did he become a Jew? Was it by going back and adopting his old religion, which he tells us he had counted "dung" or refuse (Phil. iii. 8), to show his liberality and gain the confidence of his kindred according to the flesh? Not at all. His testimony to them was ever clear and distinct (see Acts xxviii. 23-27), as was his separation from the "Jew's religion" (Gal. i. 14), as he called their effete system. Did he go and mingle with the "lawless" or connive with the idolatries of the Gentiles in order to gain those who were "without law?" (Rom. ii. 14). Never. His address in Acts xvii. 17-21, shows how he acted toward these. The text simply means, that he adapted himself to the various conditions and made himself "at home" among the varied classes amongst whom he laboured, so that they might hear the Gospel and be saved. A prison, a dwelling-house, a market-place, a foundering vessel, each in turn became his place of testimony. Bonds, imprisonments, the Roman Praetorium, an Ephesian mob, a quiet lodging were all allowed by God and accepted by His servant, to work out God's ends, and reach those who would not have otherwise heard the message. But he never surrendered his liberty, or toned down his message, as all who go into forbidden or questionable places must, with the result, as we have seen again and again, that they sink down to their level.

PRESS ON

My soul, press on! press on with speed,
The time is short! pause not, nor stay;
If aught thy progress would impede,
Cast it behind thee! Haste away!

Thou hast one object to pursue,
Enough to fill life's fleeting day:
One glorious prize to keep in view,
Look not behind thee! Haste away!

Thou wert not formed for earthly things,
For those poor trifles of a day;
Look to thy birthplace, spread thy wings,
Leave this low region. Haste away!

Do not thy restless yearnings tell
That nothing here can be thy stay
That thou art formed with God to dwell—
Heaven is thy country! Haste away!

In spirit there, e'en now by faith,
Christ is thy life! the bonds of clay,
Which keep thee in this vale of death,
Shall soon be broken. Haste away!

Hasten to meet Him—watch each hour,
Redeem each moment of delay;
Full soon with resurrection power
Thou shalt adore Him! Haste away!

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CAMPBELLFORD, ONT.—A. R. Crocker spent some time with us giving lectures on "the tabernacle in the wilderness." J. Lyon visited Lang for a few meetings.

SARNIA, ONT.—Our esteemed and now aged brother W. P. Douglas visited Sarnia and then went on to Merlin for meetings. D. McGeachy who was not so well is somewhat improved. J. Goodfellow who lives at Park Hill is not able for active service any more. Pray for these old warriors who have borne the burden and heat of the day. They well deserve the esteem of the Lord's people.

SHALLOW LAKE, ONT.—A. Joyce and D. Roy have rented a large room in a vacant hotel and have been encouraged by the attendance at the meetings.

VANCE, SASK.—Ministry meetings were held here on October 10; Christians from Mervin, Lashburn, Waseca and Louisville made the long journey to be present. God's Word suitable for the very trying times through which we are passing was ministered by C. H. Willoughby and local brethren. A happy, profitable day was the comment of those present. Brother Willoughby went on to Taylorside for meetings.

TORONTO, ONT.—Bren. Sheldrake and Swartz, also Brother Patrizio spent several weeks in the city having meetings in various halls. F. Watson and A. Joyce had meetings in an old S. A. Hall in Fairbanks, a poor district but little ear for the Word. J. McCullough and H. Thorpe visited Swanwick and Pape Avenue assemblies. Evangelists passing through Toronto can have their mail directed, Care of Christian Book Room, 851 Bloor St., W. Toronto, Can.

MIDLAND, ONT.—We had brief visits from J. Blackwood and L. Sheldrake. Ministry much appreciated.

ST. CATHARINES, ONT.—B. Bradford and S. McEwen had good, well attended meetings on "the hill." Sinners were saved and Saints refreshed. J. Silvester spent a couple of weeks visiting in the district, but is not well enough for meetings.

MONTREAL, QUE.—Wm. Pinches gave us several weeks of very helpful ministry.

WARNING—Several young men have been posing as "brethren" in various parts of Ontario deceiving the Christians and obtaining money from them. They tell a fine story which would deceive the very elect. They use the names of Christians and state they have been sailing and are anxious to get home. We warn the Lord's people to be on their guard and give them absolutely no consideration.

FALLEN ASLEEP

PITTSBURGH, PA.—On Oct. 8, Hugh Cromie passed on home. Aged 70 years. Saved 42 years ago at Motherwell, Scotland. In the Pittsburgh assembly for the past 40 years. R. Doughty and H. Donnachie took the services.

NORTHPORT, CAN.—Gideon Allen passed away to be with Christ, whom he had trusted only five months previous at special meetings held in Northport. He witnessed a good confession before his neighbors, and bore with Christian grace, much suffering and pain. In fellowship at Port Howe. A widow and three children mourn his loss.

HAMMONTON, N. J.—On Oct. 17, Mrs. Elizabeth Meloney passed on to be with Christ forever. Aged 80 years. Saved 40 years, and gathered to the name of the Lord 11 years ago as a result of meetings held by C. Patrizio and Chas. Keller. Continued steadfast to the end. J. Watt and W. Bryson spoke at the services.

PAWTUCKET, R. I.—On Oct. 16, Mrs. Lang fell asleep. In fellowship at Pawtucket for 26 years. Born in Barhead, Scotland in 1856. Born again in 1895; with assemblies in Wolsey and Hebron Hall, Glasgow prior to coming to this country in 1906. A steady, consistent sister, who enjoyed her salvation.

BRANDON, CAN.—On Oct. 8, Gladys Collier passed away. Aged 14 years. She was the daughter of George Collier of Medicine Hat, and the granddaughter of Mr. and Mrs. John Crews. Bren. Vanstone and McDowell preached to a large crowd at the services.

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VALENS, ONT.—On Oct. 19, after ten days illness, Geo. Dixon passed into the presence of the Lord. Saved years ago, bore a good testimony and was a help in the assembly. Will be greatly missed by the saints. T. Dobbin and F. Watson preached the gospel to a large company at the services.

YOUNGSTOWN, OHIO.—Mrs. George Crane, formerly of Orillia, Ont., but lately living with her daughter, Mrs. M. Clarke of Warren, O., departed to be with Christ, Nov. 6. J. Silvester took the services which were held in Central hall, Toronto. She loved the Lord, His Word, and His people. In fellowship at Youngstown, O., assembly in recent years.

SEATTLE, WASH.—On Nov. 1, Mrs. Curtis departed to be with Christ, at an advanced age from her home in Port Blakely. Saved in Michigan nearly 40 years ago, and for more than a quarter of a century in the assembly here. She loved the Lord and was loved by His people, and will be missed. A. McDonald preached to a large company at the services.

HAMILTON, ONT.—On Oct. 16, Albert Westmore passed into the presence of the Lord, after an illness of 9 months borne with patience and fortitude. Aged 79 years. Associated with McNab St. assembly for over 50 years. R. A. Barr and R. McCrory took the services. He leaves a widow to mourn his loss.

WESTERLY, R. I.—On Nov. 5, Mrs. Julia Johnson departed to be with Christ. Aged 85 years. Saved at meetings held by Dr. E. A. Martin and C. W. Roder 25 years ago. Much respected by all who knew her. Wm. H. Hunter took the services.

LANSING, MICH.—On Oct. 26, Mrs. Elizabeth Turrell went to be with Christ. Aged 77 years. Saved 40 years and bore a bright, consistent testimony. Totally blind, and confined to her bed for the past 2 years. Always spoke or gave a tract to those who visited her. F. W. Mehl took the services.

GRIMSBY, ONT.—On Oct. 28, Mrs. Wm. Gunn went to be with Christ. Aged 38 years. Saved 5 years and has been a blessing and comfort to the assembly here. "She hath done what she could." A husband and brother mourn her loss. J. Silvester and G. Shivas preached the Word to goodly companies at the house, hall and the grave.

As we go to press the sad news reaches us of the death of Mrs. Emma Matthews of Boston (wife of the late evangelist Wm. Matthews). Fuller details will be given in next issue.

CONFERENCES

(Please announce in the assembly)

NEWPORT NEWS, VA.—The annual Conference will be held (D.V.) Dec. 31, 1932; Jan. 1 and 2, 1933, in Hotel Warwick. Meetings each day at 10:30 A. M.; 2:30 and 7:30 P. M. Prayer meeting in Gospel Hall, 35th St. and Huntington Ave., Friday, Dec. 30, 1932 at 7:30 P. M. No circulars issued. J. H. Lloyd, 302 Palen Ave., Hilton Village, Va., correspondent.

TILLSONBURG, CAN.—We purpose having our annual Convention as in former years. Order of meetings as follows: Friday, Dec. 30, Prayer meeting at 8 P. M. Saturday, Dec. 31, Prayer, Praise and Ministry at 10:30 A. M.; 2:30 and 7:30 P. M. Lord's Day, Jan. 1, 1933, "Breaking of Bread" at 10 A. M. in the Gospel Hall. The following meetings will be held in the Town Hall. Lord's Day Prayer, Praise and Ministry at 2:30 P. M. Preaching of the Gospel at 7 P. M. Monday, Jan. 2, Prayer, Praise and Ministry at 10:30 A. M.; 2:30 and 7:30 P. M. No circulars issued. A hearty invitation is extended to all. Communications addressed to "Convention," Box 322, will receive attention.

SEATTLE, WASH.—The annual Conference will be held on Dec. 31, 1932 and Jan. 1, 1933, preceded by a prayer meeting Saturday, Dec. 30 at 7:45. The meeting to remember the Lord on Sunday will be at 10:30 A. M. No circulars issued. Correspondent, Geo. A. Morrison, 4418 Woodlawn Ave., Seattle, Wash.

BOSTON, MASS.—The fifty-sixth annual Conference will be held (D.V.) in the Gospel Hall, 24 Cliff Street, Roxbury, on December 24, 25 and 26. The first meeting will be on Saturday afternoon, Dec. 24, at 2:30. Usual order of meetings. No circulars. Correspondent, W. G. Farquhar, 51 Fairbanks St., Brighton, Mass.