

Words in Season

THE BIBLE FAMILY MAGAZINE



God's Love Supreme

“E’en as the New Year dawns, undimmed by
sorrow,
We would look upward and new courage borrow,
Sufficient for our need.

We thank Thee for the cloud and sunshine blended
So wisely as our portion in the past;
The nights of weeping that have surely ended
In morning joy at last.

We bless Thee for the patience manifested,
Though we rebelled against Thy chastening
rod;
For rays of light that on the darkness rested
To lead us back to God!

Now on the threshold of the year we measure
The present by the past, and fearless stand;
Leaving the future with its pain or pleasure
To Thy all-loving hand.

FRANK HUNTER

JANUARY, 1948

WORDS IN SEASON

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UNITED STATES

Hitesville, Iowa.—Conference here a time of blessing, ministry shared by G. Gould, S. Hamilton, C. Yost, Dale Hyde, Paul Elliott and Oliver Smith. The all-day Thanksgiving meeting at Stout was also good.

Phoenix, Arizona.—Conference had not as many visitors as last year. Present to minister the Word were J. Pearson, A. Douglas, S. Keller, A. Klabunda and E. Jamison. Gospel meetings were good, three professed during Conference. S. Keller and E. Jamison are visiting house to house and having Gospel meetings with liberty in preaching. Brethren Douglas, Pearson and Klabunda had visited San Diego and Fresno to encourage the saints.

Detroit, Mich.—The Conference held in West Chicago Gospel Hall was a season of refreshment from the presence of the Lord. Eighteen of the Lord's servants were present and twelve took part in ministry which was varied and profitable. On the Tuesday evening following there was a farewell meeting for our brother E. Ernest Wilson of Angola. Some of the Lord's servants who were at the Conference were present. Quite a number of the saints from other Assemblies in the city came to commend our brother to the Lord. There was prayer, ministry, words of comfort and encouragement as we bade him God-speed. The two weeks ministry by R. McCracken prior to the Conference was much enjoyed by the saints.

Pawtucket, R. I.—In the recent series of Gospel meetings by H. Dobson and J. Lipke the Lord gave help, two professed.

Bryn Mawr, Pa.—As usual a large number gathered to sit under the wholesome Word of God at the recent Conference. The Lord gave help to His servants to minister the Word faithfully and suitably.

Pittsburgh, Pa.—The Conference here was another season of proving the Lord's care for His own in giving seasonable and refreshing ministry and saints from the district as well as many from more distant parts went away happy in soul. The labors of many faithful men of God in days gone by were reflected in the gatherings of His own and should encourage us all to keep our eyes upon Himself alone for blessing.

Philadelphia, Pa.—L. McBain and N. Crawford had three weeks Gospel meetings at 64th and Woodland Hall when the Word was faithfully spoken.

Manchester, Conn.—Jn. Conaway had two weeks here recently and a week at Waterbury with acceptance.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin
Edited for 11 years by Charles R. Keller

Vol. 40

JANUARY, 1948

No. 1

GATHERED GEMS

THINK not thy Saviour does not see
When Satan casts a dart;
No arrow ever wounded thee
That did not pierce his heart.

« « «
Anxiety reflects upon God, weakens and discourages our souls, and gives Satan an occasion against us. If God is our Father, and if His promises are true, He will provide for and supply us. Why then should we be anxious?

« « «
Grace empties, strips, brings and keeps us low; then it shows that Jesus is just exactly suited to us, and bids us look unto Him for all we need, for time and eternity.

« « «
We should feel jealous of anything and everything that would weaken our dependence upon Christ, or, for one moment, that would take our eye off Him as our Substitute, Sacrifice and Example.

« « «
Satan is constantly endeavouring to awaken or strengthen within us, a high opinion of ourselves, knowing that this will weaken our sense of dependence upon Christ, and make us uncharitable towards each other, and put us off our guard.

« « «
This is faith which will trust God in the dark; which holds the promise fast and says I will not give it up; which is confident that when everything else appears to go wrong, and hopes against hope.

« « «
A thankful spirit will be sure to find fresh matter for thankfulness; and to praise God for the past, is the sure way to secure future mercies.

« « «
The Lord sometimes takes away our loved ones, that we might love Him more; and our supporters that we may trust Him more. He is pleased with our confidence and love.

» » »
We are often more concerned about seeing the fruit of our labor, than of being sure we have God's presence and approval in the work.

"CHRIST ONCE SUFFERED"

1 Peter 3:18

CHRIST also hath once suffered for sins." Reader, have you ever thought of this, that He suffered? Have you ever sought to measure the love that led Him down from highest heaven to the cross, that He might offer you a free salvation? If He could have paid our debt by laying aside His glory, and taking upon Him the form of a servant, that were a wondrous sacrifice; but how shall we tell of the love that moved the Son of God to bear our sins in His own body on the tree; yea, more than that, in His own soul. Man could only touch the body—he could drive the nail, and point the spear, and weave the crown of thorns; but oh, that accumulated weight of wrath—the wrath of God—which our sins had gathered! will He, can He, bow His spotless soul beneath that overwhelming flood for us? Will He forfeit the loving-kindness that is better than life and pass through the floods alone, that we may share in resurrection His place in the Father's bosom? Will He sink in the deep mire, where there is no standing, that He may set the sinner's feet upon the rock? He might bear the revilings of man, and the forsaking of His loved disciples; but can He endure the hiding of His face in whose bosom He has laid from eternity, whose love has been His hiding-place, and whose glory has been His one purpose on the earth?

Ah! well it has been written, "Which things the angels desire to look into." They knew Him as Jehovah's fellow, as the end and center of the purposes of God; they gaze in awe and wonder, desiring to fathom the mystery of love that led the eternal Son through all those years of suffering—from the garden to the judgment-hall, and from the judgment-hall to the cross, to seek and to save that which was lost.

But there is yet another mystery: "God was in Christ, reconciling the world unto Himself." Can we fathom the grace that touched the heart of the Father, as He saw the One in whom His soul delighted pass through those untrodden depths of suffering, when He heard His anguished cry, "Why hast Thou forsaken Me," and answered not. Nature veiled itself in darkness; for it was the Son of God who hung as the sinner's substitute, being made a curse for us. The one voice that could save was silent—the Father spake not. Oh, mystery of love and grace! "God so loved the world, that He gave," not the hosts of angels, not the worlds His hand had made, but "His only begotten Son," for the sinner.

Now, dear fellow-sinner, if God thus estimated the value of your soul for eternity, what is your thought about it? What have you done with the gift that Christ has purchased with His own blood? Will you slight such love? will you despise such great salvation? Our little day of opportunity is running

out. We are hurrying on to the mighty future; unconsciously, it may be, choosing life or death as we go. The shadows of eternity are gathering round us. Shall it be eternal night for you—the blackness of darkness for ever? or the light and joy of His presence? Will you reject the gift that cost God His Son? Oh, come now! Linger not. Life and death hang upon your choice, and it is life or death for ever. God has found a ransom; He spared not His own Son. But if you turn from it, and refuse His counsel, how shall you escape, if you neglect so great salvation?
A. E. W.

A YEAR FOR GOD

IN spite of the darkness of an evil day, let us never forget that it is our privilege to be clear out for God. Surrounding circumstances cannot rob us of our birth-right—to walk with God, and be burning and shining lights for Him. We may permit our circumstances to deprive us of our communion. But this is no part of God's purpose. In spite of circumstances—in spite of all the power of Satan—it is the will of God that each one of His redeemed should be "a vessel unto honor, sanctified, and meet for the Master's use." Nothing less can satisfy the great heart of love that beats on yonder throne!

With the sands of the year run out, beyond recall, into the great eternity of the past, and with the untrodden wilderness of another year stretching out before us, it becomes each one to ask the question, "What kind of a new year is this to be, in my experience?" Is it to be a year of blessing?—a year of revival power?—a year in which the flesh shall be mortified, the world overcome, and the Devil resisted in the energy of faith? Is it to be a year of the might of the Risen One in my soul? Is it to be a year at "the backside of the desert" with Him, while at the same time a year of precious testimony for Him in the midst of abounding iniquity?

To these questions there can be only one answer—at least by all who seek to please the Lord Christ. "Yes, Lord," responds the longing heart; "I only want to have a year with Thyself." And why should it not be so? Though ten thousand foes arise to hinder, and Satan all his arts employ, "greater is He that is in you, than he that is in the world." The Risen Jesus is able to save to the uttermost that blood-bought company who are now on their way to God. Let us not be discouraged by past failure, nor dismayed at the increasing forces of evil on every hand. Our sufficiency is of God. The voice that stilled the stormy sea, that cast out the demon host, and compelled even the grave to yield up its charge, that voice is potent as of old. That "same Jesus" sits at the right hand of the throne of God for His redeemed. All power

is given unto Him; and that power is unto usward who believe. What an abundant provision is ours! Our portion is nothing less than "all-sufficiency in all things." We are called to be filled, even unto the fulness of God!

Knowing, then, these precious realities, shall we stand doubting and fearing in the other courts of popular Christianity. Nay verily. We must press in—even to the inner court of vital godliness and wholehearted surrender. It is there alone that there is "bread enough and to spare"—it is there that the fountain of joy never fails, and the light never grows dim. Then shall not every reader of these lines echo the words, "A year with God"? And right well we know that a year with God shall be a year for God.

THE STRENGTHENING SPIRIT

THE fifth reference to the Spirit of God in Eph. 3:16 shows us the perfect manner in which God comes in to meet the need of His own.

Five, whatever other meaning is attached to this numeral, gives us the thought of human weakness, dependent upon the power of God, four plus one. Take Israel for instance, coming out of Egypt marshalled by five or "fifties" a multiple of five according to Mr. Newberry's translation, Ex. 13:18. God said to Israel in Lev. 26:3-8, "If ye walk in My statutes and keep My commandments to do them—five of you shall chase a hundred and a hundred of you shall put ten thousand to flight." David chose five smooth stones to fight Goliath in God's strength, not his own, nor trusting in Saul's armour. The lad with the five loaves suggests the same thought and the five words of 1 Corinthians 14:19 certainly point to human distrust of oneself but reliance upon the Lord.

How cheering this is in the opening of the year. How confidently can we count upon God coming in by His Holy Spirit to meet every need that develops in our lives whether personal, assembly, business or social, should we only allow Him so to do.

Strengthened with might by His Spirit in the inner man is the Word under consideration. Plenty of time and energy is spent upon the outward man, money and thought, too. May we suggest for this year in God's will a determination to see to it that our inner man is strengthened and made healthful by a constant application to the Word of God and to prayer. Paul could say "though outward man perish, yet the inward man is renewed day by day."

Christian! what about this inward renewing? Herein lies the true secret of spiritual strength and growth in Divine things.

The washing or laver of regeneration referred to in Titus

3:5 points to a work accomplished in the believer once for all, never requiring repetition, but the renewing of the Holy Ghost is a continual work in the redeemed soul, the object being that of producing in us godliness and a likeness to Christ. This is plainly taught in such portions as Eph. 4:23, "Be renewed in the spirit of your mind" and also Col. 3:10 which states that we "have put on the new man which is renewed in knowledge after the image of Him that created him." It is said of some in Heb. 6:4-6, "It is impossible to renew them again." This would seem to suggest the apostate in whom no regenerating work of the Holy Ghost has taken place. In the Lamentations the prophet cries at the end "Renew our days as of old." Should we not also seek more and more this renewing and refreshing power of God's Holy Spirit in our lives?

There is a practical sanctification going on continually in the souls of the godly, separating them to God and setting them apart for His use and purpose, making them less understandable to the world as in John 3:8 and 1 Cor. 2:11-16 but causing those who have the mind of Christ to understand the mind of the Lord and His working in and through them.

We should say that the instrument the Holy Spirit uses in bringing about this "inward renewing" is ever and always the precious Word of God. The Spirit never acts contrary to the Word nor does any Spirit taught or Spirit led believer.

Wm. H. Ferguson.

THE LIFE OF PRAYER

ANYONE familiar with the life of Jesus while on earth could scarcely escape noticing His life of prayer. Whenever He had a great work before Him He went away and communed with the Father. It is there He received strength. Most likely there He got a clearer vision of His work and a stronger desire to finish it. He took not upon Him the nature of angels, but He took upon Him the seed of Abraham—He was made like unto us. It was possible for Him to do the Father's will, it is not possible for us. It is possible, but not without prayer. Prayer is the life of the soul. It is as necessary to the spiritual man as air or food to the natural man. Is it a wonder there are so many weak Christians when there are so few who take time to drop out of the rush and turmoil of life to get alone with God and their own souls for a time; so few that put sin far enough away from them to get near enough to commune with God? They allow their iniquities to come between them and God. Oh, dear friend, clear up the back track and get near to God, and oh, how delightful and easy your Christian life will be! You will learn to love Him and will find His yoke easy and His burden light.

THE WOUNDS OF CHRIST

WHEN the Lord Jesus was instituting the memorial supper for a perpetual remembrance of Himself by His disciples, He was careful to direct their thoughts not merely to the benefits conferred by His death, but also to His own sacred person, wounded, "broken," bleeding for their sakes. This He does by His words, "This is My body, which is broken for you," but much more by His action in breaking the bread, that is, openly before their eyes exhibiting in figure the act of violence, by submission to which His utmost proof of love was given. And so it may be said that at each successive repetition of the commemoration the broken loaf and liquid wine display afresh before our eyes the open wounds of our beloved Master, suffered in our cause.

Here, then, in the Lord's Supper we have the appeal to our hearts. The broken body of our Lord we cannot see or reach; His wounds are healed in resurrection; but, as though to perpetuate to us their all-availing, all-subduing power, He has deigned to show us in a figure at every recurrence of His memorial feast those very wounds opened afresh in the broken bread and outpoured wine.

Thus also, with a somewhat similar object, did our Lord, in resurrection, condescend to point the doubtful Thomas to His wounds for proof that it was indeed Himself: "Reach hither thy finger, and behold My hands; reach hither thy hand, and thrust it into My side: and be not faithless, but believing" (John 20:27). The difference was that in the case of Thomas Christ showed His wounds in order to convince his faith; in ours, He does it at His table in order to refresh our love.

If, then, the wounds of Jesus—in our love-feasts from week to week, through all the ages of this present interval—shall fulfil so glorious a function at His coming back to the earth to reign over Israel, can we be surprised to find that in the still further future, at His assuming universal sway, His wounds will again prove His title to that throne of glory?

Opening at Revelation 5, this scene is portrayed—portrayed in purpose so divine, in effect so dramatic, in language so wonderful, as to confound, overpower, and yet inspire and elevate, our minds as often as we read it. For there it is told how, when every creature in heaven, in earth, and under the earth, had failed to qualify to claim the title-deeds of universal sovereignty, when the eyes of the seer flowed with bitter tears to think that earth's long hopes of redemption from her cruel subjugation were to be disappointed, a Lamb as it had been slain, stood out in the midst of that glittering circle of glory, and, by right and title only of those visible wounds, took the book from off the hand of Him that sat upon the throne, and heard the joyful acclamations of all the

great wide universe, which had now at last beheld its Redeemer.

Such, briefly, are the tremendous issues that have turned and shall turn upon the wounds of Christ, which in our commemorative supper we love to discover symbolically shown forth. May it not be that hereafter, when faith shall change to sight, we shall make the personal proof of their identifying power which one has sought to convey in the beautiful lines that follow:

“But how shall I then know Thee,
Amid those hosts above?
What token true shall show me
The object of my love?
Thy wounds, Thy wounds, Lord Jesus—
These deep, deep wounds will tell
The sacrifice that frees us
From self, and death, and hell.”

G. F. T.

UNREALITY

DO we really believe what we preach? Put together our preaching and our practice, and would there be a harmony between them?

When we preach the love of God to men, does that love fill our own hearts?

When we have to declare the fearful denunciations of vengeance upon the wicked, do we understand what we are saying, and does their pitiful condition become real to us?

When we talk about hell and everlasting damnation, have we positively any conception of the fearful doom of the ungodly?

Fellow-workers for Christ, it will be well for us to solemnly ask ourselves such questions as these in the very presence of God.

Duncan Matheson, just before his death, said, “If God would spare my life, I would preach of **ETERNITY** as I never have done yet.” It is a mournful fact that many who profess to be the servants of the Most High have drivelled down to essay-reading; and if the terrors of the world to come happen to be mentioned, it is in about the same style that a school boy would gabble over his unpleasant lesson.

But while this is so, do not let us point to the mote in their eye, and miss the beam in our own. Let those of us who are evangelists, and do nothing else but preach the Gospel, ask ourselves if we enter as we ought into the verities we preach. It is very easy to talk about heaven and hell, but if permanent good is to result from the preaching, the man who preaches must be real about it.

How much do we know of weeping day and night for the sins of the people? or of nights in prayer?

I heard of a Christian worker, who went out into the fields at midnight and asked God to show him what hell really was, so that he might be real in his preaching of it. Do you call him eccentric for doing it: it might be well if we did it. When there is downright reality there will be blessing.

The ever-recurring question, "How to reach the masses," might find an answer here also.

It is deplorably true that with all the agencies at work—including the latest sensation if you like—the fringe of the masses has not been touched yet. Is it for want of effort? It may be in some places even that; but I verily believe it is for want of reality in Christians. This is the root of the thing, and the shoots may take the form of worldliness, pride, selfishness, idleness, and a hundred other things. Take any town or city you please. What might be done if every child of God in that town or city was real in his belief, and carried it out practically? But what is the actual fact? That the Christian workers of every kind are in a sad minority in nearly every place. Will any sane man tell me that the idle majority really believe in the bliss of heaven and the terrors of hell? If they did, they could not be idle.

O Christian men and women, remember that for these idle hours and for this unreality you must give an account. "How much owest thou unto my Lord?" You owe Him ALL you have, for He gave His life for you; but how much have you given back to Him?

Brethren and sisters, suffer this word. Ask God to convert you afresh, if need be, and to set you on fire with His love. Use your money for Him, your time, talents, and influence; give them up without reserve. "Yea, let Him take all." How paltry will all your present life look when we get in the glory! The Lord quicken us by His Spirit, and make us real—real in life, real in service, real in everything.

F. C. Spurr.

HE that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

"He shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him; his water shall be sure.

"Thine eyes shall see the king in His beauty: they shall behold the land that is very far off." Isaiah 33:15, 16, 17.

NEVER go about looking for love, but go about showing it, and you will find plenty of it.

WHERE GOD'S HONOR DWELLS

The Message of the Tabernacle

HANDLEY BIRD

THE scene in Acts 2 seems to be the receiving by the waiting church of, or the putting into touch with, the Holy Ghost, while in Acts 4 and 13 there is a fresh infilling from the ever-flowing stream.

While it was the High Priest's duty to supply the oil to the lamp, it was Israel's obligation to bring the "beaten oil." Without this the lamp could not burn. Here is the manward side to the blessed life and witness in the Holy Spirit. There is the beating of the oil in secret which, when pure and given into the hands of the Risen One will cause the Church's flame to ascend afresh. Thus every saint is responsible for being himself in the power of the Holy Spirit and so, as far as he is concerned, insuring power in their united testimony.

The oil was the life and energy of the three poured out. How fruitful that "Olive Garden"! It was the place of agony, the press where the rich juice of that heavenly fruit was crushed out and poured forth. It was the place of resurrection might, where the pure oil was received in His fulness, a life laid down to be taken again in power. It was the place of retirement and prayer as though to point the necessary connection between the closet and the power, and the need, even in prayer, to "pray in the Spirit." It was the place of joy and triumph for one brief hour lifting the blessed One above the awful sense of impending doom which so darkly shadowed His path, and at the same time joying His heart in the worship of His disciples. Do we not read here of the ways of the Holy Spirit? He leads again to death, to resurrection, to intercession, to glory, in the same path that our Lord Jesus has gone before. There are but four uses of "Elaion" in the New Testament. The dying lamps of the foolish virgins will at once occur to the mind. A lamp at that fateful hour was going out for want of its inward supply. How it speaks to the dry and formal heart which has long since lost its early unction; and cries to such to awake in time and "to go and buy" at any cost. The form may do today but shall be of small avail in that time.

For Medicine also is the oil used; it heals. In early days the very shadow of a Holy-Ghost-filled man brought blessing. Shall we say it does not do so still?—the "spiritual" will yet restore the fallen and bruised, and they alone. Priest and Levite lose their God-given "chance," for their hands and hearts are empty or filled with their own concerns and a weary ritual. But the out-caste Stranger with oil and wine, and at leisure from His own need, will minister life and healing. Alas, that so often it would be little

use to call for the elders of the church today to pray over the sick. Of social standing and exemplary character, heavy of purse, kind of heart and able to organize, could they prevail to the casting out of demons as pastor Hsi knew how, or give more than the natural oil with the laying of their hands upon the afflicted?

Yet again in the New Testament oil stands for joy and plenty. It is this also in the experience of saints today. A filling of the Holy Ghost is not mere ecstasy but righteousness and power. Yet has it usually been accompanied by a peace and joy knowing no bounds. Charles G. Finney tells us that when the Holy Ghost filled him one day in his office he "wept aloud with joy and love and cried out, Oh, Lord, I cannot bear any more." Again the next morning the Spirit returned upon him. He says, "I arose upon my knees in the bed and wept aloud with joy." Madame Guyon's testimony is the same: "the love of God flowed in me like delicious oil . . . hours passed away like moments while I could hardly do anything else but pray, but it was prayer of rejoicing and possession wherein the taste of God was so great, so pure . . ." Here one another; of old John Flavel's experience of this fulness of joy which is the birthright of all God's own, one says, "such were the ravishing tastes of heavenly joys and such the full assurance of his interest therein that he utterly lost the sense and sight of this world—still, still the joy of the Lord overflowed him and he seemed to be an inhabitant of the other world. There was a heavenly serenity, a sweet peace upon his spirit which continued long with him." This surely is an ante-dating of heaven, the Holy Spirit becoming as promised, an "earnest" or foretaste of our inheritance and enjoyment there.

There is yet another unfolding of the Spirit in the description of the holy anointing oil, which seems to portray the Holy Spirit with those characteristics of Christ which He brings upon us.

"A hin of pure olive oil" this is the "body" or medium of communicating the four spices that follow. It is like the living water that brings the ashes of the heifer upon the unclean. Then we have the myrrh, five hundred parts, bitter, very bitter to the "whole" who need no physician, as may be so often seen in the Gospels, while it consoles and numbs the pain of the suffering. The word is translated "liberty," which tells its own tale to opened ears. It is "flowing myrrh"—R. V.—that which promotes freedom and causes the lock to turn easily.

The "sweet cinnamon, two hundred and fifty parts," or as it may be rendered "an odour of cinnamon," reminding us of that "sweet savour" always accompanying the burnt offering, a "savour of rest" in the finished work.

The "calamus, two hundred and fifty parts" is called "such spice," and is said by Soltau to be the pith of the tree. If this is so it thus speaks of the heart of the blessed Lord, the "bowels of Jesus Christ" which the apostle begs us to make ours. Surely no word can better describe those fathomless depths of love than "such sweetness." The apostle despairs of describing God's unsearchable judgments and His ways past finding out when he similarly cries, "Oh, the depth of the riches" or "Oh, the untrackable riches!"

The "cassia, in five hundred parts" was the fourth of these spices and was also sweet. There were thus one thousand parts of sweet to five hundred parts of bitter, which is like our God whose day of judgment will be quick work and be "cut short," but whose day of grace has already spanned nineteen hundred years. The cassia is an outer bark which possibly gives us the clue to its message. For the Holy Spirit would make ours not only the inward disposition and mind that was in Christ Jesus but also His works and ways that we might tread His steps. Another has said that there are "two schools of doctrine among professing Christians as to the offices and relations of the Lord. The first speaks thus: Any work or office held by Christ cannot be held by us; it usurps His right if we pretend to share them. The other, which is the old doctrine, answers thus: if the Incarnation means anything, if Christ and His church are really one body, all Christ's offices first held and exercised by Him on behalf of men must likewise be held and shared by His members because He lives in them just as they apprehend that for which they were apprehended. The former view, which I feel to be a mistake, arises from a misconception of the first great truth of "Christ for us" to the denial of the greater truth of "Christ in us" and we His members. The latter opens the riches of the glory of the mystery which is now revealed, that is, "Christ in us the hope of glory." The latter is the church's faith which however caricatured and abused cannot be denied without sure loss to the deniers. For this faith confesses the incarnation, that the Lord still dwells in flesh and blood and that because He dwells in us, though in ourselves we can do nothing, we can yet do all things through Christ, Who is the power in us, and because He is the same yesterday, and today and forever, if He lives in us, He will yet do His proper works in and through those who grow out of self to live in Him."

The End.

A printer's error in April issue, page 71, line 15 should read:

The sin which led to the forty years aimless wandering instead of sinless wandering.

SACRIFICE, PRIEST, AND BRIDEGROOM**William Lincoln**

THERE are three chief offices of the Lord Jesus, which together afford us a complete view of Him in all His work for us—past, present, and future. These are, Saviour, High Priest, and Bridegroom. First, is His work of Saviour. He who knows Him not in this way, knows Him not at all. This work of His was finished on the Cross, as is demonstrated by His resurrection. Then as a Priest, He commences His work where as a Saviour He leaves it off. This lovely work of His consists in the daily application of His finished salvation to all the circumstances and all the needs of His people individually. It involves His entrance into the holiest; not only for us, but also in order to bring us actually in there too. This work of His, therefore, comprehends all that He has been engaged in, since He thus went in there, whether as Intercessor, or Advocate, or Apostle, or Lord and Teacher, washing our feet daily, in the water of the Word. Then, as the crown of His work of Saviour, is His work as High Priest; so the delightful consummation of His work as Priest will be, His future work as Bridegroom, finally to come and to receive us for ever to Himself. As a Saviour, contrary to the sentiments of many, the eye of the Lord Jesus is rather upon God than upon us. There His work is to manifest God's Name and character, and to gratify God's heart, by making a way for His love to have full scope. But now, at God's right hand, His eye is directed downward, toward the objects of that love, on purpose to lift us up to where He is.

Thus then does Jesus daily love His own, which are in the world. Daily does He save us from defilement, by washing our feet from it in the water of the Word. And by this two-fold action of constant advocacy, and feet-washing, He evidences His love to be unalterable. He will separate the sin which He hates from the soul that He loves. He will love us to the end. He will love us home, and present us faultless before the presence of His glory with exceeding joy. Welcomed there with plaudits and delight, His eyes turn to us to aid us according to the measure of His own acceptance. For according to where He is at a given time, is the blessing that is given to those coming unto Him.

Christ is both Priest and Advocate. The difference between these two offices is simple. The one is **PREVENTATIVE** and the other is **RESTORATIVE**. The Priesthood is exercised to keep us **FROM SINNING**: The Advocacy functions when we **HAVE** sinned.

THE MASTER'S TOUCH

TO sing aright, we need to learn lessons of God in the school of sorrow.

A professor of music took a pupil, a most accomplished young lady, to have her final lessons in singing from a distinguished Swiss master. When the training was over, the master sat and listened to the singing of the pupil.

"There is only one thing she lacks," he remarked.

"And what is that?" enquired the professor who had brought her.

"A broken heart," replied the master.

The sweet singer lacked just that note of tenderness and pathos that acquaintance with deep sorrow would have given her.

Why are some of David's Psalms so wonderfully sweet? How is it that they touch such chords within us? Is it not because the writer of them knew what it was to have a broken heart?

Not that there is any virtue in suffering and sorrow themselves. But they afford an opportunity of learning the sympathy and love of Christ in a special way. And it is this that enables us to sing!

It is the touch of the Master-Musician, not our qualities, that produces the music.

A number of years ago in London a group of people were gathered in an auction shop for an advertised sale of fine old antiques and curios. The auctioneer brought out an old, blackened, dirty-looking violin. He said: "Ladies and gentlemen, here is a remarkably fine old instrument—a genuine cremona, made by the famous Antonius Stradivarius himself. It is very rare, and worth its weight in gold. What am I bid?"

They doubted the auctioneer's statement though he explained that the name Stradivarius was not on some of the earlier makes. Five guineas in gold were bid, but no more.

Meanwhile a man entered the shop—he was very tall and very slender, with very black hair, middle aged, wearing a velvet coat.

He walked up to the counter with a peculiar sidewise step and picked up the violin. He dusted it with his handkerchief, changed the tension of the strings, held it up to his ear lingeringly, as though hearing something; then reached for the bow, while the whispered word went through the little shop, "Paganini."

The bow touched the strings and a soft, exquisite note came out filling the shop. As he played the listeners laughed for very delight. By and by he stopped and released from the spell of the music they clamored for the violin. "Fifty guineas," "sixty," "seventy," "eighty," they bid in hot haste and

it was knocked down to Paganini himself for a hundred guineas in gold.

And that evening Paganini held the vast audience of thousands under the spell of the music he drew from the old, dirty, blackened, DESPISED violin. It took the master's touch to reveal the rare VALUE and bring out the HIDDEN harmonies.

There is much of music and harmony hidden in almost every life, but it takes the touch of a master to bring it forth, and it is a part of the DUTY of each one of us to seek to bring forth these HIDDEN HARMONIES.

But let us not forget that it takes "The Lord" to bring forth from the soul its BEST music and to PERFECT the harmonies that are HIDDEN in "the IMAGE of God."

CHOSEN AND SEPARATED

THE Lord chose Israel to be a peculiar people unto Himself, above all the nations that are upon the face of the earth. It is written: "Lo, the people shall dwell alone, and shall not be reckoned among the nations." They were an earthly people. Their inheritance, their hopes, their sacrifices, were earthly. But God is now gathering out a heavenly people, whom He has justified freely through the redemption that is in Christ Jesus. We are not of the world, even as He is not of the world. We are built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. The earthly people gathered unto Jerusalem; but God bids the heavenly gather unto the Name of the Lord Jesus Christ. He has said: "Where two or three are, having been gathered together unto My Name, there am I in the midst of them" (Matt. 18:20). The many names chosen by man are not of God. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you" (1 Cor. 6:17). There are some who, when they go to places where there is no gathered-out company go back to the system of man. They say, "I must go somewhere." God says, "Be ye separate." Jeremiah sat alone. He said, "Thy Name was called upon me, O Lord God of Hosts (margin). I sat not in the assembly of mockers, nor rejoiced; I sat alone, because of Thy hand." Christian, the Name of Christ has been called upon you. Can you sit in the assembly of mockers?

We also find some who, at one time could say to others: "Shouldest thou help the ungodly?" But now they hold the truth so lightly, that they can go back to the world's so-called churches, and listen to a sermon. They are building again the things which they once destroyed. To all this we have a beautiful contrast in Acts 4, where Peter and John, being let go, "went to their own company." They made no compromise

with elder or scribe. They were satisfied with the Lord Jesus; and the people saw that they had been with Him.

Others will, to promote what they call unity, give up their own Gospel Meetings, and patronize work carried on by sectarian religion. They say, "It is right to have fellowship in the Gospel." They also perhaps say, "The preacher belongs to no sect," which, I expect, is only another way of saying that he belongs to any sect that may desire his services. They forget that God says, "Be ye separate." Concerning all such the Word of the Lord is plain: "Let them return unto thee; but return not thou unto them."

CHASTISEMENT, THE FRUIT OF PERFECT LOVE

John Dickie

I FEEL very tenderly touched by your letter this morning. It would be quite wrong to say that I am sorry about it; for such a feeling would be dishonouring to our God and Father. It would be a shocking thing to say of an earthly father, that we were sorry for his children, because of his way of treating them: and neither you nor I, think this way of our most tenderly loving Father. Nay, we lie down in peace beneath His chastening hand; and we quiet our hearts by repeating to them His own words—"Blessed is the man whom Thou chastenest, and teachest out of Thy law."

You have been much under the Divine chastisement for some time past. What is our Father's special reason for thus treating you I cannot tell: but this I feel quite sure of, that it all comes out of pure, perfect love. There is no truth that is surer than this: "Whom the Lord loveth He chasteneth," and let me add there is no Divine truth that is more rarely believed.

Like all other spiritual truths, it is made known to us only by Divine illumination: it is received by living faith, and established by spiritual experience; and it is not otherwise to be known.

But as the most have no faith, and as even believers in general have so little, it is scarcely recognized at all as a fact, that affliction comes to us out of the most tender love of our Heavenly Father. Therefore the afflicted saint needs to be watchful against his own spirit, and the spirit that prevails everywhere around him. His own fleshly reason will suggest to him, that these sufferings do not come from God's love: and the spirit of kind and sympathizing friends, will, as Peter did to Jesus, suggest to us—"Pity Thyself." But we must dismiss the unseen Tempter with vigour, saying, "Get thee behind me Satan; the cup which my Father hath mixed up for me, and is now handing to me, shall I not drink of it?"

I have over and over again found, that whatever the severity of pain may be, we can get rid of some of it, and of all

the bitterness of it, so soon as we yield ourselves absolutely into the trusted hand of the Infinitely Loving, and cease to struggle against Him, even so far as to permit in our hearts the faintest wish, that our pains were easier. For suffering ceases to be bitter, when we love it, and choose it, and when we find in our suffering our chiefest joy, inasmuch as it furnishes us with proper opportunities of glorifying and enjoying God, and faith never fails to do this, when it is lively, for it sees in the sufferings, the wise, and loving, the lovely and beloved Will of God. It knows with perfect certainty, that that will is working out the very highest possible good for the child of His love, and knowing this, it sings with glad and free heart in the midst of the fires.

“SPIKENARD VERY COSTLY”

WHO cannot contemplate the unspeakable costliness of that precious gift of God which we have in Christ Jesus, without feeling the heart stirred to desire that true costliness might more characterize our service and our praise? “While the King sitteth at his table, my spikenard sendeth forth the smell thereof,” says the bride in the Song of songs; and Mary the sister of Martha purposed that her Lord should so be honored at the feast in Bethany recorded in John 12, her service consisting in anointing His head and His feet. It was a sorrowful service, for it had reference to His burial; yet it was also a joyful service, for it was the outcome of a love that stayed not to count the value of her offering. It was likewise a costly service in the estimate of the blessed Lord, for it was made precious by the love that could but give its best, yet counted that as far too small. God left it to Judas to tell us its market value.

We would press costliness in service as a point needing to be taken more into account in these busy days in which much is done at little cost. It might be well had we some enemy to show us the absolute value and real cost of much that we do; he might thereby help us more than many a friend. In the service of our blessed Lord there was a costliness which we little consider. There was costliness in His entire consecration to God; costliness in His daily toil of walking, of speaking, of suffering, and of sympathy; costliness in His nightly vigils of sleepless prayings and untold tears; costliness in His bruising, buffetings, and temptations under the power of the Prince of darkness who had authority to bruise His heel.

There was much of this costliness of service in the life-long ministry of the apostle Paul, who, like David, would not offer to his God “burnt-offerings without cost.” It may often be said of much that is now done and of much that is given for the work of God—it “Cost me nothing”; and when such is

the case can we wonder if nothing comes out of it to the glory of God? Need we be surprised that what costs us little or nothing is valued as little or nothing by Him to whom it is given?

It is not the intrinsic value of the gift, or the cost of the service, that is the measure of its preciousness to God, any more than it is to us; but the preciousness is according to the whole heartedness that lays the heart on the altar first, and then places all it possesses on the top of it. These matters should be well pondered by us; their importance is not to be realized by simply speaking to one another of our heavenly calling and our future hopes, but by going with Christ into the garden of Gethsemane and standing near Him on Calvary.

The costliness of the love of Christ had filled Mary's heart, and the result, the necessary result, was the costliness of her service to her Lord. Who can tell His appreciation of it, or fathom the deep meaning of those words in His holy lips, "Let her alone; why trouble ye her? She hath wrought a GOOD WORK on Me."

We are in danger of allowing the glory too exclusively to occupy our thoughts; but if our spiritual affections are to be deepened and heightened we must dwell much on Calvary, and then loss will be gain, and the cost of labour a joy too deep to forego. Thus our service, if it is to be Christlike, must become more precious to Him, and more blessed to His Church and to the world.

"For Thee, Lord, I would labour, I would live,
For Thee would spend my every passing hour;
Myself, my time, my treasures I would give—
A witness of Thy love's constraining power."

HOW THEY KNEW

TRUE conversion to God is deep-seated and far-reaching.

It has been well said that a man's cat and dog should know of his conversion; his treatment of them will be different, and if they cannot understand the cause, they will appreciate the effect.

A man was asked some time since, "Does your wife know you have been converted"?

"Aye, and my horse too," was the prompt reply.

Before his conversion he had beaten his wife and kicked his horse. Now he had turned to God and knew the joy of His forgiveness, and knew too what it was to have the Holy Spirit as his power to walk so as to please God.

And the change in the life of a sinful man is marked indeed when once he is converted. He has turned round, and is going in the opposite direction to that in which once he trod. The conduct without witnesses to the change within, and all around is the better for it.

STRIKING TEXT

“**A**ND Lot lifted up his eyes” (Gen. 13:10). The history of Lot shows us clearly the attractiveness of the world, and the deceitfulness of sin. What a pity he did not wait until the Lord told him to lift up his eyes, as Abraham did. For then the old patriarch got a view of the heavenly land, something to gaze upon which entranced his eyes; he saw a land of hills and valleys, that drinketh in the rain of heaven, a land on which “the eyes of the Lord thy God are always upon it, from the beginning even unto the end of the year.”

Lot could not disentangle himself from Egypt from when he had just come. There he seems to have been captured by the love of money, that insidious sin, so he turned his back on God, on the land of promise, and the blessed companionship of Abraham. He chose the “well watered plain of Jordan,” but he failed to see that they were “like the land of Egypt,” and so he fell, and his fall was continuous and rapid.

Let us trace the steps of his fall:

His heart got wrong. Here is ever the beginning of sin.

His eyes got wrong. He lifted up his eyes. Alas! how much sin comes in by our eyes.

He chose. He should have let the Lord choose for him.

He journeyed. His feet followed his eyes, like the prodigal.

He separated from Abraham. He forsook the altar and the tent.

He dwelled in the cities of the plain. So no longer a pilgrim and a stranger.

He sat in the gate. He became a great man in the midst of ungodly surroundings.

He lost his testimony. When he warned his sons-in-law about the coming judgment, “he seemed as one that mocked.”

What is said in Holy Writ is written for our admonition. Let us take care. The world is round us today just as in Lot’s time, for the principles governing the world never alter.

Let us identify ourselves with Abraham, with his altar and his tent, for Abraham got into the secrets of God and had blessed fellowship with Him in the uplands of Canaan. Are we not partakers of the heavenly calling?

THE CROSS IN RELATION TO HEAVENLY THINGS

TH**E**R**E** is no strength to bear the weight of Christ’s glorious name, and to hold with steady hand the precious gifts of God’s sanctuary, except in a soul that has been laid in spirit where the Saviour lay for our sakes. The cross precedes the glory, not in the order only of historic fact, but in the moral training also of God’s saints.

Arthur Pridham.

A WORD TO THE LORD'S PEOPLE

NOTHING is settled permanently until it is settled right. Shifts, concealments, subterfuges, and evasions, amount to nothing. A wrong may be apologized for, defended, endured, covered up, lied about, daubed over, winked at, or silently endured; but so long as it exists, there is trouble in store. Build your house as big as you like, if there is a wrong in the foundation, you have put powder under the whole concern; a spark will find it out some day, and then comes an explosion.

However, the matter may be stifled, smoothed over, or misrepresented, every wrong not righted will come up, and keep coming up.

A wrong is not made right unless it is confessed, repented of, repaired, done with, and done with forever; but a matter decided wrongly, by craft or trickery, or guile, follows on and on until God Himself shall settle it in an inexorable manner. Let us search and try our ways, and be more anxious to do right by others than to wrangle with them for the rights we claim. No matter what we suffer if all is right on our part, no matter how we prosper; all is vain if wrong-doing is left unsettled. Have we righted every wrong? Have we cleared ourselves of everything which shall secure the anger of God?

Let us do right, "And who is he that will harm you if ye be followers of that which is good" (1 Peter 3:13).

As you read these lines, begin at once. Rectify the past wrongs or God will do so, to your shame, some day. The clean path is the easiest, after all.

Donald Ross.

"BY Him therefore let us offer the Sacrifice of Praise to God continually." Heb. 13:15. Is it true that most of us fail in placing on the altar continually this precious offering? The sacrifice of our time, our faculties, our bodies is gladly given, but the sacrifice of praise is sometimes sadly lacking. "Enter into His gates with thanksgiving and into His courts with praise," wrote the Psalmist. Not because we are feeling particularly happy, but because "we are His people, and the sheep of His pasture." Herein lies the secret of continuous praisefulness. It is a simple realization of what the Lord is in Himself and towards us. The Psalmist puts it, "Know ye that the Lord, He is God." He never changes, so that we have always at hand a perfect subject for praise. We heard recently of a Christian who was complaining to a dear saintly old lady of the difficulty he found in praising during a time of depression. To her assertion that he ought to praise even in the dark, when he did not feel like it, it was objected that this seemed rather like hypocrisy. "Oh, no," she replied, "it is not so, for He is always worthy." Yes, "the Lord is good," let us therefore continually praise Him.

SOWING SEED

NONE of the description used in the Scripture to describe the sowing of seed imply the exercise of great power or energy. The seed fell by the wayside. The seed is cast into the ground. Except a corn of wheat fall into the ground and die it abideth alone. The seed drops. It falls. "Some fell on good ground." Little hands can drop seed. It requires very little skill.

So, in sowing the Word of God, the process is simple and within the powers of a child. Little strength, little labour, little money may serve to do the work. A letter may be written, a tract given, a word spoken, a tear shed, and so the seed may be sown. "Blessed are they that sow by all waters." Let every Christian seek by God's help to be a sower. "The sower soweth the Word." Be sure of the seed. See that it is good seed; then it shall bring forth fruit unto holiness, and the end thereof shall be everlasting life.

Thanksgiving

"FATHER of all! Whose mercy ever tender,
Has crowned with blessings all our fleeting days,
Accept this humble tribute that we render,
Receive our song of praise.

Safe through another year Thy power hath brought us
Thy guiding hand hath led us all the way;
And thy kind care hath loving lessons taught us
With every passing day.

For every joy that turned our hearts to singing,
For health, and friends, and days from trial free,
For wishes granted, our glad hearts are bringing
A song of praise to Thee.

And if for some of us the cup of sorrow
To our reluctant lips Thy hand hath pressed,
We bless Thy Name, if on the dawning morrow
We saw Thy way was best.

We thank Thee for the strength so timely given,
For promises of Thine that were our stay,
And for the precious Hope of home and Heaven,
That cheers our pilgrim way.

For all Thy mercies, Father, we adore Thee!
With loving hearts our grateful song we raise,
And wait the day, when crowned with joy before Thee,
We'll give eternal praise!"

McKeesport, Pa.—D. Calderhead was continuing after the Pittsburgh Conference with ministry and in the Gospel.

Long Branch, N. J.—F. Carboni saw some blessing on a recent visit to Italian Assemblies in Mass. and Conn. C. Patrizio and R. Capiello have also been keeping close to the Italian work in their respective spheres, some blessing reported.

Bronx, N. Y.—Matt. Kennedy has returned to U. S. A. after a ten month's visit to Ireland. His address is 301 E. 161st St., Bronx, N. Y.

Lansing, Mich.—The small Assembly here continues in their testimony with a little to encourage from time to time. We had the joy of baptizing five recently as a result of their labors.

Toronto, Ohio.—S. Mick has been having encouraging meetings here and expects D. V. to commence meetings in Eglinton Hall, Toronto, Ont. in January with Oswald MacLeod.

La Crosse, Wisc.—S. Hamilton keeps busy in country work, cottage meetings, etc., roads getting icy and more difficult for people to get out.

CANADA

Toronto, Ont.—God has given nice blessing in meetings in Highfield Road Hall where D. Howard and F. Percy have been going on for seven weeks. A. Stewart and R. McCracken, Jr., were having meetings in Bracondale, hoping to see a break. We heard our brother Wm. Baillie is in a weakened condition in hospital here.

Midland, Ont.—Saints here enjoyed a visit from J. Dickson.

Huntsville, Ont.—J. McMullin had a week's meetings here to the profit of the saints. G. Johnstone also visited us.

Arnstein, Ont.—G. Taylor saw some saved here. Since coming home to Deseronto his son has professed which has cheered his soul.

St. Catharines, Ont.—T. Wilkie and E. Sprunt are having good meetings here with some professing faith in Christ, others troubled.

Roseisle, Man.—A. W. Joyce has been having meetings here with the help of brethren from Portage la Prairie. Meetings good, a number professed.

Portage La Prairie, Man.—J. A. Gray and J. Ronald have for the past three months been laboring on the Prairies. Nine towns were visited with good Gospel literature and helpful ministry given to saints at Esk, Mervin, Neeb, Maidstone and Lashburn. Gospel efforts were held at Edam and Taylorside. God was pleased to save a number of souls and restore backsliders. The Mervin-Louisville Conference was a time of real refreshment. Brethren Ronald, De Graffe and Gray ministered the Word.

Windsor, Ont.—The Gospel was faithfully preached for five weeks by Jas. Blackwood in Partington Ave. Hall. The Lord gave a token of His blessing.

Vancouver, B. C.—John Govan finished at Fairview Hall, some blessing. He continued in Woodland Ave. Hall. At a farewell meeting in Fairview Hall for Brother Bruce Cumming who, with his wife, is going to labor in Venezuela, the saints commended them to God for His seal on their labors. H. Alves has been visiting some nearby Assemblies.

Abbotsford, B. C.—The one day Conference Nov. 5 was a season of helpful ministry. Ministering brethren laboring in the district brought the Lord's message.

Barrie, Ont.—J. Widdifield and D. Miller spent eight weeks in Northern region of Kirkland Lake, Charlton, Earlington, Englehart and Elk Lake. The Lord encouraged by showing His hand in conversions. Brother Miller can use good, clean tracts if not in use. Parcel yours up and send to him. They are good ammunition for this town and village visitation.

OTHER LANDS

Venezuela.—By the time this is in print our brother William Williams with Mrs. Williams should be in Venezuela where their address as in the past will be—Apartado 38, Puerto Cabello, Venezuela. This address will also find Mr. Bruce Cumming of Vancouver who, with his wife, is accompanying them. Our brother Williams has been cheered in his visiting amongst the saints and we bespeak for him and his fellow laborers in their needy field the Lord's richest blessing with still further evidence of His blessing which has been abundantly manifested in past years. Let us not forget to pray for all faithful laborers in distant lands.

India.—Crawford J. Tilsley who was with us in Central Hall, Detroit recently stated that there were only two male missionaries from Assemblies in U. S. A. at present laboring in India. This is a challenge to us all and the question is raised—"Why so many to other parts, as Africa, so few elsewhere considering the teeming millions in Asia"?

FALLEN ASLEEP

Sault Ste. Marie, Mich.—On Nov. 9th, Jack McLean of this city was called home, aged 71. A faithful brother and stand by to the Assembly, he will be much missed. He was saved in 1922 and gathered to His Name shortly afterwards.

Pittsburgh, Pa.—Also on Nov. 9th, the Pittsburgh district lost a familiar figure in our beloved sister, Mrs. Niven McConnell, aged 86. Saved 70 years ago she and her late husband were amongst the oldest in the Friendship Ave. Assembly and in the earlier days in Homestead. Mr. McConnell was well known in steel circles, connected with Carnegie interests years ago and our sister was a worthy help to him in their Christian life. We miss our beloved brethren and sisters but it is only "a little while."

Stout, Iowa.—Mrs. H. J. Meyer passed peacefully into the presence of the Lord Nov. 17, aged 73. Saved through the preaching of O. G. Smith about 20 years ago.

Nodine, Minn.—Our beloved brother, Wm. Hoosman went home Dec. 4. Saved 45 years.

No. Vancouver, B. C.—Brother Herbert Turrey passed peacefully into His presence Nov. 23, aged 59. Saved 19 years ago at meetings held by James Rae here. Loyal to the testimony, much missed.

Toronto, Ont.—Word has come of the home call of Frank Radford of this city, in West Toronto Assembly for 35 years. He was 79 years old, saved at 16 in Devonshire, England, baptized by George Brealey of the Blackdown Hills. Left to carry on, his widow, four sons, two daughters, all saved.

Los Angeles, Calif.—Mrs. John Stewart went home Nov. 8th. Saved in Co. Derry, Ireland 50 years ago and in fellowship shortly afterwards. Our sister bore a good testimony in the world and was faithful in her place in West Jefferson Assembly.

Detroit, Mich.—Camille Domeck of Central Gospel Hall "went home" Dec. 8, aged 84. He had gone in the forefront of the flock for many years, a man of unswerving convictions and keen insight in the things of God and a good student and able minister of the Word. Of recent years, limited by weakness in his assembly activities, he ever maintained the liveliest interest in prayer in regard to the testimony. Born in France, he was saved in the summer of 1900 at tent meetings held by T. D. W. Muir and Dr. E. A. Martin, the former Editor of this magazine. "Hush be every murmur dumb, it is only till He Come."

Brown City, Mich.—On Dec. 5, Melvin Scott, formerly of Melvin was called home. A kindly, faithful brother, he was one of the first we ever visited with our old horse-drawn Bible carriage when visiting in the backwoods of Michigan. God has, through the years, visited his family with His salvation.

Words in Season

THE BIBLE FAMILY MAGAZINE



"Revive Us, Lord"

REVIVE us, Lord, for we are those who weep;
Cisterns are empty, hopes have dwindled low;
Our harps are silent; nations lie asleep,
And Thine own people love to have it so:
Few only of Thy tried believers wait
Mutely in prayer, that winter may be past;
And as Thy Covenant Word—compassionate—
Speaks through the testing bitterness and blast,
Oh bid us re-attune our harps and sing—
Revive us now, O God, and send Thy Spring!

—H. H. Brownlow.

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WORDS IN SEASON

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CHANGE OF ADDRESS

M. Stango, 134 Martone St., Waterbury 64, Conn. Luigi Rosanio, presently in Italy, can also be reached % bro. Stango at this address.

UNITED STATES

Seattle, Wash.—The Conference held here in connection with Roy St. Assembly was very helpful. Hall was filled to capacity. Brethren Govan, Hunter, Alves, Scott, Wilson, McGaughey and McKinley were helped of God to faithfully minister the needed Word for His people. During the past month or two the Assembly has also received help in ministry from A. Douglas, W. Fisher Hunter and John Govan which has been much appreciated and beneficial to the testimony.

Los Angeles, Calif.—Ministry at Conference here at West Jefferson Assembly good and calculated to lead to more separation from the world in every form in view of the imminent return of our Lord.

Houston, Texas.—Robt. Curry continues in his sphere of service in these parts and reports help by other brethren in the work here from time to time.

Kansas.—Within the triangle of Diamond Springs, Burdick and Lost Springs, T. R. McCollough and L. E. Linsted have been doing some work for the Lord with encouragement. Some fruit was still in evidence from the labors of brethren Erskine and Telfer some forty years ago in this district. It is good to see our brethren branching out into needy fields with the Gospel. This characterized these laborers of the past generation and is most commendable especially in young, healthy laborers. It is a grand school in which to learn to trust God.

Ardale, Iowa.—Oliver Smith and Paul Elliott were continuing here in the Gospel. Saints at Hitesville had a happy time around the Word New Year's Day, the Lord's message being given by brethren Warke, Smith, Brandt, Dobson, Elliott and DeNeur. Brother Smith reminds us that Wm. Hoosman of Nodine, Minn. who "went home" Dec. 4 was saved through the preaching of James Kay and Alex. Matthews 45 years ago. Mention of these faithful laborers of a by-gone day will recall to the minds of many their zeal and godly simplicity with resulting fruit that remains.

Beetown, Wisc. We have heard of some blessing here where W. Warke and L. Brandt held forth in the Gospel recently. Bro. Warke expected to have meetings in January in Bryn Mawr, Pa. with bro. Dobson.

Words in Season

A MONTHLY MAGAZINE

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GATHERED GEMS

WE are constantly in danger of forgetting that we are here to suffer—to be buffeted, persecuted, despised. If we remember our true calling we would not wonder much at our present suffering.

“ “ “
Trial has a different effect on different people. In some cases it brings out the hidden graces and beauties of character, just as certain flowers, on being bruised, will emit their sweetest odours.

“ “ “
Trial, in the life of the believer, is doing a great work, whether it be in drawing out the hidden virtues, or in making manifest the secret corruptions.

“ “ “
When the love of money comes in, everything that is pure and of good report seems to go out.

“ “ “
Better far to have an empty cupboard than have our souls shrivelled up and our whole spiritual growth dwarfed and stunted by the love of money.

“ “ “
Every time sin is indulged in, another layer of “deafening” is, so to speak, laid upon the conscience.

“ “ “
Grace is not given, save when it is needed. We do not want light while it is yet day, and the sun shining on our path. But when darkness falls—when sorrow and trial encompass us, and we see no path; 'tis then the promise is fulfilled. “At evening time it shall be light.”

“ “ “
It does not take heavenly wisdom to be a flatterer—to tell a brother something that is pleasing to the flesh. But it does take wisdom from above, if we would reprove a brother, or tell him something that is withering to the flesh.

“ “ “
We are to be followers of good men, but only in so far as they are followers of Christ.

“ “ “
Some men seem to be not great lovers of money, so long as they have very little of it; yet an increase of riches at once dries up the streams of their benevolence!

"THESE SHALL GO AWAY"

V. J. Charlesworth

THIS comment of the Lord Jesus Christ upon the verdict which seals the doom of the lost, has a significance all its own, when we consider the yearning of His heart to save men, and His passionate overtures to bring them to Himself. If the term "eternal punishment" is dismissed at the daring challenge of a reckless criticism, the fragment of the garbled text which must remain is sufficiently awful in its very vagueness to strike terror to the heart of the impenitent. The retrogression of lost souls is thus declared to be a certainty, for "these shall go away"; and no hint is given by the Saviour of a ministry which shall pursue and overtake them, or that, arrested by the penitence of sorrow or regret, a hand will be outstretched for their recovery. Had a gospel for the lost beyond the grave been one of the provisions of "the way of salvation," then, if ever, was the time to give it emphasis; but the lips of the Saviour were sealed in silence. The sombre veil was drawn, and no ray of light, upon the authority of God, has ever pierced it since. "These shall go away" suggests an irresistible impulse, and a loss beyond all hope of recovery. When sin becomes the fixed habit of a human soul the parallelism is maintained, here and hereafter, between the guilt and the suffering—the ripening character and the inalienable doom. "Let the supposition be made," says a writer, "that character has taken its fixed and imperishable type; that his lot is thenceforth cast in a prayerless, hopeless, Christless world; that his future fellowships must be with evil, only evil, and that continually—and all the elements for the most fearful retribution we could think of, are to be found in the sinner's own breast." And again he says, "Not that God compels a man to sin." He does but permit moral laws to their course; character to develop itself according to its fixed bias; progression to follow its eternal order. In a word, He leaves undisturbed that tendency to continuity which belongs to all the dynamics of the universe, and in virtue of which "He that is unjust will be unjust still: and that he that is filthy will be filthy still." And again, "That such punishment is of eternal duration is not so much a part of the sentence as is involved necessity of their actual circumstances and condition." And again, "Mystery on such a subject there must be, because of its relation to an earlier and greater mystery—the existence of evil at all. The creation of moral agents involves the possibility of their committing sin; and the authority of a moral governor makes it necessary that, having committed it, they should bear the consequences.

And what those consequences are beyond the grave, we are not left to conjecture. "These shall go away"; and when

the loss is known in all the awfulness of its reality, the universe has no response to the question—"What shall a man give in exchange for his soul?"

We must not lightly dismiss the fact as to the solemn crisis when this aversion is consummated. An open heaven receives the redeemed, who enter into the joy of their Lord; but the door which shuts them in as effectually excludes the lost, for "these shall go away," and the final farewells which will then be spoken only partially discover the awfulness of the doom. To "go away" from heaven, is to reach the dead alternative—hell; to go away from the Saviour, is to reach and realize a condition where the offers of grace are never promised, and from which no hope of deliverance can ever come. "Now is the accepted time: now is the day of salvation!"

"SINS EVERY YEAR" AND "SINS NO MORE"

IF the tenth chapter of Hebrews is true I am saved." The speaker was a tall, dark, handsome and intelligent girl, and her heart was given to dinners and dances and theatres. Her father was dying in the adjoining room, and a servant of Christ had been speaking with him about the double message of Hebrews 10 concerning justification needing neither addition nor repetition, and of a sanctification both perfect and eternal. The words quoted in the beginning of this article were spoken abruptly and the Christian said,

"You are saved?"

"Yes, if what you read in the tenth chapter of Hebrews is true."

"Oh, but it is true! It is the Word of God."

"Then, in that case I am saved."

"And what about the dinners and dances and theatres?"

"I will never go to one of them again."

"Then you do truly believe on Him of whom Hebrews ten speaks?"

"I do, and I will."

"And what does that chapter say the believer has in Him?"

"What you told my father—that Christ has taken away my sins forever and also sanctified me forever."

"No, I do not, but the chapter says He did something that day at Calvary for me which makes me sure I am saved. You made it so plain the other day, and showed the difference between "Sins every year" (verse 3) and "sins no more" (vs. 17).

We had a delightful conversation, and I left the house wondering at the grace that seeks and saves the lost.

She lived a life of Christian testimony for some years, and then as a result of nursing her brother and his wife through a fatal illness her health gave way, and she went to that city which hath foundations.

During her illness and up to the moment of her death, she witnessed a true confession to the nature of divine faith, for she kept continually saying, "I have no inward religious emotions. I see no angels, I hear no music, I have none of the death-bed transports of story books, I have only the tenth chapter of Hebrews. I am dying in confidence and peace, upon the statements of that chapter. I am satisfied."

Hers was a death that glorified God, for it honored His Word and magnified the Lord Jesus.

"Sins every year" make us think of the Day of Atonement. Then, sins were brought to remembrance, as the people heard the priest confessing them over the head of the goat. But neither the blood of the slain goat, nor the work of the scape goat could take their sins away. "Sins no more" remind us of the time when "the iniquity of us all" was laid on the Lord Jesus and borne away by Him. You too can have peace with God through the work of Christ on the Cross.

"AN ENEMY HATH DONE THIS"

SATAN'S great aim is to corrupt the gospel, and in nothing is his energy more evident than in his efforts to rob the cross of its true character and value. In tens of thousands of professing Christian minds, the crucifix has usurped the place of the cross of Christ; in multitudes of minds Christ's death on the cross is regarded merely as a pattern of self-surrender instead of an atonement for sin, and it is now becoming fashionable to regard the death of Christ on the cross as anything rather than the only means whereby a sinner can stand before the God of righteousness.

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference" (Rom. 3:22).

WOULD to God we had more influence over ungodly men! Someone has said, that it is not so much the words as it is the "Acts of the Apostles" that convince us of the truth of the Gospel. The life is the best sermon. I would not give much for your Christianity unless it can be seen. A lighthouse sounds no drums, it beats no gong, and yet far over the water its friendly beams are seen by the mariner. So let your actions shine out. Let the main sermon of your life be illustrated by all your conduct and it shall not fail to be illustrious.

C. H. Spurgeon.

THE UNITY OF THE SPIRIT

Wm. H. Ferguson

"Giving diligence to keep the unity of the Spirit in the uniting bond of peace" Eph. 4:3.

SIX is man's number and in this sixth reference to the Spirit in Ephesians we have by way of contrast, something which is entirely out of man's realm or thought and which it is impossible for him to produce or even contemplate in a proper way. The unity of the Spirit is that which the Spirit had been bringing before the saints in the previous portion of the Epistle. It is seen in the mystical body of Christ, it is the fruit of the work of God in calling out of the nations a people for His Name and, united with others who had been of the Jewish fold as in John 10:3, such believers constitute the "one flock" under "one Shepherd" referred to in John 10:16.

In the Church in any given locality this precious truth is seen in practise and founded on Christ the Rock, composed of living stones and carrying out the instructions given as to the Church's testimony down here, Acts 2:41, 42, we see the "unity of the Spirit" in manifest development in the Assembly of God and it is your responsibility and mine as believers to see that nothing else and nothing less than this occupies our thoughts and governs our labors and service for Himself in testimony. In speaking of the "unity of the Spirit" we might equally mention the "unanimity of the Spirit" as oneness of mind in the things of God is ever before the mind of God and should be our concern. Surely the Spirit of God does not lead to the many diverse opinions which characterize much that claims to be of God today. In arriving at this oneness of mind there must be a submission to His Word, a willingness to obey that Word and a patient waiting upon God in fellowship with godly believers in matters which pertain to the testimony of the Church. Haste, self-will, desire for pre-eminence and lack of consideration for the consciences of others are some of the enemies of, and hindrances to the unity of the Spirit as seen in the Assembly.

The Epistles always contemplate the company of believers in locality mentioned as being gathered together by the power of the Spirit of God to the Name of the Lord Jesus Christ using as their pattern nothing but the Word of God. A boy came running into a certain publishing house in Scotland years ago and asked the proprietor who was behind the counter for a copy of the Rules of the Brethren, said his mother wished to have these. Naming a small sum, he told the boy to go home and obtain it and he could have them. When he came running back with the money he was given

an inexpensive Bible and told to inform his mother that all the rules were there. Well would it be for us all if we followed more closely such instructions as are given clearly and sufficiently in the Word alone. How much that is alien to it has been introduced and is being introduced to create discord amongst His own. When one goes to the denominations for a pattern of something they think will be helpful in the Church's testimony it is like that one of the sons of the prophets in the days of Elisha who gathered his lap full of wild gourds and who shred them into the pot of pottage. The result was heard in the cry—"O thou man of God there is death in the pot." The man of God knew the remedy and prescribed it and his answer "Then bring meal" suggests the wholesome, unadulterated Word of God in all its purity and simplicity which alone can counteract the workings of evil and the folly of the uninstructed in the company of God's people. It takes a godly brother to have the meal at the right time and one can always tell the one who frequents the meal barrel since such carries traces of the meal in his person.

Another has said: "If obedience to the truth leads to separation from other Christians in unscriptural association it is no breach of the unity of the Spirit. There can be no real success outside the path of obedience. No revealed truth of God is non-essential but is most essential to the end for which it was revealed; fellowship with the Father and with His Son. In any case of difference of judgment the waiting time will be one of forbearance and love but if there be no looking to God for light, conscience will override love and sever hearts. Had Israel of old refused to make any league with the inhabitants of the land the Canaanites would have had no power over them. There can be to us nothing small in the truth of God. We are called to full fellowship with the Father and the Son. Contrariety, even in the smallest matters, mars friendship. Let us seek full harmony and in the meantime exercise the greatest forbearance towards those from whom we differ, waiting long but never giving up the desire to be of one mind."

The giving diligence then to keep the unity of the Spirit has nothing to do with a merely human confederacy or amalgamation. It is a determination on the part of the child of God to be obedient to God's Word and to seek to avoid self-will and selfish aims in the testimony of the Lord which always bring disastrous results to the testimony and humbling to those who are guilty of such conduct. The patient, courteous, albeit exercised soul as to the commandments of God will never be found over-riding his brethren nor in consideration of matters pertaining to the welfare of the saints will he come with predetermined will as to such mat-

ters but he will come with others likeminded to wait upon God for guidance and wisdom and where this is done God will not disappoint. Difficulties will then be handled in the spirit of fellowship and mutual love and care and the unity and unanimity of the Spirit as seen in the Christian assembly will be preserved.

The thought then in Ephesians 4:3 would not seem to be so much an **AFTERTHOUGHT** as a **FORETHOUGHT**, i. e., to correct the wrong before it gets opportunity to develop and so mar the Divine communion of saints.

THE SONG OF MOSES

THE song of Moses came immediately after a great deliverance (Exodus 14:27-31; 15). If there had been no deliverance there could have been no song. At that moment, standing on the farther shore of the Red Sea, Israel were conscious that they were a redeemed people—taking the word “redeemed” in its wide and proper signification, which includes deliverance from the power of Egypt as well as shelter from the doom of Egypt. Israel's foes lay dead on the sea-shore; and the people who had been resting in safety within the blood-sprinkled door-posts, had now the evidence in their own experience, and before their own eyes, that they were being led forth with a mighty hand and an outstretched arm (Deut. 26:8). Hence the exultant song that resounded across those waters; now the grave of Israel's foes.

Israel, conscious that they were redeemed by power, at once sent up a great song of gladness to Jehovah. But let it be noted that this wonderful song does not come in while the people are merely under the shelter of the blood-sprinkled lintels and door-posts. The song of Moses was reserved for a further stake in Jehovah's redemption; or, rather, for that point at which redemption from Egypt could be said to be a completed act. Israel left in Egypt, even under the blood-sprinkled doors, could not be said to be a redeemed people, in the proper sense of the word. Redemption embraces the thought of power as well as purchase. For Israel to be left sheltered by blood from Egypt's doom, and yet under bondage to Egypt's taskmasters, would not have been a redemption worthy of the name. Therefore, no song of joy ascends to Heaven until the people are redeemed by power—consciously delivered from the taskmasters of Pharaoh and the brick-kilns of Egypt.

As it was in those bygone days, so is it now. Redemption embraces far more than merely to be sheltered from coming wrath. When you and I were brought out of darkness into light we knew we were “past condemnation, shel-

tered by blood." We were assured of our safety. But, however blessed the experience of being delivered from wrath to come, we felt that another great deliverance had taken place. We realized not only that we were sheltered by blood, but that the hosts of our spiritual enemies had been overthrown. A new King had taken His place upon the throne of the affections, and was now leading us in triumph out of the Egyptian world of sin and bondage. Instead of being the servants of divers lusts and passions, we were conscious in our own experience that old things had passed away, and that a new—a heavenly power was now springing up in the soul. Sins once indulged in were not only forsaken but detested; and it was in the joy of that great deliverance from the power and the love of sin that our "Song of Moses" arose like sweet incense unto God. If we had not been consciously delivered from the dominion of sin, then truly the mere shelter from coming wrath could have had no meaning for us. But it is no part of Redemption's plan to deliver us from the penalty of sin and yet leave us under its power. Let us be clear as to this, that these two things hath God joined together—sheltered by blood, and redeemed by power. You need not try to separate them: you will lose them both in making the attempt; for the one can have no existence apart from the other. "The Song of Moses" tells of a people redeemed by power as well as sheltered by blood; and if that song is to find its expression in your experience and mine, it can only be in measure as we allow the Risen One to take unto Himself His great power and reign in these hearts. Wherever He reigns, there is deliverance; and wherever His delivering power is experienced, there is joy—even a "joy unspeakable and full of glory."

There is reason to fear that, in the present day, a very imperfect Gospel is often preached. Many preachers take pains to show what a blessed shelter the Gospel provides; but they take very little pains to show what a blessed deliverance the Gospel brings. They tell, and rightly too, of safety from the penalty of sin through simply believing in Jesus. But far more than this must be told—if "the Gospel of Christ" is to be told out in all its fullness. There must be a proclamation of deliverance from the power of sin. The Gospel in its delivering and emancipating power must be set forth. If you reduce the Gospel to a mere proclamation of safety from coming wrath—as many preachers do—you will only misrepresent the Gospel. Such a perversion of the Gospel will simply attract those who are quite willing to be saved from Hell, while not at all willing to be parted from their idols and their sins. But let the Gospel in all its fullness be proclaimed, and it becomes what Scripture declares it to be—"the power of God unto salvation to every one that

believeth." Our God has provided no Gospel of deliverance from wrath pure and simple. His Gospel certainly tells of deliverance from wrath. But in the same breath it proclaims "deliverance to the captives" — a great emancipation of the sinner from the thousand-and-one spiritual enemies that have laid waste the domain of the heart. It is only when the Gospel is proclaimed and received in its fulness that there can be the song of heavenly gladness in the soul.

NEGLECT NOT THE GIFT

IT is vitally important that believers on the Lord Jesus Christ remember the gift that is given them by the Holy Spirit: and, yet, this is one of the things which the enemy of souls seeks to work upon. It is highly necessary that that gift be not neglected. Satan comes around and seeks to discourage many souls, telling them that they have no gift; they have no talents; they are useless in the work of God, because they are not endued with a special calling of God. They are insufficient in work for God, because they have not some outstanding or prominent gift with which to crown their labors. They became downhearted because they think their work of love is all in vain.

The Apostle Paul thought it necessary to warn Timothy to not neglect the gift that was in him (1 Tim. 4:14). Just what Timothy's gift was, whether it was specially prominent that every one could see it or not, we are not certain; but the message to be implied is that Timothy was not to neglect it.

Some people are, apparently gifted in many ways. Others do not seem to be specially gifted in any way: but God has given gifts to every one. He has placed a responsibility upon every one to use his gift as best he may. One's gift may be to sing forth His praises. Another's gift may be to shine in the darkest corner. Another's gift may be to faithfully serve in a kitchen amid misunderstandings and misrepresentation. One's gift may be a gift of faith, which he may wield with fervency, accomplishing great and mighty things for God. Another's gift may be the gift of prayer, with which he may move the unmovable. Still another's gift may be to bear and endure hard things, and patiently leave all things to God, trusting Him to do right and deal in justice. Still another's gift may be to leave others take everything from them. Their's may be the privilege to do the work and another receive the praise and honor. This is indeed a blessed gift. The gift of many is to quietly labor, doing deeds of mercy and love even to those who do not love them; yet faithfully serving as unto the Lord, without the thought of reward or recognition entering their mind.

To all these the promise is given: "God is not unrighteous to forget your work and labor of love, which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister" (Heb. 6:10). Again the Word tells us of those who ministered and did not know they were ministering unto the Lord's, or even that they had ministered, who will hear the Lord's voice, saying: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. 25:40).

Neglect not the gift that is given to thee. It may seem very small, it may even be hidden to your view, but faithfully serve the Lord in your own corner to the best of your ability, and trust Him for more of His ability, which is beyond your own finite conception. He will do far beyond what you are able to ask or think. Only neglect not the gift that is given to thee!

P. E. M.

COMMERCIAL HONESTY

THE Word says to God's people each and all, "Provide things honest in the sight of all men" (Rom. 12:17); "Having your conversation (behaviour) honest among the Gentiles" (1 Peter 2:12). And yet there is a great amount of dishonesty in business, of which Christians are not fully free.

When covetousness gets a grip of the heart, conscience soon becomes inactive, and things are done which are a dishonour to the Christian name, at which the ungodly make sport, and by which honest seekers after God are stumbled. When one purchases if he has no money to pay and with no reasonable hope of earning it, it is dishonesty. If he makes a fair promise, which he knows he will be unable to fulfil, he is defrauding the seller, and should be made to feel that he is acting the part of a thief.

But some may ask, "Can a true Christian steal?" Evidently: else what need is there for the Spirit of God causing it to be written in the Word, "Let him that stole, steal no more" (Eph. 4:28). To dress in the first fashion, to furnish a house in elegant style, and remain hopelessly in debt for it all, is simply roguery, which should be firmly dealt with and openly rebuked, no matter who cries out or takes offence.

If one who takes a public part in preaching and teaching, or in guiding and ruling in the church is habitually in debt, and manifests no conscience in clearing it, he must be faced with the Word of God, and unless he manifests repentance, and bestirs himself to roll away the reproach he has brought on the Lord's Name, he must cease his ministry and be denuded of his office.

Equally dishonest is it to go into business without capital,

as too many ruined reputations prove. And those who supply such and so encourage them in a wrong course, are not free of blame. These and such like, are the things which cause Christianity to stink in worldly men's nostrils, and harden them against the Gospel.

On the other hand, the Christian seller should not encourage any to buy what they can well do without, when it is necessary to go into debt to get it. Debt is never to be justified, except when sickness, or mishap, or lack of work necessitates it. And then, for a Christian, it should be felt as a burden. The seller is often much to blame in advising and pressing on working men—sometimes in their absence—on their wives, to buy on the credit system, goods for which they may never be able to pay. And the everyday cases which occur in law courts, where one Christian sues another for debt, and the defender pleads extortion, tell how utterly ungodly the whole system is.

There is need for plain, wholesome teaching and plain exhortation on this too common mode of selling, and all the evils it leads to. For if it be a sin before God to habitually live in debt, on what ground can those who lay the snare by offering their goods for sale on conditions that incur it, be held to be free of blame.

These and such like ungodly ways are among the causes of "lack of power" and "little fruit" in Gospel testimony. For God does not use unclean vessels. —G. S.

THE little daughter of a wealthy man heard of the Saviour of sinners and came to Him. She found her heart filled with joy and gladness. Running to her governess, she said, "Oh! governess, do you know about Jesus? Will you trust Jesus? He will make you so very glad." In reply the governess said, "Why I have known Jesus for two years; He has been my Saviour for two long years." "Oh! you mean thing, you mean thing. Two years you've known Him and you never told me." Are you mean?

SOME of the little foxes which spoil the tender fruit of the Spirit as detailed in Gal. 5:22, 23:

- Selfishness—that spoils love.
- Disappointment—that spoils joy.
- Anxiety—that spoils peace.
- Impatience—that spoils long-suffering.
- Bitterness—that spoils gentleness.
- Indolence—that spoils goodness.
- Doubt—that spoils faith.
- Pride—that spoils meekness.
- Indulgence—that spoils temperance.

RULE AND OVERSIGHT IN THE ASSEMBLY

J. R. Caldwell

WE beseech you brethren to know them which labor among you and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, and be at peace among yourselves (1 Thess. 5:12, 13).

There is nothing plainer in the New Testament than this, that the Church of God is a sphere of rule. Rule both in the church and in the world is God's appointment. Kings and all in authority are God's ministers. What would the world be without rule? It would be a miserable world. It was so before the flood. The earth was filled with violence in consequence of the lawlessness which prevailed. Let us ever be thankful for rule; and let God's people be subject to the authority that God has set in the world.

The family is another sphere of rule. The reason there is so much lawlessness in the world, the parents have cast off God. They have no reverence for His Word, therefore they are in utter ignorance of their responsibility. The children grow up unruly, not having known the blessing of parental rule or discipline. They grow up self-willed and disobedient. If there was more godly rule exercised in the household there would be more subjection seen in the world to the powers that be. God has ordained rule, and when people are saved, quickened by the Holy Spirit, separated from the world and gathered together as a Church of God, the first lesson the Holy Spirit teaches is that there is a Lord in the midst, and that Lord is Jesus Christ. "No man can say that Jesus is Lord but by the Holy Spirit." Everyone who has been taught by the Spirit has been taught by that Spirit to know and own Jesus as Lord.

Heb. 3:5, 6. "Moses was faithful in all God's house (which was Israel) as a servant . . . But Christ as a Son over His own House, whose house are we." A company of saved sinners gathered together by the Holy Spirit unto the Lord Jesus is a little household; and Christ is the One that God has set over that house; and He exercises rule and authority in that household by the Spirit distributing the various gifts, qualifications and responsibilities; and man as such has no part in it except as guided and used by the Spirit.

Acts 20:28: "Take heed to yourselves and to all the flock over the which the Holy Ghost has made you overseers to feed the church of God, which He has purchased with His own blood." Here the church is compared to a flock, and it is shepherd rule that is exercised, which is gentle, tender, and loving, considering the need of the flock. The Lord Jesus is the pattern Shepherd—as well as the pattern Serv-

ant. It is the rule of the One that gave His life for the sheep. He goes before and leads them into the green pastures, and by the waters of peace. It is the rule of the One who will ever see that the flock is nourished and defended. God has put Him in the place of authority and power. By and by He will come forth as King of kings, and Lord of lords, with the authority to rule the world. In the meantime His rule is to be known, owned, and followed in the churches of the saints. Here Christ's authority is paramount. Man's authority, and all human tradition has no place here. Christ by His Word through the Spirit exercises rule. Here there is liberty for His Holy Spirit to speak by whom He will, and to use the gifts He has put in the body for the blessing of the whole.

Phil. 1:2. "Paul and Timotheous the servants of Jesus Christ, to all the saints in Christ Jesus, with the bishops and deacons." There are two classes named here apart from the saints, viz., Bishops and deacons. The word Bishop is an old-fashioned English word, retained in our translation (I have little doubt) because of prejudice. It is the same word rendered in Acts 20:28, "Overseer," (Episcopos), and really means shepherd rule. So that the overseers, here called "Bishops," are the shepherds or pastors ruling in the Philipian church. Don't let us lose sight of these facts, that in an assembly constitutes according to the Word of God we have a right to look for the exercise of godly rule of those whom the Spirit of God has fitted for this service. We have a right to expect that there will be those there who have shepherd hearts. If there is not, then it is our business to be down before Him Who is the Great Head of His Church, and from Whom all blessing and grace comes to bestow upon us what is needful for our spiritual well-being.

Heb. 13: "Remember them which have the rule over you, who have spoken unto you the Word of God whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, today and forever." (verses 7, 8).

"Obey them which have the rule over you and submit yourselves; for they watch for your souls as they must give account." In both these Scriptures the word "rule" is rendered in the margin, "guides," which is more appropriate. Observe how strong the language used in these Scriptures concerning those who were their guides, and whom they are exhorted to submit to. "Those that watch for their souls," and those "who have spoken unto them the Word of God." Jacob served Laban fourteen years in the capacity of a shepherd. He was a good and faithful shepherd, and brought much gain to Laban by his service. When parting with Laban he told him "that which was torn by beasts I brought not unto thee, I bare the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night. Thus

I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house." (Gen. 31:38-41). He watched over the flock as one who had to give account for every sheep in it. That is God's idea of a shepherd. He is One Who is watching over the flock; watching for their souls, watching lest some in sheep's clothing come in to devour them. One who has to give an account for each one as to the condition of their souls. That is God's idea of rule in the church. The church is a place of rule, where there is subjection one to the other, where there is shepherd care exercised by those whom the Lord has set there to feed and guide the flock; and whom they are called to acknowledge and submit to in the Lord, who watch for their souls as those who have to give an account to the Chief Shepherd. You may say, "I don't see such in our assemblies." I believe there are not many amongst us really and truly spiritually fitted for such a work. How many there are in connection with our assemblies who go to what is called "an oversight meeting" who have neither gift nor the character to qualify them for feeding, guarding and caring for the flock of God. How often the oversight meeting is a scene of contention and strife where hard and unkind things are said; instead of being a meeting of those into whose hearts God has put "earnest care," who watch over the flock with loving, tender interest, and who are prepared to lay down their lives for them. May God burden our hearts concerning godly care of the Lord's purchased people. "Not being lords over God's heritage, but being ensamples to the flock." How very seldom we hear at our prayer meetings prayer to the Great Head of His Church to raise up from amongst us those fitted for this important work. May God burden our heart regarding the great lack of real divine qualified pastors. We read in Ephesians 4:7-12 that Christ ascended up on high and gave gifts unto men . . . And He gave some . . . evangelists, and some pastors and teachers for the perfecting of the saints unto the work of the Ministry, for the edifying of the body of Christ." Cannot He give these gifts yet? They are needed, and He alone can give them. May God put into our hearts to ask Him to supply this need among His saints.

He further says, "Be at peace among yourselves." What a great blessing is the peace which we enjoy in our own land. God has granted this to us. What a great difference there is between a family in which peace and harmony prevails and a family where jealousy, envy, dissention and misery prevail. A household divided against itself cannot stand. We are called as assemblies of God to be at peace amongst ourselves. The Lord said, "Blessed are the peacemakers." God's peace is not what we hear of in the world,

“Peace at any price.” God’s peace is based on righteousness, it is not peace at the sacrifice of truth. “The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever” (Isa. 32:17). “The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost” (Rom. 14:17). Observe, righteousness is put first, then peace and joy. That is the character of God’s kingdom. When the Lord Jesus comes to reign in this world He will first execute judgment. He is called the Prince of Peace. The peace of the millennial age under the dominion of the Lord Jesus Christ will be peace that has been ushered in by God’s righteous judgment. “The work of righteousness shall be peace” (James 3:13-18). “Who is a wise man and endued with knowledge among you let him show out of a good conversation his works, with meekness of wisdom.” That’s the way a wise man is to prove himself. It is not by contending for a place; but showing by good behaviour his works with meekness and wisdom. “If ye have bitter envying and strife in your hearts glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is there is confusion, and every evil work.” This kind of wisdom comes from the flesh, the world and the devil. Wherever envy and strife comes in among the saints peace departs and edification is hindered. Let us cry to God to give us heavenly wisdom. “If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not, and it shall be given him” (James 1:5). If I am in difficulty, not knowing what to do, I am to ask God for wisdom to act aright in these circumstances.

Melchisedec, first being by interpretation King of Righteousness and after that also King of Salem, which is King of Peace. Righteousness must come first. Any peace that is not based upon the acknowledgment of God’s claims is a false peace and cannot stand.

NO Christian can enjoy the world and Christ. The phrase “a worldly-minded Christian” is as great an anomaly as a “heavenly-minded devil.” The Lord Jesus said concerning His own, “They are not of the world even as I am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil.” Thus the Christian pilgrim is known and recognized by these three characteristics—a righteous and godly character; a sound and gracious speech; and an unworldly, self-denying and God-glorifying manner of life. Let us who claim to be Christians ask ourselves if these three things are true of us, so that the world shall recognize that we are what we claim to be, Christ’s ones, or Christians.

A. P. G.

SHE HATH DONE WHAT SHE COULD

WHAT eulogy! And from such lips! Oh that it were true of us! The only important thing of all men is their attitude towards the Son of God; but it is to be feared that those who do their utmost with His cause are few in number. What have you done for Christ in comparison of your obligations, your opportunities, and your professions? Glance over your lives and give the total. Is there a soul in heaven, or on the way thither that you have assisted or saved from death? What has been your influence upon others? What are you occupied with at present? What project have you now on foot for extending your usefulness? What corner of the field is it you labor in? Conscience, justice, and charity all demand that you should do your utmost. Are you in any way engaged in His cause who loved you and gave Himself for you? Just picture to yourself the grand results if everyone did what he could. What a mass there is of wealth and ability, not only in the world, but in the church as well, from which the work of Christ derives no benefit! If all the power of faith and earnestness of prayer, and all the superfluous wealth were laid out for the cause of the Redeemer, the cry would before long be heard that "The kingdoms of this world are become the kingdoms of our Lord and of His Christ." Will the daughters of our land come forth in imitation of this Mary of Bethany? It is true that women were not permitted to speak in the churches, but it was allowed them to do a great deal; and to what a height of usefulness did the holy women of old attain! The women in the wilderness parted even with their looking-glasses for the service of the tabernacle; Deborah ventured forth against Jabin and his nine hundred chariots of iron; and a captive maiden was the means of directing Naaman to the prophet. Esther again interceded for her people, notwithstanding the unalterable nature of Median and Persian law. The women of Galilee followed our Saviour and ministered to Him of their substance; and Lydia extended her hospitality to the servants of Christ. "Whose faith follow."

IT is the unexpected trial that is more likely than any other to upset us. Trial that is foreseen may be prepared for; and, before it reaches us, we have entrenched ourselves in the promises of God. But the suddenness of some petty and irritating trial invests it with peculiar power. We were not expecting an enemy from that direction; and, after we had been worsted, we say to ourselves, "Who could have foreseen such a thing?" True; but we do not need to foresee. What we need is to abide in Him that the Wicked One shall touch us not.

ASSURANCE OF SALVATION

Geo. F. Trench

IN viewing salvation as the impartation of life, it is present and already possessed. We are saved. "He that hath the Son of God hath life." But in another sense salvation is future. "We are saved by hope" (Rom. 8:23, 24), and are waiting "for the adoption, to wit, the redemption of our body." In this sense we are not in possession, for our bodies are still prone to sin and liable to death. We have therefore to ask on what grounds we rest for our confidence as to an event which is admittedly future. The answer is ready. We rest on the promise of God. And we believe He will be faithful to it. God has not promised doubtfully, and a promise is not a bargain. It is unconditional, and therefore sure. What does Christ say? See John 5:24: "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." As to the present a statement of fact—"hath everlasting life"; as to the future a promise — "shall not come into condemnation," or, more literally, "shall not come into judgment." It means not merely shall not be condemned after trial, but shall not be even called up for judgment. The reason of this is that One has been already sentenced for the believer's sins in his stead. Here I only point to the solid promise of God: he "shall not come into judgment." That of itself ought to settle every doubt. But, again, we read in Rom. 8:33, "Who shall lay anything to the charge of God's elect?" And this explains the first. There is no judgment awaiting the believer, because there is no charge against him. The Court is open. The Judge is seated. The name of the saint is called, and, in spite of his shortcomings and sins and ingratitude, to which he is keenly, distressfully alive, the Court-crier calls in vain for any to accuse him—"Who shall lay anything to his charge, for whom Christ has already answered with His blood?" Then see what follows: "Who shall separate us from the love of Christ?" No separation. It could not be otherwise, for if there be no accusation there can be no condemnation, and where there is no condemnation there can be no separation, no banishment, no prison, no second death. Blessed be the precious blood of Christ which has thus secured the guilty soul against all the claims of law!

It is for this cause that in John 10:27, 28, we read, "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall anyone pluck them out of My hand." And again, "No one is able to pluck them out of My Father's hand" (verse 29). "They shall never never perish." Never!

Now, when Christ says "never," it is ours to be satisfied

and rest secure. Note what follows in verse 35: "The Scriptures cannot be broken." If the child of God should perish this would not be true; the Scripture could and would have been broken, for has not God therein promised him security? How, then, if God be true, can he after all be sent to hell?

Let it be perceived that, from the present point of view, our dependence is on the faithfulness of God. He will not break His word. In the argument of the former article—that of "eternal life"—we rest upon the nature of God; here we rest upon His character. Well was it said by one who was warned of having too much confidence, "There will be terrible loss indeed if I should perish, for I would lose my soul, and God would lose His character."

In confirmation of this now read, with special notice of the oft-recurring words, "Thy faithfulness," the eighty-ninth Psalm and observe how man is still thrown back, not upon his own good conduct, or good will, or good intentions even, but on the consistency of God with His words of promise; and see how conclusively all doubt of safety is removed in the words of verses 30-34: "If his children forsake My law . . . and keep not My commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips."

Our inconsistencies and faults and grievous sins will surely bring upon us the chastening of which every beloved child is partaker (Heb. 12:5-7); but for that very reason, and by that very means, they do not imperil the soul. As to that, God has spoken, and will not change.

He has spoken; yes, and He has sworn; "that by two immutable things (His oath and His Word), in which it was impossible for God to lie, we might have a strong consolation," "an anchor of the soul," a hope—not fearful and trembling, but "sure and steadfast"—a "full assurance," confirmation of faith, and "an end of all strife." (See Hebrews 6:11-20).

Thus we see that to every conscience-stricken child of God who trembles for his soul's security, God's blessed Spirit speaks in accents of assurance the most absolute and most certain, warning him the while of trouble and sufferings in this world, and loss of reward—not of life—in the next, as the consequence of his inconsistencies.

To threaten him with loss of sonship and of life would be to seal his fall indeed. But that is not the method of our Father. He spoke by the lips of the Lord Jesus when He said, "Come unto Me . . . and I will give you rest." But did He not also say, "Him that cometh unto Me I will in no wise cast out?" The grace that received us at the first, will keep us safe for evermore.

A BAG OF OATMEAL

FAMINE and death stalked hand in hand across the moors of Scotland. Potato crop failures year after year left bare the meagre, rocky fields of the hard-working Scotch. Thousands abandoned their homes and died pauper deaths.

Years later a group of Christians were gathered at the estate of a prominent lady who frequently invited guests to join in Scripture reading, prayer and discussion. As they were speaking of the kindness of God in times of trial, the hostess asked if anyone could tell of an experience in his own life to prove God's faithfulness.

A saintly old man stood up and told this story:

"Years ago, during the time of stark famine, we too, faced starvation in our humble home. The last bit of food had been taken from the shelf, and we knew not where to get more. My poor faithful wife came to me one day in tears. "What shall we do?" she asked. "All our food is gone."

"We bowed in prayer before our Father in heaven, asking Him to give us oatmeal to keep us from starving.

"Even while we were praying, we heard a sound outside. Rising from my knees, I opened the door, but no one was there. I was about to close it again when I noticed a sack on the step.

"Rushing to the road, I looked in every direction, but saw no one and could hear only the retreating gallop of a horse. When I returned to the house we opened the bag and found—oatmeal! The oatmeal we had prayed for. God had answered our pleadings."

No sooner had this weathered man of God taken his chair than the generous lady of the house rose to her feet. Fighting back tears of gratitude, she began to tell the other half of the story:

"I remember clearly that great famine. Our family always had plenty, but one night I was sorely distressed. I could not sleep, thinking that perhaps some of the neighbors were hungry. So deeply did it disturb me that I called a servant and told him to take a sack of meal to some one at that late hour of the night.

"He protested that he did not know where to go. 'Take a horse' I told him, 'put the sack on his back and let him go by himself. Wherever he stops put down the sack at the door and come home.' As soon as he left I put the whole matter before the Lord and asked Him to guide the horse to some needy family, just as He led the kine when the Philistines sent away the ark and as He led the ravens to the prophet Elijah.

“After some time the servant returned, telling me that he left the sack, as I directed, at a small cottage some distance away. Now I know God was answering the trusting prayers of my friends who were starving. How thankful I am that He answered my prayers and guided the horse to their home.”

Anon.

CHOICE PATRONS

I NEED to know that I am one with Christ, to assure me of my place in heaven. I need to know He is one with me, to assure my heart amidst the difficulties of earth.

God, by large and rough waves, sometimes dashes His people on the promises. The doubts—the “buts” and “ifs” come from ourselves, the “shalls” and “wills” from God.

He that follows the Lord fully, will find goodness and mercy following Him continually.

The Desert

STILL 'tis the desert dreary!

My heart grows faint,
And makes complaint:

How long the way, and weary!

High mounts the sun, and higher

His beams direct

The sands reflect,

And fill the air with fire.

Broad is the light, and blinding;

My half-closed eye

Aches painfully,

No shelter from it finding.

Oh that the day were over!

From this fierce heat

No shade I meet,

No refuge can discover.

But hush! my murmuring spirit:

The desert leads

To verdant meads,

Which pilgrims shall inherit.

Awhile endure life's fever,

For sweet to thee

That rest shall be

For ever and for ever!

Ferndale, Mich.—J. Smith and A. Grattan preached the Gospel here in Dec. with evidence of God's strivings in conviction amongst the unsaved. Trust these may be delivered. One professed.

Pawtucket, R. I.—Saints here have been proving His grace and goodness in sending them encouraging ministry of late.

New Haven, Conn.—R. Capiello writes of some baptisms and a happy one day conference at Waterbury, Conn. Bro. Patrizio expected to have some meetings also in Waterbury.

Long Branch, N. J.—F. Pizulli speaks of encouragement recently in doing quite a bit of house to house visitation with Gospel Text Calendars and tracts. Let us pray for all such faithful sowing of the good and precious Word.

Philadelphia, Pa.—Recent conference at Mascher St. well attended and helpful ministry by three of the Lord's servants. Haddon Heights conference was large, fifteen of the Lord's servants present, amongst them brethren Duncan, Lightbody, R. Crawford, S. Rae, E. Sprunt, Jas. McCullough, R. McCracken, Jr., J. P. Conaway and others. Ministry good, tending to separate the Lord's people from the world's religious ways and draw them closer to Himself and each other and beget more love for His Word and ways.

CANADA

Mervin, Sask.—J. A. Gray and J. A. Ronald were in these parts for about five weeks and saw fruit in the Gospel. Eight souls professed. We believe their labors in visiting from house to house were blessed by God. This sort of visitation is a commendable practice.

Windsor, Ont.—The New Year's all-day meeting here was held under extremely difficult weather conditions but His own from the district and Detroit enjoyed a good day. Present to help in the ministry of the Word were brethren A. Stewart, J. Smith, F. W. Schwartz and W. H. Ferguson.

Toronto, Ont.—The saints in several of the assemblies here were looking forward to special Gospel efforts commencing after the holiday season which gives occasion for prayer and exercise.

Bolton, Ont.—F. G. Watson spent a weekend with us which was much appreciated. A young man professed during the Gospel meeting.

Oshawa, Ont.—Geo. Shivas had a weekend here with cheer to the saints. T. Wilkie and E. Sprunt expected to commence meetings in January.

Niagara Falls, Ont.—L. McBain and N. Crawford were purposing a series of Gospel meetings in Glenholme Hall here. Saints had an appreciated visit from F. G. Watson and G. Johnstone. Norman Crawford's address is Box 285, Jackson, Mich.

Tilsonburg, Ont.—At the usual New Year Conference here about nine of the Lord's servants gave the Word which was good.

Montreal, Que.—Conference here at New Year was larger than usual and ministry varied and good. Eleven of the Lord's servants gave helpful messages. The Assembly expects to get into their new Hall in a short time.

OTHER LANDS

Palmerston, N. New Zealand.—The Editor and Assoc. Editor of Words in Season recently received cheer by letters of encouragement from our esteemed brother Franklin Ferguson who, for many years, edited the New Zealand Treasury. Now in his advanced years the Lord has given our beloved brother whom we both have met a unique ministry by way of the printed page, thereby reaching assemblies and saints far and wide with plain, practical wholesome ministry for which many thank God and take courage.

Stirlingshire, Scotland. Recently some Christian friends returned from a visit here and brought news of His own continuing stedfastly in testimony for Himself. This report brought happy memories of boyhood days in some of the villages nestling under the heather clad and rocky peaks. There in Alva more than forty years ago Jas. Duthie of Manchoukuo and J. McAlpine spent happy training days in pioneer tent work with the late John Ferguson. Bro. McAlpine's service in China was cut short by sickness and brother Duthie and Mrs. Duthie were prisoners of the Japs for some time, now in Newport, England. Changes many, but One Unchangeable—Heb. 13:8.

CONFERENCES

No. Vancouver, B. C.—The Annual three day Conference of believers gathered unto the Precious Name of our Lord Jesus Christ will be held as usual during Easter holidays, Friday, Saturday and Lord's Day. Circulars to follow. J. W. Dennis, Correspondent.

Moncton, N. B.—Our Annual Conference will be held, D. V. at Easter weekend, commencing with Prayer Meeting Thursday eve., March 25 to 28, inclusive, in the Orange Building, 124 Archibald Street. Communications to Norman L. MacNeil, 37 Bromley Ave., Moncton, N. B.

FALLEN ASLEEP

Petersburg, Va.—On Dec. 9 our beloved brother Benj. B. Campbell passed into His presence after a long period of weakness. He leaves his widow and one son who should have our prayers. A faithful brother he recalls the Word—"God is in the generation of the righteous." His father and the late bro. Burns were amongst the early shepherds of the flock here and the names of Burns and Campbell were much respected in Petersburg business circles and will recall to older ones the godliness and uprightness of these men of God. Our departed brother sought to follow in their footsteps.

Hagersville, Ont.—David Hannah was suddenly called home Dec. 8. Saved as a boy, he was connected with Broadview and Pape Ave. Halls in Toronto and the little assembly in Conquest, Sask.

Straffordville, Ont.—Our esteemed brother Silas Burwell "went home" Dec. 19 in his 78th year. Saved 30 years ago. For a number of years he faithfully "serviced" wayside texts over a wide area.

Garnavillo, Iowa.—Our sister Mrs. Lundt "went home" Dec. 21. Saved in 1938 at meetings conducted by L. McBain, she was a woman of a meek and quiet spirit. Much missed.

Loring, Ont.—Walter, son of Mr. and Mrs. Rudolph Bain of Arnstein Assembly passed peacefully into the presence of the Lord Christmas Day, in his 14th year. Saved over two years ago during meetings held by F. Watson, E. Sprunt and A. Dellandrea.

Hampton, Iowa.—Mrs. Foster Whitsell fell asleep Dec. 26, aged 63. Saved in 1933, she soon after took her place "outside the camp," gathered to His Name—now in His presence for ever.

Sault Ste. Marie, Ont.—Mrs. Harriett West went home Dec. 28 in her 88th year. A faithful one of the aged sisters—recently in Central Gospel Hall, Flint, Mich., where she had a good report. Saved through her son Frank 22 years ago who prayed for 25 years for his family before any of them were saved.

Detroit, Mich.—Mrs. Jessie Long passed into His presence Dec. 29, aged 74. Until recently in fellowship in Central Gospel Hall.

Waterbury, Conn.—Brother L. Rodio "went home" Jan. 3, aged 80. One of the firstfruits of the Italian work here. Saved in 1918 at tent meetings held by the late Dr. Hugh Cameron and C. Patrizio. He has left a very good testimony amongst saved and unsaved. Prayer is requested for three unsaved children.

Words in Season

THE BIBLE FAMILY MAGAZINE



Tree of the Curse

TREE of the Curse, O wretched tree
The work of men, in hate and pride;
Behold the Man, outstretched is He
With riven hands, and feet and side.

Tree of the Curse, O blessed tree
The work of God, Believe and live;
Behold the Saviour, this is He
Who came the lost to seek and save.

Tree of the Curse, man at his worst,
Depraved, corrupt, deceived and base;
Tree of the Curse, God at His best,
A ransom here, O sinful race.

W. H. F.

MARCH, 1948

WORDS IN SEASON

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Appreciation: To all who have obtained new subscribers or kept
the Magazine before fellow saints, we tender our best thanks. The
response to our request has been very gratifying.

March Number: The Associate Editor has been responsible for
the editing of this entire issue.

Regret: We are sorry for the omission of several items owing
to the lack of space.

CHANGE OF CORRESPONDENTS

Barrie, Ont.—Jas. Cunningham, 36 High St.

Saugerties, N. Y.—Albert Plue, 105 Ulster Ave., The Assembly
meets in brother Plue's home.

CHANGE OF ADDRESSES

Portage La Prairie, Man.—J. A. Ronald, 126 Royal Rd. North.

Portage La Prairie, Man.—J. A. Gray, 130-3rd. St. N. W.

New York, N. Y.—John Rankin, % R. J. MacLachlan, 80 William
Street.

Philadelphia, Pa.—Assembly formerly meeting at 56th. and
Woodland Ave., now meets at N. E. Corner of 64th. and Woodland.
John Long, 6708 Paschal Ave., Philadelphia 42, Pa. Corresp.

UNITED STATES

San Diego, Calif.—The Assembly in Front St. Hall has been
helped by a recent visit from Thos. Robinson, formerly of Toronto,
Ont.

Monrovia, Calif.—S. C. Keller has been giving help to the saints
here. The Lord gave a soul during the preaching one night. the first
in their new Hall.

Winthrop, Wash.—H. Alves is trying this new place with the
Gospel—he has the Community Hall there.

Lynxville, Wisc.—Sam Hamilton saw good interest here in meet-
ings before the end of the year though none professed. He was hoping
to continue in SPARTA. He has had some sickness at home.

Aredale, Iowa.—Paul Elliott and Oliver Smith were still going
on here at last report with some new interest which encouraged
them. Bre. Eltjes and Hyde at WEST BRANCH, nice crowds and
interest.

Jackson, Mich.—The Assembly here goes on nicely. W. H. Fer-
guson gave help during January in practical ministry for the saints
and in the Gospel with encouragement. He also has a Bible Reading
certain nights this winter in OWOSSO in a rented room seeking to
encourage some believers of that district.

Philadelphia, Pa.—W. Warke and H. Dobson are having good
meetings in BRYN MAWR, some have professed and D. Calderhead
also had some encouragement at BARRINGTON, the Lord confirming
the Word.

Deland, Fla.—The small assembly here has been enjoying a
visit from George Duncan of Cleveland who was joined by J. Smith.

CANADA

Bell Rapids, Ont.—G. Johnstone and R. Bruce spent over three
weeks in this backward district—only one mail a week. A few have
been saved here in former meetings and they enjoyed the Word.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin
Edited for 11 years by Charles R. Keller

Vol. 40

MARCH, 1948

No. 3

GATHERED GEMS

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.

“ “ “
The mind of Christ in us is chiefly to be seen in little things. To walk before God in the every day matters of life, and to have our words and actions savoured daily with the Name of Jesus, this is true holiness.

“ “ “
We may traverse oceans and scale mountains on uncommanded pilgrimages, without pleasing God; we may please Him without any other exertion than by crossing our own will.—Hannah More.

“ “ “
Humility is the secret of fellowship and pride the secret of division.

“ “ “
If I be content to be nothing, I cannot take offence; and when I am really humble and know myself a worm, I shall not complain if tramped on.—R. C. C.

“ “ “
They who have begun to depend on grace are less able to employ nature—Bengel.

“ “ “
If we suffer for well doing, we do well in suffering.

“ “ “
The mode of living in the family of Jesus was extremely simple and frugal.

“ “ “
A sincere love of God will make us thankful when our supplications are granted, and patient and cheerful when they are denied.

“ “ “
The Lord save us from the greatest of all afflictions, an affliction lost!

“ “ “
The more the flesh is denied for the service of God, the more we shall be elevated for the enjoyment, and realize the privilege of the work.

THE PAWNED BOOK

DR. _____ left home to attend college at the age of seventeen. His mother gave him a Bible, writing her name, his name and a verse of Scripture on the fly leaf. He graduated with very high honors and became the head of a large hospital. He also became the head of an infidel club where they practised everything that was licentious and vile. He was open in his ridicule of God and the Bible. The only thing that gave him any thrill was when an ambulance would unload some patient in a critical condition.

One day they brought in a man on a cot, the lower part of his body had been horribly crushed. On his face, however, was a look of calm and peace so pronounced that it amazed Dr. _____ who was accustomed to seeing people suffer. With a smile the patient asked what the verdict was.

"Oh, I guess we will pull you through and fix you up," replied the doctor. "No, doctor, I don't want any guess," the man said. "I want to know if it is life or death. Just lay me down easy, anywhere, doctor, I am ready. I am saved and am not afraid to die." With a face fairly shining with radiance he continued, "I know I am going to be with the Lord Jesus Christ. He says, 'Him that cometh to Me I will in no wise cast out,' and I have come and accepted Him as my own personal Saviour. But I want the truth, just what is my condition?" At this, the doctor replied, "You have at the most three hours to live."

The doctor was touched and thinking there might be relatives to notify, asked, "Is there anything you would like to have us do for you?" Thanking him, the injured man said, "In one of my pockets is a two weeks' pay check. If you can get it I wish you would send it at once to my landlady and ask her to send the book." "What book?" inquired the doctor. "O, just the book," the man answered, "She will know."

Dr. _____ arranged for the man's request to be cared for and then started on his rounds through the hospital but those words kept ringing through his ears—"I am ready, doctor, just lay me down easy, anywhere, doctor, I am ready." Dr. _____ had never been known to inquire about a patient from any personal interest but for the first time in his life he wanted to know how this one was getting along. He returned to the ward where the man had been placed, and seeing the nurse whom he had assigned to the case, he inquired as to his condition. "He died just a few minutes ago," the nurse informed him. "Did the book get here?" asked the doctor. "Yes it arrived shortly before he died," the nurse answered. "What was it?" inquired the doctor. "No it wasn't his bank book, he died with it under his pillow," replied the nurse. "It is still there, go and look at it."

Dr. _____ went to the bedside, reached under the

sheet and drew a Bible from under the pillow. As he did so the Bible opened and the pages turned over to the fly-leaf. There in his mother's handwriting was his own name, his mother's name and a verse of Scripture just as she had given it to him when he left home to attend college but which, in a drunken brawl, he had pawned years before in order to get whisky.

Dr. _____ slipped the book under his coat and rushed upstairs to his private office. He asked God to have mercy upon him and in repentance accepted Christ as His Saviour. He came into the realization that "God commendeth His love towards us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

The doctor became a mighty man for God and his clear expositions of the Gospel have been a blessing to many.

THE RISEN LORD AND THOMAS

OVERCOME with awe, amazement and veneration, Thomas stands for some moments motionless before his Lord. But then, raised far above himself in a moment of supernatural enlightenment, with his knees bending to the dust, his heart pours forth a confession, higher, richer and more comprehensive than any that had ever, till then, been uttered by mortal lips. All the rays of celestial grandeur which Thomas had ever seen stream from the person of His Master, as well as all the intimations of His superhuman dignity which, challenging admiration, had ever forced themselves upon him whilst listening to His sayings, or witnessing His wondrous acts, now met and combined as in a focus. "My Lord and my God," he exclaims. An utterance of the deepest, clearest and liveliest convictions. Indeed it would be erroneous to suppose that Thomas' conceptions of the divinity of Christ were already so clear and ample that he could at once have moulded them into an accurate dogmatical form. His utterance was the expression of a deep, living perception and feeling, which, although he was hardly conscious of it himself, involved nothing less than the dogma of the real unity of the only begotten Son with His Divine Father. The words of Thomas, moreover, do not admit of doubt; they leave no room for misconstruction. They testify clearly and decidedly to the divinity of Christ, and form one of the mighty rocks on which those who will not believe Christ to have been more than man, and who even pretend that the Bible is on their side in this matter, must see their opinion totally wrecked.

Let the adversaries of our faith call in to their aid all the acuteness and wit which they possess, and exhaust all their arsenals of learning and criticism, the expression, "My God," stands there now, as it has done from the beginning, and cer-

tainly allows of no other explanation than that which the letter demands.

Many in despair, have become almost desperate about this, and have not been ashamed to endeavour to extricate themselves from their difficulties by the absurd pretense that Thomas did not call Jesus his Lord and his God, but that, adopting the very bad practice of modern days, he, in this expression, only gave vent to his surprise at the reappearance of his Master, as if such an abuse of the Divine name had been as general then in Judea as it is now, and as if an Israelite would not have recoiled in horror from so frivolous abuse of the sacred name—"My Lord and my God"—as from a blasphemy which deserved stoning! But thus does God abandon those who wilfully oppose His Word, and faith in it, to the maddest, wildest conceits. Even at the present time they are visited with this preliminary judgment, that they render themselves ridiculous in the eyes of all reasonable men; nay, more, absurd in those of children.

Enough, Thomas had, in an unequivocal and becoming manner, done homage to the Lord Jesus as his Divine Lord, and as the heavenly King, whom all the prophets had most explicitly pointed out as the future Messiah. In his confession, Thomas most justly places the risen Saviour upon the throne of the eternal Majesty, and assigns to His pierced hands the reins of universal government as belonging to Him, the Lord of all.

And what is our Lord's bearing when the disciple falls at His feet with this mighty testimony? Does He decline the lofty title reverently addressed to Him by the disciple as one too high, and not justly employed with reference to Him? Does He recoil from the disciple who thus acknowledges Him, as did Paul and Barnabas afterwards from the Lystrians, with the words, "Thomas, thou blasphemest! thy Lord and thy God is in heaven, and I, like thyself, am but His servant?" By no means. The Lord accepts the testimony in its full scope and weight, and does so with exalted calmness! nay, He even corroborates it by saying, "Now, Thomas, believest thou?"

Be then convinced that it was with good reason that we said our story would throw a new, refulgent light upon the person of the Lord Jesus, and His more than earthly dignity. It most certainly appears from it that the titles LORD and GOD are applicable to Him in their full and unimpaired import; for if it were not so, Thomas must have been mad to have bowed the knee whilst saying it; and Jesus Himself would have been guilty of blasphemy, a crime punishable with death, in receiving such homage. This is the alternative; and there remains nothing open to us more rational than to bow the knee to Him also, and to unite in the reverential exclamation, "MY LORD AND MY GOD!"

(Translation from Krummacher).



**The Lord's
Dealings With
Wm. H. Ferguson**

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ASSOCIATE EDITOR

IN writing a few lines regarding the Lord's dealings with me, I would say in the words of another: "By the grace of God I am what I am."

I was brought to the Lord as a lad in the city of Glasgow, Scotland. My earliest recollection of the things of God was being told from the Word that we were lost sinners and needed a Saviour. The Scriptures were read daily and prayer was made for our salvation. Thus early in life the truth of my lost condition was impressed upon the heart and mind and one night, after a solemn Gospel meeting, the subject being that of Abraham and Isaac in Genesis 22, alone in my room, believing myself to be lost and going to hell which was clearly brought before me, I saw the truth of salvation through verse 8 of Genesis 22—"My son, God will provide Himself a lamb for a burnt offering." I was enabled by simple faith to receive the Lord Jesus as my very own and was saved and had the consciousness of acceptance with God. This was on the 22nd day of February, 1904 and God says—"Call to remembrance the former days."

I had a desire soon after to be baptized but being young it was thought best to wait a while and in the Fall of 1905 in the town of Alloa in Stirlingshire, Scotland, I had the joy

of obeying the Lord in this ordinance. Then, some months afterwards, having asked for fellowship and questioned by brethren in place of responsibility, I was received into the fellowship of one of the Assemblies on the outskirts of Glasgow and it has been my joy to be associated with Christians gathered to the Name of the Lord Jesus alone, ever since. There has been no desire to seek anything elsewhere in Christendom for which I thank God and there has been plenty of scope in the Assembly—first of all as a Sunday School teacher—and encouragement by good men of whom I have known, many on both sides of the Atlantic, mighty men in the Scriptures who have given an impulse to any desire for service and testimony for the Lord.

In the month of December, 1918, a further step was taken in going forth "For the Name"—3 John 5:7—not as a professional preacher—but to carry the Gospel to lonely and needy ones in our own State of Michigan first of all and later elsewhere. This step was the result of deep exercise and, as one traces the Lord's leading since and considers the avenues opened up for His Word, it causes thanksgiving and humbleness of mind to think that He would deign to use one so unworthy in His service.

Now a further opportunity for service has been granted in connection with the Magazine—WORDS IN SEASON—and for this we can count on our ever gracious and sustaining God Who has never failed. His Name is Faithful and True.

My prayer is that God will give grace and wisdom from above in connection with this service and to this end I solicit the prayers of all who love the Lord and His truth.

FORTIFIED WITH TRUTH

J. G. BELLETT

I BELIEVE we need individually to be fortified with truth.

We do not know how far Romanising and Infidel errors may be getting ahead. If we have not the Truth we may be the sport of Satan tomorrow. I will give you an instance of it. The Galatians were an earnest excited people (and I do not quarrel with Revival excitement). They would have plucked out their eyes for the apostle; but the day came, when he had to begin afresh with them from the very beginning. "My little children for whom I travail in birth again till Christ be formed in you." (Gal. 4:19). There was excitement without a foundation of truth, and when mischief came in, the poor Galatians were next door to shipwreck. The Hebrew saints were unskilful in the Word. But we must be fortified by Truth. A state of quickening wants the strengthening of the Truth of God.

ONE SPIRIT

W. M. H. FERGUSON

THE MENTION of the One Spirit in Eph. 4:4 occurs in that wondrous statement of Christian doctrine, a true seven-fold Lampstand in which the centre stem, bearing all the others, is THE ONE LORD. This is comparable to the lampstand of old in the Tabernacle and of one piece which gave light over against itself and thus the light of God's Holy Spirit is seen illuminating and reflecting always the glory of Christ in His constant, unailing witness and testimony. The Lordship of Christ therefore amongst His own is here plainly seen and the One Spirit is in contrast to the many spirits of 1 John 4:1, 2, 3, which false spirits are of antichrist John tells us.

The One Spirit is unique, all sufficient and, linked up in this seven-fold perfection, bears constant testimony to the One Lord as well as the other truths mentioned. All leads up to the eternal state of felicity and joy as in v. 6—"One God and Father of all," that is, of all who have known Christ as Lord by the Spirit of God and have received through the years the testimony of God.

The One Spirit would lead us to onemindedness in the truth and revelation of God. The lack of this reveals human failure and often refusal of professing Christians to be Spirit-led in the reading and meditation of the Word. Nothing can be more evident than the utter lack of the Spirit of Christ in much of the present day confusion regarding the truth of God.

If the heart be truly won to Christ, if the indwelling Spirit be ungrieved and free to reveal and instruct who would doubt but that He would lead all believers to the focal point of His testimony, the uplifting of the glorious Name of Him, Who in His own glorious person has accomplished our redemption, and would gather us all together around Himself alone where merely human will and intelligence is set to one side if such interferes with the giving of Christ His true place as Lord. This setting aside of the pride of man often brings into most marvellous relief the poor and despised and weak things of this world which God has chosen to confound the mighty and which are seen to be upheld in operation and true spiritual energy by Himself.

The One Spirit is also all-sufficient. His teaching transcends man's as the sun by its shining casts into utter insignificance the light of a lamp or candle and as the moon in full strength in the expanse of God's universe rules the night and causes man instinctively to look up in awe and wonder.

Human learning is powerless to accomplish that which God desires albeit it may be useful if set apart for His glory alone and the greatest concern of young Christians should

be to learn more of God and of Christ through the Word of God itself which the Spirit delights to use and, of course, which He is the Revealer of. He not only opens up our understanding but does it in such a way that the Word of God which we read and assimilate today is the very Word which will be useful to us as we go forth, enabling us to meet the tempter, providing the succour and help that is needed for ourselves and in the ministering to others along life's pathway.

Let us then live more in the presence of God, with an ungrieved and unquenched Holy Spirit within and the result will surely be seen in our true subjection to our ONE LORD individually and collectively in the Church, in our use of the grace thus given to us in service and testimony for God and in development of divinely given gifts.

This seventh reference then to the Spirit in this Epistle suggests the **PERFECTION OF TESTIMONY AS UPHELD BY OUR LORD JESUS CHRIST IN ASSOCIATION WITH GOD WHO IS OVER ALL AND THE SPIRIT OF GOD WHO CONTROLS ALL**, and in truest sympathy with and closest adherence to the great foundation truths of doctrine and practice as revealed in the inspired Word itself.

In any light of testimony committed to man there will always be failure but God holds before us a Divine standard which He never lowers. It is our duty to seek to obey and conform ourselves to the Divine and shrink from, yea flee and separate from everything that would bring dishonor on the peerless, precious Name of our One Lord. **LET ALL OTHER NAMES PERISH, LET HIS ALONE BE EXALTED**, and one day, perhaps soon, He shall write upon the overcomer, **HIS NEW NAME**, Rev. 3:12.

THE CHURCH OF THE DIVINE PATTERN

SURELY we have our model, if anywhere, in the Primitive Church—established as it was by inspired men, and declared to be “the body of Christ,” the “Communion of Saints,” the “light of the world,” the witness-bearing society, distinguished chiefly by its meekness and patience, its purity and brotherly love.

Very insignificant may such a position seem to men now; for, stripped of apostolic guidance, and of miraculous gifts, the earliest Christian communities present little that is attractive to modern eyes.

Very quiet and retired they are; singularly loose from the world and its interests; affording—so, at least they appear to us—little scope for any form of human ambition, although not wanting in moral power over those who come within their range.

DANIEL

FRED G. WATSON

MUCH has been written and spoken about the "Prophecy of Daniel," but I would call your attention to some facts about the Daniel of the prophecy. There are few, if any, of the prophets who received such wonderful revelations of God's purposes for the world as he did. We would all like to be so privileged to have the mind of God opened up to us, but are we willing to pay the price? God never reveals Himself and His purposes to easy going, unexercised Christians.

The first thing noteworthy about Daniel is his purpose of heart to obey God in the every day matter of what he ate. It was not a silly food fad but a matter of obeying God's word for His people. Though Daniel was away from the place where God had chosen to place His name, and was a captive in Babylon, yet God's word was ever the same, and Daniel decided to obey it at all costs. "If any man will do His will he shall know of the doctrine" John 7:17. If we have the same deep desire to do the will of the Lord will we not make the food of our souls the Word of God, rather than the light, easy to read literature, which if it does not defile our minds will starve our souls?

"The secret of the Lord is with them that fear Him." Psa. 25:14. Daniel's fear of God is manifest in the power God's Word had in his life.

"The meek will He teach His way." Psa. 25:9. Meekness is not weakness. Weakness is lack of strength, but meekness is strength held in control. Our blessed Master was meek and lowly in heart but who would suggest He was weak? He was "the Lord strong and mighty, the Lord mighty in battle." Psa. 24:8. Daniel's meekness was manifest in the way he approached the prince of the eunuchs. He had "purposed in his heart that HE WOULD NOT DEFILE himself" yet when approaching the prince he "requested that he might not defile himself." God honored his attitude and spirit and wrought for him.

Daniel's convictions are the more remarkable when we remember his youthfulness at that time. Some place his age at fourteen years, but whether that is right or not, we know he was quite young for in chapter 1:4 he and his companions are called "children in whom was no blemish." We often are ready to blame our circumstances and think we could live for God so much better if we were differently placed, but if we seek to honor God where we are God can soon change the circumstances.

In chapter 6:3 we read "Daniel was preferred . . . because an excellent spirit was in him." It is a good thing to have a deep purpose of heart to hold fast the truth of God, but with that we need to maintain a right spirit. In Luke

9:51-56 we read of the Lord Jesus that when the Samaritans saw that His face was toward Jerusalem they would not receive Him. James and John were so stirred up at them treating their Master so, that they said, "Lord wilt thou that we command fire to come down from heaven and consume them even as Elias did?" No doubt they thought they had a good precedent when they quoted Elias, but Jesus rebuked them and said, "Ye know not what spirit ye are of." Their motive was right for it was devotion to Christ that caused them to be grieved, but their spirit was wrong. We may have a deep desire to walk in the truth and see others led on in the right ways of the Lord, but if we have a wrong spirit we may hinder the very ones we most desire to help.

Daniel was a man of prayer (Chap. 2:18; 6:10; 9:3). He prayed when his life was in danger with the other wise men of Babylon. He prayed when his life was in danger for praying. It was his habit to do so three times a day. He prayed for light as to the future of his people, and today we reap the benefit of the revelation given him as the result of his confession and supplications.

He was a man of the Book. In Chap. 9:2 we read, "I Daniel understood by the books the number of the years, whereof the word of the Lord came to Jeremiah the prophet."

May we all

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose true
And dare to make it known."

THE FATHER'S TENDER LOVE

THERE is nothing that is beyond His power to do for us—nothing above His wisdom to contrive for us—nothing outside of His resources to supply us. And all His power, His wisdom, His resources, are at the disposal of His deep, hearty love for ourselves as His own dear children—a love which not only comes up to the height of an earthly father's, or an earthly mother's love, but goes infinitely beyond it. And this love has been exerting itself for our benefit with all its tenderness and fervency, during all our past lives—is acting still, and will go on to love us, and watch over us, and bless us forever. Do we really believe all this? If we do, we ought never to doubt that God's heart toward us is that of a tender Father, and living from hour to hour in the assured faith of it, we are to look to Him for everything. Now, the newborn babe is not left to earn its food, or to buy it, or to choose what it shall be, or to cook it. The parent most lovingly cares for all that, the helpless babe has only to take it; so with the feeding of a spiritual soul. God will look after it well; only the man must leave it all with God (1 Pet. 2:2).—John Dickie.

EMANCIPATION AND ONWARD

T. ERNEST WILSON

"Brought out—Unto and Into" Exodus 6:6-8.

THE three prepositions in this important passage give us God's complete purpose for His people Israel when He redeemed them for Himself out of the land of Egypt. The section begins and ends with "I am—Jehovah" which is the great covenant title of God in relationship with His people. In v. 6 they are brought OUT of Egypt; in v. 7 they are brought TO Him for a people and in v. 8 they are brought INTO the land. The three prepositions stand for the great truths of EMANCIPATION, SEPARATION and SANCTIFICATION. Seven times in the three verses God says, "I will," giving us His complete and unalterable purpose.

BROUGHT OUT: Egypt is one of three outstanding types of the world, the other two are Sodom and Babylon. It is the sphere where Pharaoh rules; a land of slavery and darkness; a land where rain never falls; which worships the beetle and the serpent and where instead of the Word of God, the "Book of the Dead" is honored and read. Instead of looking up to heaven for the early and latter rain the Egyptian looks to the interior of the land of Ham whence the Nile rises and deposits its annual layer of black mud on the desert sand. Its food, instead of hanging in clusters from above, like the fruit of Canaan, rests on the cursed earth and leaves an unpleasant odor when eaten. Out of all this God's people are redeemed by the blood of the lamb. At the passover they were redeemed from the penalty and guilt of sin, at the Red Sea from its dominion and power. They were taken out of the sphere where sin reigns. In the Psalms and Prophets the instructed Israelite always turned to the Red Sea as the consummation of his salvation. In New Testament language Romans 3 is the Passover, the death of Christ for us on the cross, Romans 6 is the Red Sea, our death with Him symbolized by our baptism.

BROUGHT UNTO: "I will take you TO Me" v. 7. After redemption comes SEPARATION. This also is two-fold. They are brought nigh to God and He dwells among them. This is the grand double sided truth developed in the rest of the book, first mentioned in the song by the Red Sea and progressively elaborated on till the end of the book. The building of the Tabernacle gives us a beautiful picture of God's masterpiece, the Church, His dwelling place in the present dispensation. Brought nigh to God in worship is the grand theme of the Epistle to the Hebrews; but the Assembly, indwelt by God, the sphere where the Lordship of Christ is owned, is the important subject running through First Corinthians.

BROUGHT INTO: "And I will bring you in" v. 8. They were to be brought into an inheritance and a ministry. God

led Israel not only to the wilderness but to a series of wildernesses, Jer. 2:6. The purpose of the wilderness is to get a view of oneself, Romans 7, then comes the Jordan. This is the lowest valley on earth. The Red Sea is the way out of Egypt but the Jordan is the way out of the wilderness; not out independently but linked to the ark, the wonderful and beautiful type of Christ, Joshua 3. If the wilderness is the revelation of our sinfulness, the Jordan pictures our crucifixion with Christ. Two things are necessary to possess the land, treading and fighting. There are sinister, invisible, intangible forces resisting possession. This great Satanic hierarchy is described in Eph. 6:12. Possessing the land is a series of events; Crossing the Jordan is a crises leading to a process. This prefigures scriptural SANCTIFICATION. Positionally we are sanctified by the work of the Cross, practically, daily sanctification is a process which goes on as long as we remain down here. There are four great episodes; Jericho, Ai, the Gibeonites and the battle with the five kings. All of these are pregnant with spiritual truth. The overall purpose was, first of all, entrance into the inheritance, then ministry to the people of God.

LABORING UNDER DIFFICULTIES

MANY of our readers have heard of John Williams, the pioneer missionary for Christ to the South Sea Islands. He found he could not successfully carry on his work among the islanders if he didn't have a boat in which to go from place to place. There were few callers at these islands, and to send back to the homeland for help would take years, so John Williams determined to build a boat of such material as he could find.

It was a big undertaking, for he knew nothing about ship-building, and was almost without tools. He had to learn by repeated experiments. First of all, he made a forge—it would not work. He tried again, and this time rats devoured the bellows, which he had made of goatskin. At last he contrived to make wooden bellows—eight or ten men were required to blow them, but that could not be helped. When the natives saw iron welded together they were amazed, and willingly joined in the work. Having no saw, trees had to be cut down with hatchets, split into halves by wedges, and then chipped into planks with an adze. When a curved plank was required, they had to find a crooked tree! They used wooden pegs for nails, native mats for sails, and made ropes of cocoanut fibre.

It was a tedious business, but having many willing helpers, in the natives, Williams at last launched his little vessel. She was 60 feet long by 18 in breadth, and between 70 and 80 tons burden. She was called "The Messenger of Peace," and during the next few years Williams traveled many thou-

sands of miles in his little vessel. He took the gospel to Samoa, 1,800 miles away from his home in Raratonga, and had a right royal welcome. He planted the gospel in Samoa, and left behind him several of his native teachers and their wives, to carry on the work. Then he visited the islands where he had previously placed teachers, to see that the work was progressing favorably. All this, and much more, was accomplished in "The Messenger of Peace," built with his own hands, by John Williams.

COURAGE NEEDED FOR SERVICE

THE words "Add to your faith virtue," i.e. courage or valor, 2 Peter 1:5, while true for all believers, has a peculiar force as applied to those who serve the Lord Jesus in spreading His Gospel amongst sinners. The true soul-winner must have courage. He must be brave and full of valor. His sphere of service lies within the borders of the enemy's country. His work is to take the spoil from the hand of the mighty. Courage is needed for this; real soldier-like valor that fears not to face the foe. Faint hearted and fearful disciples are of no use whatever in the great army of the Lord's Gospellers. He requires those who have the courage to face the enemy on his battlements, to go right into the citadel, and get hold of sinners to whom His Master's message has been sent. This courage is more than natural boldness; many are well equipped with that. It is Divinely given valor, inspired by love to Christ, and true devotion to His service. It comes from heaven upon the waiting soul. It is of the Lord. Even saints of God may disparage it. But the soul taught of God, exercised before Him, waiting on Him, will rise up in renewed strength, with fresh courage, to go forth again in the holy war. "Be strong and of good courage" was Jehovah's word to His warrior of old as he stood on the borders of the promised land, and still the words sound forth in the ears of Christ's soldiers who go forth to rescue the perishing in His Name, "Wait on the Lord, be of GOOD COURAGE, and He shall strengthen thine heart."

(Extract from writings of an old warrior).

DOUBT the Eternal, distrust the Omnipotent? O traitorous fear! thinkest thou that the arm which piled the heavens, and sustains the pillars of the earth, shall ever be palsied? Shall the brow which eternal ages have rolled over without scathing it, at last be furrowed by old age? What! shall the Eternal fail thee? God is too wise to err, too good to be unkind; leave off doubting him, and begin to trust him, for in so doing, thou wilt put a crown on His head, but in doubting Him thou dost trample His crown beneath thy feet.

GATHERING TO THE NAME

IT HAS been objected to by some, that it is unscriptural to speak of the saints forming a local assembly, as being "gathered to the Name of the Lord." Those who raise this objection argue that believers can only be spoken of as "gathered" when they are actually assembled together in one place.

But a careful examination of the use, throughout the New Testament, of the word employed by the Lord Jesus in Matthew 18:20, will show that it is a mistaken argument. The most frequent use of the word is in its noun form of "Synagogue." This was the name given to the local assemblies of the Jews; it was also applied to the buildings in which they met, as we have it in its English form of Synagogue, which means literally "a gathering together." But the title of synagogue, or the gathering together, was not given to these companies of Jews when they were actually assembled only, any more than it was only applied to the buildings when the people were in it.

When the Jews agreed that if any man confessed Christ (John 9:22), he should be "put out of the synagogue," they did not refer to ejecting him from the building, but to putting him away from their company. It was a similar act to that which the Corinthian assembly were commanded to carry out in relation to the wicked man in 1 Cor. 5:13. "Therefore, put away from among yourselves that wicked person." This is a moral not a physical act. No one would venture to say that you could not put him out, unless he were present in the room. Hitherto, he has been a part of the gathering together, and by the act of putting him away, he ceases to form a part of it.

We read of a "Synagogue of the Libertines" in Acts 6:9. Here again, they did not bear this name of "gathered together" only when they held their meetings. When Saul of Tarsus asked for letters to the Synagogues of Damascus (Acts 9:2), the same thing holds good. And when the Lord spoke of certain persons, who said they were Jews but were not, as being a "Synagogue of Satan," (Rev. 2), He was declaring that which was always characteristic of them, whether they were actually assembled or not. Again if we turn to Acts 11:26, we are told that Barnabas and Saul for a whole year "assembled themselves (the same word) with the Church at Antioch." At least this is how the Authorized Version puts it. But if we turn to the Revised, we get a more literal and correct rendering. Then we read—"And it came to pass that even a whole year they were gathered together with the Church." No one will attempt to say that the Church, including Barnabas and Saul, spent a whole year in their meeting room! But, if not, there is an end of the argument that we must not speak of a com-

pany of believers, who, in their coming together, own Jesus as Lord, as being gathered unto His Name, and that as much when they are not met in one place as when they are.

This notion arises from the failure to apprehend that the local Assembly, even when it consists of but "two or three" bears the same character as the whole Church, and is formed of "called out" ones who are "builded together." The importance of this becomes increasingly manifest, as we consider how much is involved in this two-fold character. We have seen, probably, that the Apostle was regulating the ministry and oversight of the local Assembly, when he reminded Timothy that it is as those who are "called out" and "builded together" that the Church is the "pillar and ground of the truth." We look around upon all the so-called churches of Christendom, and with sorrowful hearts we ask how it could be possible that such words could be used of them, denying as they do in many cases, the fundamentals of the faith, and robbing the Lord Jesus of His place as Lord. Instead of a pillar and "stay" (R. V.) to the truth they are a weakness and a menace to it. May our God help us to appreciate more and more the responsibility, as well as the honor of being identified with Him in His rejection, gathering unto Him as did David's men of old, and owning Him in all our ways as Lord. A. H.

The above timely article on GATHERING TO HIS NAME was inserted by the late T. D. W. Muir in his magazine some years ago to show the character of the teaching which God had used to plant and edify the many assemblies of the saints founded in U. S. A. and Canada as a result of the labors of the true pioneers of a bygone day. Those who deny these precious truths might rightfully be asked to point to any thing in their own case even approximating the results of the labors of such men of God. (Assoc. Editor's note).

PLEASING GOD

IT IS the easiest thing in the world to go along with the popular current, to act so as to be pleasant to all, and give offence to none, and then to take credit for being large-hearted and liberal. But the man of God does not proceed on these lines at all. With him the first and chief question is, What is the will of God? What will God have me to do? Having settled this, by appealing to the written Word, he then seeks grace from God to do that which He has commanded. Sometimes this will bring down the world's opposition, and at times it may draw forth its smile. Some of his brethren may approve, and others may find fault, but the servant of the Lord goes steadfastly forward, assured that he is doing that which pleases God. It is no small matter to be enabled thus by grace to live before God, and to seek only

to please Him. This should be the Christian's aim: for this he should wrestle and pray, and discipline himself. The influences of the world, the fear of man, the desire to be well thought of, all combined to hinder such obedience to God. The most subtle snare of all, and perhaps the most common, is the desire to stand high in the estimation of fellow-saints, to be accounted "gracious" and "loving" by those among whom we move. Wherever this creeps into the soul, and is entertained there, it becomes the regulator of all that man's ways. While he may think he is seeking to please God, self, in one of its more subtle forms, is his object, and not Christ. Uneven walk, unsteady testimony, and unfaithfulness to the truth must result. "A double-minded man is unstable in all his ways" (James 1:8): he tries to please two opposing wills, and, like a horse governed by two drivers, he is sometimes at one side of the road and sometimes at the other. The man is miserable himself, and manifests it by carping at everybody within his reach. The saint who walks with God, and makes it his business to please Him, has a secret peace and a hidden joy, with which his enemies meddle not. The calm of his deep communion is not disturbed by the anathemas that are hurled against him. He walks steadily on, as if he heard them not. He turns not aside to argue with those that oppose him, nor does he draw the sword in self-vindication. Anon.

GOD'S RESOURCES

IT is a wonderful comfort sometimes, when our way seems hedged in, our hands empty, and we ourselves helpless to remember how great are God's resources. Impossible is only a human word; there is nothing really hopeless in all His universe. And what tools the Master Workman uses! A bit of mud can open blind eyes; a pebble by a rippling brook can sweep a giant from the path; a woodland stick cut to guide sheep will suffice to bring water from a desert rock; a man's worn garment will open a way through the waves; a sunrise—just the breaking of a common day to all the world besides—is enough to scatter an invading army when He wills that they should go.

As it was in the past, so it is still. His soft, white snowflakes, multiplied, will block the mightiest engine man has invented; His glittering icicles will break the lines of human communication. Amid our dearth and poverty lies hidden God's wealth of resources, and because we see no way in which it can be done is no reason for loss of faith or courage. We may ask what we will, from the loaf of bread to the coming of the kingdom, and be sure that if it is a real and honest need the Father hears and cares, and that the key for the opening of the storehouse and the supplying of the want lies near at hand.

THE EVANGELIST'S PRAYER LIFE

"And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed" (Mark 1:35).

THE evangelist who would be a successful soul winner must, above all things, be a man of prayer. He must constantly live in the spirit of prayer. He can sometimes afford to neglect his studies, but can never afford to neglect communing with God. Mr. Finney expressed what a great loss it was to him to be without the spirit of prayer for a single day. Every person that was ever used of God in winning souls, spent much time in secret prayer. Payson wore the hardwood boards into grooves where his knees pressed so often and so long. His biographer says, "His continuing instant in prayer, be his circumstances what they might, is the most noticeable fact in his history, and points out the duty of all who would rival his eminence. To his ardent and persevering prayers must no doubt be ascribed in a great measure his distinguished and almost uninterrupted success."

William Bramwell is famous in annals for personal holiness, and for his wonderful success in preaching and for the marvelous answers to his prayers. For hours at a time he would pray. He almost lived on his knees. He often spent as much as four hours in a single season of prayer and retirement.

Sir Henry Havelock always spent the first two hours of each day alone with God.

John Welch, the holy and wonderful Scotch preacher, thought the day ill spent if he did not spend eight or ten hours in prayer. He kept a plaid that he might wrap himself when he arose to pray at night. His wife would complain when she found him lying on the ground weeping. He would reply: "Oh, woman, I have the souls of three thousand to answer for, and I know not how it is with many of them!"

Mr. Wesley spent two hours daily in prayer. He began at four in the morning. Of him, one who knew him well wrote: "He thought prayer to be more his business than anything else, and I have seen him come out of his closet with a serenity of face next to shining."

Luther said: "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day."

John Fletcher stained the walls of his room by the breath of his prayers. Sometimes he would pray all night. His whole life was a life of prayer.

"He who has learned this trade well draws at will on sight, and with acceptance of Heaven's unfailing bank."

(Unknown)

DIED IN LAODICEA

DIED in Laodicea, the prayer meeting, aged one year. The health of the meeting was poor most of the year, and its life was despaired of. But a few anxious friends kept it alive, and sometimes it would so revive as to encourage them. Discouragement, however, at last prevailed, and the prayer meeting is dead. It died from neglect. Not a single Christian was present when it died, nor was there one to sing a requiem at the funeral.

Sad, sad, wasn't it! and yet over forty professed Christians (?) were living within a mile of it, but not one was there. Had two only been there its life might have been spared, for "where two of you are agreed as touching anything that they ask, it shall be done for them." Matt. 18:19. Two-thirds of the 40 might have been there had they been so disposed. But they were not, and the poor weakly thing gave up the ghost. And alas! if actions speak louder than words, it has very few mourning friends.

Oh! what will become of the "Laodiceans?" for God knows their works, "they are neither cold nor hot!" lukewarm. Rev. 3:15, 16. He threatens to cast them out of His mouth, but they regard it not. Alas! alas! that great profession, lacking energy, zeal, wisdom, and love! Oh! ye Laodiceans! You can spend your evenings at home, or gossiping with your neighbors; you have no interest in the prayer meeting, and no tears to shed over its death. When God visits you what will you answer Him? The prayer meeting through your neglect has died!

THREE QUESTIONS

Three important searching questions:

Is your life what it ought to be?

Is your life what you want it to be?

Is your life what God would have it to be?

THE VOICE OF PRAYER

CHRISt never lingers long with dumb souls; if there be no crying out to him, he loves not silence, and he departs and betakes himself to those hearts which are full of the music of prayer. What a marvellous influence prayer has upon our fellowship with Jesus! We may always measure one by the other. Those pray most fervently and frequently who have been constant attendants on the kind Intercessor; while, on the other hand, those who wrestle the hardest in supplication will hold the angel the longest. Joshua's voice stayed the sun in the heavens for a few hours; but the voice of prayer can detain the Sun of righteousness for months and even years.

"LOVE ONE ANOTHER"

GOD calls His people His jewels, His treasures, His glory, His portion. He calls wicked men dogs, vipers, swine, briars and thorns. God delights in the society of the saints; so should you.

You should be ready to help one another, to do good for one another and communicate one to another. "Remember the words of the Lord Jesus, who said, It is more blessed to give than to receive."

Sympathize one with another. Fellow-members should be fellow feelers. Old Eli's heart was broken before his neck.

Oh it is a sad thing, so sad that it may make our very heart bleed within us, to think of the Lord's little flock, who are in strength the weakest, in riches the poorest, in numbers the fewest, and shall they be in love the coldest, in judgment the most divided?

Child of God, lay your malice aside, or else God will lay you aside as He hath done too many of us at this day, to our great sorrow.

Never man was forsaken of God till God was forsaken of man: He sticks close to us while we stick close to Him; but if we forsake Him, He will forsake us.

Remember, Christians, he that would not be his brother's keeper, would be his brother's butcher. (Gen. 4:8).

We have the same Father—God. The same head—Christ. The same guide—the Holy Spirit. The same attendants—the angels. The same grace—faith. The same title—son. The same clothing—the righteousness of God. The same glory—heaven. And shall we not be dear to one another?

He that loves himself will not hate his brother, for whilst thou art out of love with this brother, God is out of love with thee, and thou lovest more for want of God's love than thy brother loses for want of thy love.

Let brotherly love continue. (Heb. 13:1). Wm. Dyer.

DOCTOR Krummacher, a godly man lived many years ago.

He had never married, but had an old lady as his house-keeper: her great trouble was to get money enough from Krummacher to purchase things to eat, for he was always parting with his money to every beggar that approached him for help, in spite of the fact that she always scolded him for it. As a result of this they had many experiences that were striking.

On one occasion a group of people came to visit him, and with his usual generosity he invited them to stay for a meal. There was nothing in the house to set before them, for they had eaten the last food they had at breakfast.

His housekeeper was frantic, when he said to her, "Get the meal ready." She got out of sight of the guests, and beckoned to him, and when he came into the room where she was, she said, "Don't you know that we have nothing to eat?" "Have you no dishes?" he said. "Yes." "Then set them on." She did as she was told, and when the table was set, he asked, "Is everything ready?" "Yes." Then the guests were invited to sit down at the table, and Krummacher, according to his custom, gave thanks for the food they were about to receive. He was interrupted by a knocking at the door, and on going to the door, the servant found a man waiting with a great hamper of food, cooked and hot and this message with it; that his master had expected company, but the guests had not come, and so he said, "Take the food to Dr. Krummacher, he will know what to do with it."

"But my God shall supply all your need according to His riches in glory by Christ Jesus."

The Sea of Galilee

HOW pleasant to me thy deep blue wave,
O Sea of Galilee!
For the glorious One Who came to save
Hath often stood by thee.

Graceful around thee the mountains meet,
Thou calm reposing sea;
But, ah, far more! the beautiful feet
Of Jesus walked o'er thee.

These days are past—Bethsaida, where?
Chorazin, where art thou?
His tent the wild Arab pitches there,
The wild reeds shade thy brow.

Tell me, ye mouldering fragments, tell
Was the Saviour's city here?
Lifted to heaven, has it sunk to hell,
With none to shed a tear?

O Saviour! gone to God's right hand!
Yet the same Saviour still,
Graved on Thy heart is this lovely strand
And every fragrant hill.

It was beside this very sea
The new-risen Saviour said
Three times to Simon, "Lovest thou Me?
My lambs and sheep then feed."

(Robert Murray McCheyne at the Sea of Galilee, July 16, 1839)

Sarnia, Ont.—D. L. Roy has been preaching the Word faithfully here and we trust His own have been cheered and helped in their testimony. The Assembly in Sarnia meets in the Gospel Hall, College and Davis Sts., their location for many years.

Grand Bend, Ont.—J. Blackwood and A. Grattan are going on here with good attendance, longing to see a break amongst the unsaved.

Owen Sound, Ont.—A. Joyce is having good meetings here using his chart—Egypt to Canaan. God's people have been helped and one has professed faith in Christ, giving joy.

Lake Shore, Ont.—We had an appreciated visit from brethren Joyce and Watson. Ministry helpful. They passed on to visit GRAND BEND and LONDON.

Sudbury, Ont.—Bro. Widdifield was here attending a funeral and his ministry while with us was a real cheer.

Barrie, Ont.—G. Johnstone gave us a much appreciated visit and went on to ORILLIA.

Toronto, Ont.—The meetings in Brock Ave. Eglinton and Broadview Halls continue with some encouragement. Some have professed to trust Christ. Our Brother William Baillie is in a weakened condition at his home here—147 Barrington Avenue.

Oshawa, Ont.—T. Wilkie and E. Sprunt still continue here with good attendance, looking for His seal on their labors.

Kitchener, Ont.—Hy. Fletcher gave us a few nights with helpful ministry and faithful words for the unsaved.

Vancouver, B. C.—W. F. Hunter has been ministering the Word in the Assemblies in and around this district and has found acceptance for the message. Brethren Howard and Pearcey have begun a series of Gospel meetings in the Sunday School Hall at Nanaimo Road. The brethren had prayer preceding these meetings.

Calgary, Alta.—J. J. Rouse writes that in his judgment the need for clothing etc., on the Prairies has been met, he is sending the balance of what he has on hand to other countries.

Portage La Prairie, Man.—Bre. Gray and Ronald have been visiting on the prairies amongst the saints and report a little blessing.

Sault Ste. Marie, Ont.—The saints here have gotten into their new Hall and we trust it may be the birthplace of precious souls. A. Douglas is giving help at last report.

OTHER LANDS

Queensland, Australia.—An invalid brother here, saved under the preaching of the late John Blair has noticed the work of our Italian brethren amongst their own people and asks an interest in prayer and exercise on behalf of the many Italians scattered throughout Queensland, Western Australia and other parts of that continent. He says "In the North they are sugar cane farmers, in the South, fruit growers, in Western Australia they are miners and timber getters. There are many in Fruit Shops and Cafes in the cities and towns." Any of our friends or laborers who have definite exercise regarding this phase of the work of the Lord can have this brother's address from us.

CONFERENCES

Toronto, Ont.—The Annual Convention of the following Assemblies will be held during the Easter season—Friday March 26th., 27th., and 28th., God-willing. Brock Ave., West Toronto, Bracondale, Lansing and Ascot Assemblies will meet in the CENTRAL HIGH SCHOOL OF COMMERCE, 570 Shaw St.

Pape Ave. Highfield Road, Broadview Ave. and Eglinton Assemblies will meet in the EASTERN HIGH SCHOOL OF COMMERCE, 16 Phin Ave., corner of Chatham and Phin.

Order of meetings—10:30 a.m. 2:30 and 7:30 p.m. The Breaking of Bread will be at 10 a.m. Lord's Day and there will be no meeting Saturday morning in the Eastern High School.

Prayer meeting for West End Assemblies will be held in Brock Ave. Gospel Hall, 311 Brock Ave., Thurs. March 25 at 7:30. The Prayer meeting for the East End Assemblies will be held in Pape Ave. Gospel Hall, cor. Pape and Aldwych, Thursday 7:30 p.m.

Communications for West End to Joseph Coleman, 112 Spencer Ave., Toronto 3, and for East End to John Robertson, 43 Howard St., Toronto 5, Ont.

We trust these gatherings will prove a real blessing to His own and to the unsaved.

Manchester, Conn.—The Annual Convention will be held in the Masonic Temple at the Center, beside the Post Office, on Friday, Saturday and Lord's Day, March 26, 27 and 28. Order of meetings—10:30, 2:30 and 7 p.m. Prayer meeting Thursday March 25th. at 7:30 p.m. in the Gospel Hall, 415 Center St. Communications to William McBride, 98 Church St., Manchester, Conn.

FALLEN ASLEEP

Bridgeport, Conn.—James McKee of Stratford passed peacefully into His presence, Dec. 29, aged 75. Saved about 57 years ago in Guilford, Ireland, with the Assembly here for 43 years. He was a valued helper in every way, an able minister of the Word, a good Gospel preacher and always a ready visitor to the sick. He was well known and much esteemed in the New England Assemblies—"Thou shalt be missed because thy seat shall be empty."

Cleveland, Ohio.—Our beloved brother Samuel Scott of the West Side Assembly was called into His presence Jan. 15 after a short illness, aged 61. Saved 44 years ago near Kingsmills, Ireland and with the exception of a few years with the saints in San Diego, Calif., identified with the Assembly here. He was a real help, quiet and unassuming and faithful in Assembly responsibility and his judgment carried weight owing to his godly walk and conduct. Remember his widow in prayer.

Detroit, Mich.—On Jan. 24 the saints here laid to rest the earthly remains of a beloved crippled sister in Christ, Miss Susie Norris, aged 80. Saved many years ago in Northern Michigan and one of the first in the Standish Assembly, talented and useful, she was stricken yet never questioned the Lord's dealings with her. Ere losing the power of speech about two months before her homecall, she uttered a memorable sentence from Psalm 18: "As for God, His way is perfect." She said, "It has been so in my life." Her weakness gave opportunity to many of His own to render practical care for many years and thus "minister to the Lord of their substance."

San Diego, Calif.—Edwin G. Hammond of this Assembly passed peacefully into His presence Nov. 23, aged 71. Born again in 1892 he came here in 1917. A faithful attendant at the meetings and exercised regarding the Lord's work and a faithful steward, he ever sought to be a help. Let us remember his widow in our prayers.

Vancouver, B. C.—Mrs. Geo. Funston passed into His presence Jan. 16, aged 50. Saved when a girl of 18 in Belfast, Ireland, through Rev. 22:17 and identified with the Fairview Assembly here. A patient sufferer she bore a good testimony in the world and loved the Lord, His truth and His habitation. Also on Jan 19 our esteemed sister Mrs. A. McKay, saved some 60 years ago, in hearty fellowship with the saints in No. Vancouver for a number of years. Spiritually minded and intelligent in the things of God she will be much missed. We wish also to record the homegoing last Oct. of Mrs. J. N. Bell of the Cedar Cottage Assembly in her 87th. year. Saved in 1886 at Wingham, Ont., she has been a true mother in the Church, spent much time in prayer and succored many.

Cleveland, Ohio.—Another faithful brother was called home suddenly Jan. 30 from the Addison Rd. Assembly. Herman Hassink was born in 1890, saved in 1908 at meetings held by John Smith in the old "Republican Wigwam" Bldg., on the West Side, and since that time in hearty fellowship with the saints gathered to His name here. A lover of God's Word and with a good grasp of the truth pertaining to the Church's testimony, he was consistently found in his place. In the Bible Class for years he felt his responsibility. Much missed. Also on Jan. 28 Miss Nellie Von Felius of Addison Rd. Assembly passed into his presence. Born in Holland in 1861, saved in Cleveland 1891. In the Assembly since that time—a godly sister.

Philadelphia, Pa.—Robert W. Long of the West Philadelphia Assembly "went home" Jan. 22. Saved 19 years ago when brethren W. Smith, Conaway and Halliday held meetings here. He was a godly, quiet brother. His widow and several brothers and sisters mourn their loss but it is only for "a little while."

La Crosse, Wisc.—Mrs. Fred Lee of this Assembly was called home Jan. 12 in her 66th. year. Saved in 1931, previously in Lynxville Assembly. Let us pray for family of nine, mostly unsaved.

Words in Season

THE BIBLE FAMILY MAGAZINE



Peace

OH! what a peace, deep, lasting, sure
And full: what can the soul
Thus furnish'd long for more than
To enjoy it? Why should a care
Or fear then mar its satisfaction?
Guard it, my soul, as the best
Gift of One who left thee such
A legacy, remembering whence
Alone this peace can spring
Is from that perfect One who
Finished all the work of the Father
Gave Him, and all for thee.
Thus would we rest in ceaseless
Waiting till He shall come to take
Us to His glory: "to see Him" and to
"Be like Him" ever more.
Peace, perfect peace and rest,

JESUS, in Thee;
Here whilst I want, I'm blest
EVER in Thee.

—A. M. H.

APRIL, 1948

WORDS IN SEASON

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IMPORTANT: Please note the Associate Editor's change of address. Address all his mail now as follows: **William H. Ferguson**, 13400 Lauder Avenue, Detroit 27, Michigan.

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Wichita 12, Kansas.—**Leonard E. Linsted**, 123 So. Glenn St.

La Crosse, Wisc.—**Sam Hamilton**, Mounted Route 42.

Springfield, Mo.—**John Elliott**, 1021 No. Clay St.

UNITED STATES

Newport News, Va.—**Geo. Gould** of St. Catharines recently had a series of Gospel meetings here with blessing in salvation amongst several young people and the saints were refreshed and strengthened.

Frostburg, Md.—**S. J. Rea** has recently been here and purposed visiting also Lonaconing and Cumberland.

Philadelphia, Pa.—**C. Patrizio** has been in New York, Waterbury and Methuen districts amongst Italian Assemblies.

Cleveland, Ohio.—**F. G. Watson** and **A. W. Joyce** were in third week of meetings at Addison Road at last report. Good and increasing attendance and some evidence of God's working amongst the people were taken as tokens of His favor.

Bay City, Mich.—Saints here have been cheered in their testimony considerably through their monthly ministry meetings. They also received help by a recent visit from **Sydney Porteous** of England with ministry on the book of Ezra, timely and necessary.

Detroit, Mich.—**Sydney Porteous** of England visited Central Hall here and some of the other Halls with acceptance. **W. H. Ferguson** had the month of February with the saints in Ferndale on the Epistle to the Corinthians.

Sault Ste. Marie, Mich.—**John Govan** was here at last report seeking the good of His own.

La Crosse, Wisc.—**Sam Hamilton** was in eighth week of meetings at Sparta and though attendance was small God has blessed the Word and two young men have professed and our brother is cheered. Let us pray for all such faithful laborers who are not afraid to tackle difficult fields with the Gospel. May the Lord increase their number.

Elgin, Ill.—**L. W. Gabler**, 617 Laurel St. is happy to send a free supply of Gospel tracts to those who will prayerfully distribute them. Although at his daily work he has carried on this service for 25 years—a commendable service indeed.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin
Edited for 11 years by Charles R. Keller

Vol. 40

APRIL, 1948

No. 4

GATHERED GEMS

BE patient until His appearing:
'Tis dawn, almost, now, on your view:
The mists of this dark age are clearing—
"He is planning in love about you."

« « «
A sanctified life is better than a silver tongue.

« « «
National knowledge may make a man's head giddy,
but it will never make a man's heart holy. A heart full
of grace is better than a head full of notions.

« « «
That which most tickleth delicate ears, least helpeth
diseased spirits.

« « «
A man may be acquainted with the grace of truth
who never knew the truth of grace.

« « «
Judas the traitor was Judas the preacher.

« « «
A man may profess like a saint, pray like a saint,
speak like a saint, look like a saint, and yet not be a saint.

« « «
It is the foolishness of preaching that saves souls—not
foolish preaching.

« « «
You cannot always tell what o'clock it is in a man's
breast by the dial of his countenance.

« « «
The humblest look is sometimes linked to the proud-
est heart.

« « «
Meditate often on four things: Death, which is most
stern; Judgment which is most certain; Hell, which is
most doleful; Heaven, which is most delightful.

« « «
Don't forget God's "Fear Nots." The Lord wants
soldiers, not cowards; soldiers who will fight, not deserters;
loyal soldiers not traitors.

« « «
Don't expect difficulties to cease whilst you are in an
enemy's land.

ETERNAL LIFE AND ETERNAL PUNISHMENT: WHAT ARE THEY?

THIS paper is not written for the purpose of disputation, but to show that, according to what the Scripture says, if eternal life be true, eternal punishing is true also; that is to say, if life in Christ be eternal, the wrath of God in Christ must be eternal also. Christ is the exponent of each truth. In order to bring this to the only test which will stand the eye of God—"It is written"—we must go to the New Testament Scriptures. Eternal judgment was not fully revealed in the Law of Moses, nor in the Prophets, nor in the Psalms. It was revealed only in type or shadow until Christ came. When Christ comes both eternal life and eternal judgment are brought to light. The wrath of God from heaven is then revealed in the person and work of Christ as God's Son and God's Servant; and also "that eternal life which was with the Father." Hence the statement by the Lord in John's Gospel, Chapter 3:35, 36: "The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." No mention being made of that wrath ceasing so to remain. If the unbeliever does not see life ever, the wrath of God must remain on him ever. If, then, the life remains for ever, the wrath remains for ever also, in this verse I do not see how it is possible to make the life eternal and the wrath non-eternal. I dwell longer on this statement because, when looked at closely, it reveals, in the Lord's own words, that, when the Father gives all things into His hand, the Son gives eternal life to those who believe on Him, but judges those who do not believe as unworthy to see that life, but in lieu thereof to see the wrath of God remaining on them as their portion instead of the eternal life. Surely, then, so long as the eternal life is not seen by those who believe not, so long also must the wrath of God remain on such. I do not see how it is possible to escape this conclusion if we take the Lord's words to mean simply what they say. According to those words, if the life remains ever, the punishing remains ever also, if one ends, the other ends also; and, vice versa, if one endures for ever, the other endures for ever also. I have been quite unable to discover in the New Testament any single scripture that even hints at the wrath of God ceasing to remain on the unbeliever.

When the great white throne is set, eternal judgment is given by the Son, and there is no hint that any cessation of the results of that judgment is ever to take place. The new heavens and the new earth remain for ever. When the Lord makes all things new for eternity's day, there is no revelation of that state ever ceasing to be.

So far as a revelation from God in the Scriptures is concerned, if there is no such thing as eternal punishing, there is no such thing as eternal life. Those who do not see that life must see God's wrath remaining upon them. When are they to see eternal life if they die in unbelief? Can they see anything but God's wrath if they die in unbelief? When is that wrath to cease from being theirs? According to the Son's words in John 3, one of two things must happen to us: either we must be recipients of eternal life or of God's abiding wrath. There is no escape from this if we believe what Scripture says. I do not enter into the reasoning about eternal, aye-lasting, and the like. I only desire to show that if eternal life never ceases for those who believe, God's wrath never ceases for those who believe not. C.T.

PUT YOURSELF DOWN IN THE THIRD OF JOHN

J. DENHAM SMITH

GOD, from all eternity, contemplated the salvation of sinners, and gave His beloved Son, the blessed One, who, in His love, came to suffer, and bleed, and die. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Read John 3:1-16.

I said to one of a large household, "Mary, you look very happy this morning, are you happy?" "Oh, yes, sir," she replied, "very happy." "How is that, Mary?" She answered, "I went, as you told me, and put myself down in the 3rd of John, along with the world." "What world, Mary?" "Oh, sir," she replied, "the world we are told that God so loved." "Was it a world of angels, Mary?" "No, sir." "A world of saints, then?" "No, sir." "Well, a world of believers?" "No, sir, but a world of sinners; and that is where I am; and when I read 'God so loved the world, that He gave His only begotten Son,' that tells me that God loves me."

Let me pause and ask, have you ever seen that? Have you ever put yourself in some truth of God like that? You complain of coldness and deadness, and say you cannot believe. Now, the reason is, you do not go to the Truth—the very thing to be believed; you do not go down upon the Rock—the truth, as God speaks it to you for salvation.

"But what more, Mary, makes you happy?" "Ah, sir," she replied, "the next line — it was that that brought me rest and peace—that 'whosoever believeth in Him should not perish, but have everlasting life.'" Then you believe that, Mary?" "Yes, sir; I rest in that because God says it; and I am happy because there I see that Christ loved me, and died for me, and I have everlasting life."

That is the whole English, the very alphabet and algebra

of salvation, everything a poor sinner wants—he comes to know the love of Christ. And now ask the Christian how he knows he is saved; he will tell you, because of such a truth as that—that God says it. The God of truth declares, “That whosoever believeth in Him, should not perish, but have everlasting life.” I accepted His testimony, rest on His Word, believe on His Son, and have the assurance that I am saved for eternity. Will you here and now do the same?

FRAGMENTARY THOUGHTS ON PRAYER

THE example of Christ, quite as much as His words, emphasises the importance of prayer. If He—the “meek and lowly” One, holy, harmless, undefiled”—if He needed those nights of communion, those solitary hours, how far greater must be our need!

Of the two things, private prayer is, doubtless, more essential to spiritual life than public prayer, and yet special promises are attached to united supplication; and the Lord is well pleased when His children “agree” to ask of Him those things which they need. In the days of the early disciples, we find that rich blessings descended on those gathered together for united supplication—notably the Pentecostal blessing. And, through all ages, there have been similar fulfilments of the sure, unfailing word, “Where two or three are gathered together in My name, there am I in the midst of them.”

We ask in the name of Jesus, a higher and a better thing than asking only “for His sake.” God will honour the petitions endorsed by the Son of His love. Oh, how wonderfully grand and comprehensive is the promise, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” One simple word in this passage we are, perhaps, too apt to overlook—“What things soever ye Desire.” Alas that it should be necessary to urge upon Christians the importance of being honest with God! Alas that, too often, the heart’s secret language should belie the spoken words! Alas that our lips too often plead for blessings which are asked merely out of habit, and for which we are altogether unprepared! Oh that God may graciously search our hearts and try our reins with regard to this matter! On the other hand, let us guard against the opposite danger of refraining from asking because we are sadly conscious that our zeal and earnestness are less than they should be.

If we painfully realize that we are lacking in the true spirit of prayer, then is not this very thing an occasion for crying to Him? Is not our very reluctance to pray misery enough to bring before Him? Let prayer ever be the cry of a heart that has a need.

“When prayer attracts thee least, then learn to say,
‘Soul, now is greatest need that thou should’st pray.’”

THE UNGRIEVED HOLY SPIRIT

WM. H. FERGUSON

IN our consideration of the twelve mentions of the Holy Spirit in the Ephesian Epistle we have looked briefly at the first seven references which bring before us, as the numeral would indicate, a seven-fold view in all perfection of the blessed Spirit of God—His work in the believer; His gracious leading into the mind of God in worship and testimony; His revelation of the mystery; His strengthening of the new and inner life of the believer; His unity and unanimity of mind—culminating in the seventh reference in Eph. 4:4 in a true seven-branched Lampstand of Christian Doctrine with the central stem bearing witness to the Lordship of Christ amongst His own, which is ever God's way.

This leaves FIVE references to the Spirit for our consideration and inasmuch as FIVE is the number of man in conscious weakness and insufficiency, dependent upon the power of God, we might expect to see this truth developed in the remaining passages we consider and this is exactly what we find.

The effect of giving heed to these five closing references to the Spirit in the Epistle would result in the formation of a practical Sanctification in every believer, a holiness which is becoming and necessary to the enjoyment of God. The Holy Spirit is ours of course at the moment of conversion, in fact our conversion could not have taken place apart from His gracious work and, to use the words of another—"the practical maintenance of holiness is the true effort of a heart that grace has mastered. But yet, as with the prisoner who struggles to his window, and wipes out every stain, making it shine again, with a zeal no sense of duty could arouse, his thought is only for the sunlight he is yearning for, so is it with the soul that is alive to God." All true life leads to Him and holiness is eagerly pursued, only to be forgotten in the enjoyment of its end and aim. Therefore, it is the Spirit's leading into the Word and truth of God which develops in our lives this holiness or sanctification or setting apart for God alone.

Thos. Boston of old quaintly states—"True sanctification is the result of the soul's union with the Lord Jesus; out of Whose fulness His members do, by virtue of their union with Him, receive sanctifying influence. Any other is the mere product of the man's own spirit, which, whatever it has or seems to have of the matter of true holiness, yet does not arise from the supernatural principles or the high aims or ends thereof, for, as it comes from self so it runs into the dead sea of self again, and lies as void of true holiness as nature doth of grace. They who have this spurious holiness are like the common boatmen who serve themselves with their own oars,

whereas the ship bound for Immanuel's land sails by the blowings of the Spirit."

So in this eighth reference to the Spirit in Eph. 4:30 we learn the necessity of having an ungrieved Holy Spirit within us. It is the same gracious Spirit whereby we were sealed as in ch. 1:13—ever in us, never leaving us but sadly enough often grieved and therefore unable to use us as He would and should. EIGHT suggests a new beginning or resurrection and so here we have that which should characterize resurrection men and women, i.e. those who are living in the power of His risen life. The things which amongst others grieve this Holy One are mentioned in v. 31—"Bitterness, wrath, anger, clamour, evilspeaking, malice and the antithesis of v.32—an unforgiving spirit. Also note how other deeds of the old man are described in vs. 25-29. All have the same result when manifested in a believer—the GRIEVING OF THE SPIRIT.

If the life also of Jesus is to be made manifest in our body there must be a "bearing about in the body the dying of the Lord Jesus," 2 Cor. 4:11. There must be an apprehension of the Cross and its meaning of shame or humiliation and separation from the world. Only then can the Holy Spirit make use of such a body that has so come under the control of the mind of Christ, the spiritual mind, that there is an intelligent yielding of ourselves to God as in Rom. 12:1-2 after a due consideration of His mercies. Only in such a devoted and yielded life where the Spirit has His way do we see true holiness shine forth and thereby true sanctification demonstrated.

To think it possible to have true holiness when the mind is worldly and the ways are in opposition to the Word of God shows a lamentable ignorance of the fundamental principle underlying all true Christian living, namely, an acquaintance with our sinful selves as seen at the cross in all our shame and an appreciation of the blood of Christ in all its abhorrence to the natural man and its insufficiency in his eyes. Only the eye of God and the eye of the believer in Christ sees value in and delights in that same precious blood. Herein is God's point of union with us—the bloodstained mercy seat, the propitiation, or true meetingplace. CHRISTIAN! EVER DWELL NEAR THE CROSS TO KNOW THE PRESENCE AND POWER ON AN UNGRIEVED HOLY SPIRIT WITHIN.

THE POWER OF SEPARATION

IF the Christian wishes to have greater power over the world, let him step further out from it. More leverage-power is needed to raise the sin-sunken masses; and this is the enjoyable possession of the man who is separated from the world unto God.

—A. T.

POLITICS

“OUR politics are in heaven” says the Apostle Paul in Philippians 3: 20. Perhaps it would be better translated “our country,” or “the sphere of our political activity.” And we look for Him, our Savior and Lord, to come and take us there—he adds. This is the position of a Christian in this world.

For many centuries of the church’s history this truth was forgotten and Christians were leaders in the government of the world’s affairs. In fact, Christianity was degraded from heaven to earth, and there was no incongruity seen in the bishops of the church being at the same time the statesmen of the world. In the Reformation this was hardly interfered with, the only difference being that instead of the bishops of the Roman Catholic Church holding the reins, the Protestant ministers took their place. But in the beginning of this century when the nature of the church began to be better understood, when the people of the Lord were awakened to see their heavenly calling and heavenly portion and along with this, of course, the imminent return of the Lord to take them to be where they belonged, then a great change took place. Many saw at once that political activity was entirely inconsistent with a Christian’s place in this world, and withdrew even from exercising their right and privilege to vote in elections. Their course in this respect, we do not doubt for a moment, was the true path for a child of God, and undoubtedly they had the Lord’s support and blessing in it.

But as the years have rolled on, and those who went through the exercise that led to their taking this path have gone to be with the Lord, many changes have taken place. The testimony outwardly as to our having no part in the world’s government is still maintained and we suppose in a general way most of those gathered to the Lord’s name abstain from political activity, but the motives that led those early brethren to walk in this path are, alas! in many cases not known, and the path is held only as an inheritance from our fathers, a part of an unwritten creed. This may be said too of many other truths, but we confine ourselves meantime to this one. And our object in referring to it now is to call attention to the other side of the truth, a side which we fear is much neglected.

What has led us to think about it at this time is the excitement all over the United States, in view of the election this fall. This is the earthly home, native or adopted, of many of our readers, and we doubt not that we feel more or less the pressure of these things upon us. The men of the world are at the fever heat of excitement, and in many respects it may be said that “men’s hearts are failing them for fear,” and for “looking after those things which are coming on earth.” They

speak of it as the most important election that has been held since the war, and probably it is true that the issues are unusually great and bear more than is generally the case upon the future welfare of the country.

Now, we have no thought of discussing these issues or indulging in a political lecture. We simply remind our American readers that this is the time when all our desires for the welfare of the country seem to conflict with our path of separation to the Lord. On the one hand, we feel as if we must cast our vote, and on the other hand, we feel as if that is coming down from our high places. Now, is there no path whereby these natural and proper desires for the welfare of our earthly home may find effective expression without at the same time belying our heavenly citizenship?

There is, thank God! And it is a word of exhortation on this point that all this is leading up to. Read 1 Tim. 2:1-2 "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Now here is a way in which we may be a real power in the election that is to come. We may not be able to influence one vote at this time by anything we can do with men directly, and perhaps, indeed, we could hardly know in what direction to seek to influence them, but He who holds the hearts of all men in His hand and turns them whithersoever He will, bids us, in His word that we have just quoted, to speak to Him about it. Let there be supplications, let there be prayers, intercessions and giving of thanks from this time on in connection with the government of this country, that He will turn the election in such a way as to accomplish His most gracious purposes in it for His own glory. In this way we shall be doing much more in reality for the country than if we were to plunge into the strife and seek to sway men in one direction or another. And at the same time we shall not be defiling ourselves, or denying our heavenly inheritance and hope.

We shall never become established in grace until we credit the Word of God as the self-proving voice of Him who speaks it.

A careless reader of the Scriptures never made a close walker with God.

BEFORE you ask a favor of any man, just consider three things: First, Can you not avoid it? Second, Can the one you apply to grant it? Third, Would you, if your places were reversed, do for your friend what you ask him to do for yourself? It is well to think of this, as it may change the whole question.

SIN AT THE SUPPER

GEORGE F. TRENCH

THE Lord's Supper differs from angelic worship in the heavenly temple in the fact that the worshippers are sinners. It is the service of often sinning souls. Sin cannot be out of mind at the Supper; indeed, it is most solemnly, awfully represented there. It was sin that broke the body of Christ, sin that shed His blood. Every time we break the bread we say that we have sinned, and by our sins have slain our Lord. It is thus not only a showing forth of His death; it is a confession, in the most solemn and impressive manner, that we who now commemorate it are they who by their sin have caused the death of Christ.

The Lord might have left us other tokens of memorial of Himself, such as, while bringing to our minds the Lover and Savior of our souls, would not have spoken of man's crowning act of rebellion and hatred. But He chose these that they might speak of death. "This is My body, which is broken for you;" "This is My blood of the new covenant, which is shed for many for the remission of sins."

These gracious words of dedication cannot fail to bring to mind the sins that, having struck Him down, are by the stricken One remitted. And yet, let us bear well in mind, they are not brought to view but that they may be at once extinguished from view; for not sin, but the remission of sin, is that to which the celebration points.

The burden of unforgiven sin is indeed "intolerable," and its presence a barrier that shuts man out from God in utter darkness; but in this sense forgiven sin is no burden, it is the very best motive for joy and thankfulness. It is doubtless, when committed after conversion, a weighty load upon the tender heart and conscience of the child of God as a violation of love and evidence of ingratitude; and the certainty of pardon—free, generous, complete—does not lessen this weight, but rather adds the further one of obligation so profound that lips and heart yearn for utterance to express their praise.

And thus it is that the remembrance of sin, accompanied as it should ever be by the assurance of remission, lays the foundation for that which is the deepest and truest of all sorts of worship—the worship of the forgiven—to be hereafter more fully expressed around the throne of God and the Lamb, in praise to Him that loved us and washed us from our sins in His own blood.

This is very different, however, from the too prevalent habit of turning the Christian feast of love and song into a mere penitential dirge for the unconverted soul. Confession of sin that does not lead to joyful praise, and free and happy thankfulness, is as much out of place at this feast as it would be in heaven.

The person and praise of Christ being kept in the forefront of our thoughts, everything will take its right place.

The deepest sense of one's own shortcoming and sin is good if its operation is, not to produce self-occupation, but to stir up a more heartfelt utterance of grateful praise to Christ for the cleansing and healing of His precious blood. But such a sense of sin as paralyses praise, making the deformity of self more prominent than the beauty of Christ, and thus hindering the lavishment of reverent affection, is unbecoming at the banquet house and table of our Beloved.

But it sometimes occurs that the conscience is troubled by the remembrance of some actual sin committed, by which communion has become broken, and the soul rendered unfit for worship in spirit and in truth at the table of the Lord.

In this case the instruction of Matt. v. 23 lays down the path for our guidance: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." What was guidance for the Jew in his approach to the Temple, is guidance to us for our service in the heavenly sanctuary. The sin must be privately gone into, searched out to its motives, measured in its true magnitude, contrasted with God's infinite goodness, acknowledged, confessed, and mourned over. The work must be genuine, deep, and thorough, and "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "And then come and offer thy gift:" not "then stay away as one condemned and unforgiven," but "then come;" not "then come and prolong your confessions and mournings at the feast of love," but "then come and offer thy gift," and God will receive thee, welcome thee, accept thy offering of praise and love, reckon thee a "true worshipper," and bless thee exceedingly with joy unspeakable and full of glory.

Take an illustration of worship with and worship without the sense of sin forgiven from Luke 7. The scene was a feast or supper. Jesus Christ was there. He was there as Simon's guest, and as a guest received hospitality. But He received honour too; not from His host, not from His fellow-guests, but from one who crept in unbidden to seek Him, that she might pour out her heart in gratitude at His feet.

There was thus an outward, visible, and informal service. There was also an inward, genuine, and spiritual service. Many shared in the first, one only in the second.

Consider the chief features of these two sorts of service, and choose which will be most acceptable to Christ at His table. First, the feast, duly ordered, abundantly supplied, but not a "feast of love" (Jude 12); the Lord Jesus present, but unhonoured; no water of refreshing, no oil of anointing, no kiss of welcome. Guests, too, but guests who esteemed not, and per-

haps knew not, Him who was there among them (verses 39 and 49). Of such suppers there are many today, thronged, decked with sensuous display, but yielding no satisfaction to Him by whose holy name they are called.

But there was another service at the same time rendered. The woman who was a sinner was the one among those assembled from whom alone the Lord received the true homage.

Her ointment represents worship—it was given with all her heart. Christ was the object that filled her mind, that absorbed her energies, and became the subject of her whole service. The Lord's Supper is primarily an occasion for His saints to express their personal attachment to Himself. Worship in this sense is more than praise. Its deepest expression is that which comes from forgiven sin. She loved much, for she was much forgiven. Her service was silent; but tears spoke more truly than words; the eyes wept out a better eucharist than the tongue of men or angels could speak. The greater number of worshippers on earth must be for most part silent worshippers. But this woman is their comfort and example. The Lord read her heart when all the company misjudged her. How often are we all troubled by wandering thoughts. The praise is momentary, impulsive; it flutters for an instant, and then sleeps. But hers was constant. "From the time I came in she hath not ceased to kiss My feet." The sweetness of this service to Him was in its depth and genuineness. She loved Him. She had braved scorn and loathing to express her love. She spoke in her precious ointment, her tears, her kiss of reverential affection.

So may I, by the spirit in which I take the broken bread and wine. He is here no more; but these material things are emblems of Him. In the grateful, loving, praiseful participation in this feast, the forgiven sinners may now give joy to the heart of the Man of Sorrows. "Me ye have not always." "This do in remembrance of Me."

"PETER AND THE KEYS"


Matthew 16:18-19

W. COLLINGWOOD

PETER was not the foundation, but he was to lay the foundation—that is, to preach the truth he now confessed; (see 1 Cor. 3:11). That truth was the foundation—the truth that Jesus was the Christ, the Son of the living God. And the Church is here likened to a building founded on that Rock. The people who believe in it are the stones. So Peter himself shows in 1 Peter 2:5.

The keys given to Peter were not of hell, nor of heaven, but of the kingdom of heaven, which he should unlock, first to the Jews, and then to the Gentiles. That is, having been the first to confess Christ thus, he had the honour of being the first to proclaim Him publicly.

THE BLANK BIBLE

OME years ago there was at one of our colleges a wise and learned professor whose name was Dr. Rogers, and this is a story from one of his books. I will tell it in my own way.

Dr. Rogers dearly loved his Bible, and always kept a favourite copy on a table beside his bed. The last thing at night, before he closed his eyes in sleep, he would read some message of peace from its pages, and in the morning find a message that would bless and direct his way. So one night, as he retired to rest, he had his little Bible-reading, put out the light, and went to sleep.

The next morning, when he awoke, he sat up in bed, reached out his hand for the Bible, opened it, and then nearly dropped it in surprise, for it wasn't his Bible at all. It looked like it: the same covers, the same gilt edges, even the same book-mark, but inside, there wasn't a word of print from beginning to end; it was just blank paper.

"That's strange," he said, "someone must have come in the night, and taken away my Bible, and left another book, just like it, with blank paper inside!"

And he wondered who could have done it, and why.

When he got downstairs, his housekeeper met him with the words: "Oh, sir, there's been a burglary! Someone has been and has taken away my Bible; I left it lying on the kitchen table, and when I came down this morning, I found another book there, just like the Bible, but with blank paper inside."

And she showed it to him. There it was, with not a word of print in it at all.

"Well," he said, "they must be unusual burglars to come stealing Bibles; let's hope they will read the Book now they have got it." But he thought it very strange.

On his way to college that morning, he ran into a friend at a street corner, who said to him: "I say, Rogers, a most extraordinary thing happened in our house last night; burglars came in, and took away every Bible in the house, and left a lot of other books, just like Bibles, but with blank pages."

In the next street, he met another friend, who told him the same tale. Others, too, had had the same experience: everyone was talking about it. The burglars had had a busy night, and wherever there was a Bible, they had taken it away, and left a blank book instead. They had been to all the churches, the libraries, schools, and warehouses, and now there wasn't a Bible anywhere to be found; the Bible had disappeared from the world, and seemed gone for ever.

Was it burglars who had done it?

They thought so at the first, until someone wiser than the rest said: "It isn't burglars, it's GOD. God gave us a Bible

to love and reverence and read, and we have not loved and valued it as we should, so He has come in the night, and taken back the precious Book He gave us because we are unworthy of it."

Then rose a great outcry, and people everywhere were sorry that the Bible had been taken from us by the act and judgment of God. Many who never used a Bible were troubled now that it was gone; they wished they had loved and read it when they could; but now it was too late.

Soon another cry began to rise, and many wrote letters to the newspapers about it: "Can we not get it back somehow? Is there no one who can remember it and write it out for us, so that we can have it again?"

But no; they could not find anyone who could remember all the Bible; many could remember some of it, a psalm or a chapter, or some of its great and wonderful verses; these had been wise enough to learn a bit of the Bible by heart.

"Well then," said someone. "let all the wise people who know a bit of the Bible write it out; let someone gather up all their writings, sift them out, and put them together; then if we don't have all the Bible, we shall have some of it, and that will be better than nothing."

So it was decided, and there was great excitement everywhere about this attempt to get back the Bible. Preachers talked about it; newspapers wrote about it, even the man in the street got excited about it. Among the rest Dr. Rogers got excited about it; he got so excited about it that—he WOKE UP! Really this time! It was all a strange and startling dream!

He sat up in bed, looked over at the table; yes, the Bible was there, just as he had left it; at least it looked like it! He picked it up, held it in his hand, and was half afraid to open it, lest it should be a blank Bible. But no it wasn't; there it was, the real Bible that he had always loved, with all its beautiful messages, its words of truth and blessing, its wonderful stories and promises, and the glimpses of Jesus and the whispers of His words, which are the most precious things of all.

God hadn't taken it away, although we had been so thankless and so careless, although we had not loved and read it as we ought. And He has not taken it away now; here it is, for us to use and believe as one of God's most precious gifts.

Have you got a Bible? Then treasure it, read it, and lay up its messages in your heart. And it will never be to you a blank Bible, but all your life through, the Book of God, a lamp unto your feet, and light unto your path.

The Bible is always a new book to those well acquainted with it.

THE STRENUOUSNESS OF SERVICE

J. R. CALDWELL

66 **T**HEREFORE, so run, not as uncertainly; so fight I not as one that beateth the air; but I keep under my body and bring it into subjection, lest, that by any means, when I have preached to others, I myself should be a Castaway." By many, this verse has been taken to mean that even the apostle himself had a secret fear lest, after all, he might be lost. I do not believe there was such a thought in his mind, or that the word "castaway" was intended to teach any such thing. It must be borne in mind that in all the chapter, of which this is the conclusion, he makes no reference to the question of salvation. It is a chapter on service and reward, illustrated by running in a race, or wrestling in the Grecian games with the winning or losing of the prize.

The Greek word rendered "castaway" means literally "disapproved," or "rejected." "They that run in a race run all, but one (only) receiveth the prize"—that is to say, one is approved, the others are "disapproved;" or, as regards the winning of the prize, they are "rejected." The same illustration is used in 2 Timothy 2:5: "If a man also strive for the masteries, yet is he not crowned except he strive lawfully." In connection with every game, or race, or wrestling match, there are certain rules laid down, conformity to which was essential in order to obtain the prize. One might come in first in the race; but if he gained the advantage by taking a short cut, not according to the rules, he would not be crowned. Another less apparently successful, but who had adhered to the rules, would be crowned instead. And so, in the service of the Lord, apparent success does not necessarily gain the prize. There may be many who are at present regarded as earnest and successful laborers, whose service, when it comes to be tested at the judgment-seat, may be found wanting, inasmuch as it was not regulated by the Word of God.

Success, in the eyes of many, seems to justify almost anything in the shape of means. The argument is, "The crowds must be attracted to hear the Gospel, otherwise sinners cannot be saved." It seems plausible; and so, to begin with, truths of the highest importance, are by common consent set aside; they must not be taught, or even referred to, and many devices are introduced to ensure "success." Meanwhile, the plain, simple, old-fashioned preaching of Christ crucified is at a discount. The meetings are not attractive. The apparent results are comparatively insignificant; and true-hearted labourers are well-nigh fainting or yielding to a compromise with "successful" evangelization.

But let the judgment-seat of Christ come into view, and all this is seen in another light. The approved one here is he who has greatest success. The approved one there will be the

one to whom the Lord can say, "Thou hast kept My word, and hast not denied My name!" Faithfulness will be the test rather than success. Nor can it be ever known here how far-reaching is the issue of faithful, though all but hidden, service. Who knows but the origin of many an extensive awakening might be traced to a kitchen meeting or a Bible class, conducted in faith and love, unknown to popularity, but marked for recompense in the day of Christ?

The apostle, in prosecuting his arduous ministry, says, "I keep under my body and bring it into subjection." I do not believe we are at all aware of the extent to which the body, if not kept in subjection to the Lord, may stand in the way of true ministry. To insure success, as a runner or a wrestler, temperance in all things was needed. Some regard temperance as synonymous with "total abstinence," but this fails to give the scriptural idea. The body, in every one of its many lawful desires, is ever ready to assert itself. It needs to be kept in check, or as the word used by the apostle really means, "buffeted" (see r. v.), in order that it may not hinder spiritual service. Eating too much may prove a hindrance, as well as drinking to excess, and be less suspected. Sleeping too long may turn the service of many a child of God into the garden of the slothful. Indeed, anything, if not kept in due restraint, may effectually deprive of the victor's crown.

As to the word "castaway," we miss its full meaning if we limit it to rejection, merely as to the future recompense. Take, for instance, the case of Lot. We should not have dared to pronounce him a saved man had not Scripture called him "righteous Lot," and "that just man." Yet, as regards all service and testimony for God he was "disapproved," "rejected," or "a castaway." Take also the case of Samson. At one time a power for God, the deliverer of Israel, and the terror of the Philistines; yet, see him at last, "rejected," a poor "castaway," with his strength gone, his eyes put out, and set to grind in the Philistines' prison-house.

Or look again at Solomon. His wisdom wondered at, and sought after to the ends of the earth—that wisdom with which God had filled his heart (1 Kings 10: 24). Yet, when he is old, his heart is turned away, and his testimony blasted through loving many strange women. And there are those serving the Lord today, who, if they do not watch, and hang in conscious weakness upon God, will find Satan too strong for them. Little by little will he tempt us to indulge in lawful things, until the body, in some form or other, gains the mastery, and testimony here is gone, and reward at the judgment-seat of Christ lost.

"Let him that thinketh he standeth take heed lest he fall." We speak of no mere theoretical possibility, but of that which is happening before our eyes so frequently as to be alarming in the last degree. "Happy is the man that feareth alway."

THE LENT SERMON

MR. George Burder once related the following anecdote of a preacher named Jones, who was known as a faithful preacher of the gospel of Christ.

Mr. Jones had a college classmate, who entered the ministry at the same time with himself, but was a mere man of the world, and knew little of and cared nothing for the true gospel. This man, conversing one day with Mr. Jones, said to him, half jocosely, half seriously—

“Why is it that you are so popular as a preacher, and so few come to hear me, when everybody knows that at the University I was considered greatly your superior.”

“Why,” said Mr. Jones, “the reason is that I preach the gospel.”

“The gospel!” said the other, “so do I; always every text I preach upon is from Matthew, Mark, Luke or John.”

Said Mr. Jones, “You may do that, and yet never preach the gospel.”

“Well,” said the other, “lend me one of your sermons, and see what effect it will have.”

He did lend him one, and he preached it as he had engaged to do, and as he was coming out of the church at the close of the service, he was accosted by a man, who, in listening to the borrowed discourse, had been thrown into a state of anxiety in respect to his salvation.

Says the preacher, somewhat confused by the strange result of his preaching—“Wait, wait; say nothing about it till the people have gone out.”

After the congregation had retired, the anxious inquirer began further to explain himself, when the preacher interrupted him by saying—“But what is the matter with you? I see no occasion for making yourself so unhappy.”

“Matter,” replied he; “why, your preaching has made me feel like a condemned criminal, and I fear there is no mercy for me.”

“Well, really,” said the preacher, “I am very sorry that I have wounded your feelings—I had no intention of doing it; but, since you have got into this uncomfortable state, I advise you to go and see Mr. Jones!”

HIDDEN GROWTH

THE upward and outward growth of the Christian is proportionate to his downward growth. His stability also depends upon the same. If his roots be struck deep down and entwined about the clefts and fissures of the Rock of Ages, he will easily withstand the fierce blasts of temptation by which he is so frequently assailed.

—A. T.

THE DELIVERING OF SOULS

WM. SHAW

IT has been said that even gold may be bought too dear. And the same may be said of the ability to deliver a well reasoned Gospel address. We may attain to that ability, and yet pay too great a price. It is generally admitted that the preaching of today is a much more elaborate affair than it was some thirty years ago. A simpler Gospel was proclaimed at that time. Love for souls was the eloquence that swayed the people. "Christ lifted up" was reckoned sufficient to draw sinners unto Him, while faith in the God of salvation gave the great touch of reality to service. And there were "signs following." God was honoured, and He honoured the testimony that exalted Christ. There was fruit—fruit that remained, fruit that remains to this day.

But things are somewhat different now. Delivering a Gospel address has been brought almost to the perfection of a fine art. We are told that we must move with the times, and adapt ourselves to the age in which we live—a very intellectual and critical age. This has resulted in a tendency to provide a more intellectual Gospel. It is held that nowadays we must give people "something worth listening to." In plain words, an address must be accurately divided up into a certain number of heads or points, each head or point being elaborated to the required length, the whole address being calculated to impress the hearers as a very able and clever performance. This at any rate appears in many cases to be the aim of the preacher. He may succeed; he may reach his goal. But what does it all profit if there is no cry of an awakened sinner, no sigh from a broken heart?

In the proclamation of the Gospel the great purpose should be the delivering of souls. We know from the testimony of Scripture that the Gospel is "the power of God unto Salvation to every one that believeth" (Rom. 1:16). Therefore let us see to it that sinners hear the Gospel, the message of salvation proclaimed in simplicity and in the untutored eloquence of love for souls. We may expound much truth, and yet fail to proclaim the Gospel. There may be some soul present who never heard the Gospel, who badly needs to hear it, and who may never have a chance of hearing it again. All the greater need, therefore, that we take the people "round by Calvary," and point them to the Lamb of God that taketh away the sin of the world. Alas, for our boasted progress if in this intellectual age we have acquired the art of delivering addresses and have lost the art of delivering souls!

The evening of the Cross and the morning of the Resurrection are the first (and eternal) day of the new creation.

KEPT

"Kept by the power of God through faith unto salvation" 1 Peter 1:5.
What words of power and grace are these!
"God . . . power . . . faith . . . kept . . . salvation."
Consider them for thy comfort, O my soul!

"God." Almighty, all knowing, ever-living, ever-loving. He is thy God. It is He who gave His only Son to meet thy need. It is He who sends His servants with the glad tidings of His grace. It is He who brings thee near to Himself in righteousness. It is He who has "blotted out as a thick cloud" thy sins. It is He who cleanses thee from every stain through the precious Blood of His beloved Son. He has taken thee up for blessing, and He will carry thee through all the changes of thy life.

Power. All power is His. In Heaven and on earth He rules and overrules. He is above all. Though He be unseen His hand controls. And He works all things together for the good of His dear children. Their ultimate blessing is ever before Him. If they pass through trial and tribulation He will order from His throne on high so that what seems evil is turned into good. Remember this that "the Lord on high is above the noise of many waters; yea than the raging waves of the sea" Ps. 93:4. Never is He weary. The worlds were made and are upheld by His might, and He can maintain the weakest believer.

Faith. Faith is the link with Him. As the electric current flows through the wires from the power-house into the lamps which light our houses, so the power of God flows into our lives as we believe upon Him. And He maintains our faith, as He maintains all else. In Bunyan's "Pilgrim's Progress" Christian is viewed standing amazed as he sees a fire burning brightly, and even more brightly, although water is being thrown upon it plentifully. He cannot understand the matter, until taken to the back of the fire. Then he is shown that oil is being poured upon the flames and that thus the fire is maintained. So the enemy of our souls is ever wishing to extinguish the fire of grace in us, but the power of God is ever put forth to maintain us.

Kept. "Kept by the power of God." Through thick and thin, fire and flood, amid foes and fears, we are preserved—guarded by the power of God.

In glory above, the inheritance is reserved for us, for ours is a Heavenly portion. And here, while pilgrims still on earth, and "surrounded by a host of foes," we who believe are preserved. The inheritance is kept for the heirs. The heirs are kept for the inheritance. It is the same almighty power which is exercised in Heaven and on earth. If it were not for this we should fall out of rank and perish. We need to be kept and are kept.

"Salvation." In this passage, as in many others in Scripture

is looked at in its completion. Already the salvation of our souls is ours. Jesus is our Deliverer from the wrath to come. We fear not now the judgment soon to fall. But while this is true—most happily true—yet we wait for the full, final salvation, the salvation of our bodies, at the Coming of our Lord. Every day brings us closer to the glad hour of His Return. "Now is our salvation nearer than when we believed" Rom. 13:11. The believer is viewed as being saved from the fear of wrath, and already saved from the power of Satan, from the power of sin, from the present evil world. But he waits for the Lord Jesus as Savior to complete His gracious design, to fashion our bodies that they may be made like unto His own.

Glorious consummation! Till then we are "kept by the power of God through faith."
—I. F.

SELF-DELUSION

DR. PAYSON

THE state of the unawakened sinner resembles sleep because it is a state of dreams and delusions. Imagination, passion and appetite deceive him; and though he is entirely unaffected with the things of his everlasting peace, and almost ignorant of their very existence, yet he is wholly engaged and swallowed up by the dreams and vanities of the world. He considers them as realities, and pursues or avoids them accordingly; and at the very moment that he sleeps on the crumbling verge of the grave, and that the storm which has pursued him so long is about to burst and blast him for ever, he may, perhaps, be dreaming that he has acquired a great estate, and has nothing to do but eat, drink, and be merry; or that he has arrived at the summit of power and applause, and is surrounded by crowds of flatterers and dependents. Thousands and millions who are in reality poor, and miserable, and guilty, and vile, and weak, and foolish, and sinful, and wretched, dream that they are rich, and happy, and innocent, and strong, and wise, and holy; and thus they are evidently in the broad road to destruction, yet fancy that God is their friend, and heaven their portion. In short, the life of every unawakened sinner is nothing but a series of dreams and follies, and divers vanities, in which realities have no place. Ah! the madman who scatters firebrands, arrows and death as in sport, or the criminal who jests and trifles under the gallows, are the wisest of philosophers compared with those who sport with the wrath of God, and amuse themselves with trifles.

HOLY as is the Sabbath, I have no hesitation in saying that the Lord's Day with which the Church has to do, is founded on deeper sanctity. The believer has now to beware, on the one hand, of confounding the Sabbath with the Lord's Day, and

on the other of supposing that, because the Lord's Day is not the Sabbath it may therefore be turned to a selfish and wordly account. The Sabbath is the holy memorial of Creation, and the law; as the Lord's Day is of grace and New Creation, in the resurrection of the Saviour. As Christians, we are neither of the old creation nor under the law, but stand on the totally different ground of Christ dead and risen. The Sabbath was for man, and the Jew, the last day of the week and one simply of rest to be shared with his ox and his ass. This is not the Christian idea, which begins the week with the Lord, gives the best to Him, in worship, and is free to labor for Him to all lengths in the midst of the worlds sin and misery.

What Jesus Is to Me

T. E. REYNOLDS

JESUS is my LIFE:

His blood is drink indeed;
His broken body is the bread
On which I feed.

Jesus is my LOVE:

He gave Himself for me,
And paid my dowry with His blood
Upon the tree.

Jesus is my PEACE:

He steers me by His skill;
And boisterous winds and waves obey
His "Peace be still!"

Jesus is my HOPE:

Unseen, within the veil,
My soul hath found an anchorage
That cannot fail.

Jesus is my JOY:

And well may I rejoice;
'Tis heaven on earth to lisp His name,
And hear His voice.

Jesus is my TRUST:

I cast all fear aside,
Content to know He leadeth me,
Whate'er betide.

Jesus, my ALL-IN-ALL,

What can I want but Thee?
And Thy dear name to heaven is
The golden key.

Springfield, Mo.—John Elliott and T. R. McCullough have had some good Bible readings at Mt. Vernon, 30 miles from here.

Monrovia, Calif.—Thos. Robinson of Toronto has been visiting here and at Long Beach seeking to give a word of ministry and cheer to the saints. In his letter he speaks of visiting two widows of honored servants of Christ, Mrs. John Blair and Mrs. Thos. Dempsey—"There are lonely hearts to cherish, as the days are going by."

Fresno, Calif.—S. C. Keller is to begin meetings here speaking from the Two Roads Chart.

Westerly, R. I.—In a recent letter our esteemed brother William Jessiman of this Assembly mentions his regret in having to give up on account of age, his weeking visits to Mystic, Conn., a neighboring town 15 miles away where, for twenty-six years, he has carried on a Sunday School work each Lord's Day afternoon. The Lord has cheered him by seeing a few souls saved during that time. He mentions that "it has sometimes been rather trying especially during the Winter months, yet the labor has been well repaid." **HERE IS AN EXAMPLE FOR US ALL OF PATIENT CONTINUANCE IN WELL DOING.**

CANADA

Straffordville, Ont.—In this country Assembly the Lord has been working of late and seven weeks of meetings by F. W. Nugent and H. Wagler witnessed an ingathering of several precious souls. Some nights there were as many as fifty or sixty strangers present and this cheered the hearts of the saints who are anxious to go on for Himself in His ways.

Hamilton, Ont.—R. Crawford and A. Dellandrea had six weeks Gospel meetings at McNab St. Hall with exceptional interest maintained throughout amongst the Lord's people and the unsaved. Some long prayed for have been saved and backsliders restored. A one day conference was held March 6 when brethren Wilkie, Sprunt, Reager and Plubell helped in the ministry.

Niagara Falls, Ont.—The recent meetings by L. McBain and Norman Crawford were good—six professed faith in Christ.

St. Catharines, Ont.—Hy. Fletcher was here recently and purposed continuing some ministry, illustrated by Egypt to Canaan chart.

Toronto, Ont.—The recent meetings in Brock Ave. Hall by G. Reager and P. Plubell were cheering to the saints and a number professed to be saved. Strangers were present nightly and the good Gospel seed sown in the heart. Meetings closed with a full Hall and some in the Balcony. Wm. Warke and A. Stewart commenced a series in Pape Ave. Hall.

Port Arthur, Ont.—John Gray was with us recently for ten days and went on to Toronto and Guelph. Alex Wilson of Vancouver also visited us for a few nights with acceptance.

Huntsville, Ont.—Bro. Widdifield has been having meetings in the Deer Lake district with good interest in spite of severe weather—some professed.

Midland, Ont.—T. Wilkie and E. Sprunt started meetings here. At Oshawa they were cheered after weeks of plodding.

Westbank, B. C.—W. F. Hunter had three weeks ministry meetings here. The Word was practical and profitable and young believers were encouraged to live and work for the Lord.

OTHER LANDS

Tel-Aviv, Palestine.—"We have been through some trying experiences in the last few weeks but the Lord is nearer than ever and the "blessed hope" shines with greater brightness before our spiritual vision. These may be the very last stages of the wilderness journey. Oh! that He might have the whole of our affection, loyalty and

strength, finding expression in adoring worship and in fearless, tireless service for Him." S. Ostrovsky.

Italy.—L. Rosanio still writes of much blessing here. He may get three months extension of his visa. A brother went from Hoboken, N. J. to visit relatives and the Lord used this visit to the salvation of a great many.

Capetown, Africa.—Postscript to note received from T. Ernest Wilson—"Just safely arrived in Capetown."

FALLEN ASLEEP

Waxahachie, Texas.—At his home here Feb. 7, Thos. C. Bush, an honored servant of Christ "fell asleep." One of the early Texas pioneers he faithfully served the Lord and His people for over fifty years. There was a sincerity and simplicity about him characteristic of the men of his generation. Let us especially remember our widowed sister in her loss which is just for a "little while."

Cleveland, Ohio.—On Feb. 13, Chas. H. Johnson, aged 68. Formerly of Norfolk, Va., he came here about 20 years ago. He is survived by his widow and one son who should have our prayers. He loved the Lord and His habitation and gained the respect of many. Saved 36 years ago through preaching of Hugh Horne and Sam McEwen.

Indiana, Pa.—Robert Baird "went home" Feb. 14. Saved in Scotland over 40 years ago and one of the first in Assembly here, he left a commendable testimony and will be greatly missed. A lover of the Lord and of good men.

Steubenville, Ohio.—John Colsh was called home Feb. 17. Saved about 54 years ago in Glasgow attending meetings conducted by Richard Weaver. One of his favorite hymns was "Blessed Assurance, Jesus is Mine."

Los Angeles, Calif.—William Cosgrove was called up higher Jan. 1, aged 59. Formerly of Colorado Springs where he was used of the Lord in establishing the testimony, in West Jefferson Assembly the past year. An esteemed and helpful brother.

A tragic accident on Feb. 18 claimed our brother Bennett Graham of Avenue 54 Assembly, formerly of Elgin, Ill. and Detroit. Saved when 9 years old in Ireland. Pray for his widow and two little girls.

Sault Ste. Marie, Ont.—On Feb. 20, our dear brother Robt. A. Strachan passed into the presence of the Lord Whom he had known and to whose Name he had been gathered for about 50 years.

Desoronto, Ont.—Arthur Burley went to be with Christ Jan. 17, aged 72. Saved at Earlton 40 years ago, he went on with a steady course.

Winnipeg, Ont.—Our beloved brother Wm. Murphy departed to be with Christ Feb. 25th. He had been in happy fellowship for over thirty years in the West End Assembly here and frequently gave help in the Gospel testimony in the district. A man of a Christ-like spirit.

Sarnia, Ont.—On Jan. 29, Mrs. John McBain passed into His presence, aged 86. Formerly in Assemblies in Clyde and Galt.

Miss Bessie Mattingly of this Assembly passed into the Lord's presence Feb. 3.

Detroit, Mich.—Carmine Rizzo, Feb. 17, aged 77. Saved 16 years ago through preaching of L. Rosanio, pray for family of four boys and two girls, R. C.'s.

Bristol, Conn.—Antonio Veneri went home Jan. 22, aged 74. Saved 16 years. In assembly here since.

Chicago, Ill.—Our brother Frank Falk for years in the Avondale Assembly "went home" suddenly Dec. 18.

London, Ont.—Edward Cook "went home" Jan. 23, aged 84. Saved over 50 years and gathered with the Lord's people in Pall Mall Assembly here.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Morning Without Clouds

ARISE, O morning without clouds arise!
And from these weeping eyes
Chase with celestial light our tears away.
Come, end of all our sighs;
Come, everlasting day.

Arise, O morning without clouds, arise!
And from these stormy skies
Sweep the dark clouds of sin and gloom away.
Come, hour of sweet surprise;
Come, everlasting day.

Arise, O morning without clouds, arise!
And let these longing eyes
See Him from whom all evil flees away.
Light of the world, arise!
Bring everlasting day.

H. G. GUINNESS

MAY, 1948

WORDS IN SEASON

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Change of Correspondent

Richmond, Va.—G. Wallace Rucker, 2207 Stuart Ave., Richmond 20, Va.

United States

Harrisburg, Pa.—We have heard of the sickness of our beloved and esteemed brother George Winemiller (121 Evergreen St.) and we bespeak for him and his wife the prayers of the saints. At last report he was in the University of Pennsylvania Hospital in Philadelphia for treatment.

Hartford, Conn.—C. Patrizio reports that the Conference here was very good—about 300 to some of the meetings. He states that there will be an Annual Conference at Methuen, Mass., May 30 and 31 with prayer meeting on Saturday evening, May 29th, D. V.

Saugerties, N. Y.—H. Dobson and J. Lipke had three weeks of meetings in the Assembly here in March—appreciated by the saints.

Akron, Ohio.—L. McBain and N. Crawford were with saints here, preaching the Gospel. We have not had recent report of the meetings.

Cleveland, Ohio.—Meetings in Addison Road Assembly by F. Watson and A. Joyce were good—some blessing. Brethren Calderhead and Lipke were expected for meetings with the West Side Assembly in May.

Detroit, Mich.—In West Chicago Hall here Oswald MacLeod faithfully preached the Gospel for several weeks. Not much move against the unsaved though constant prayer characterized the meetings. God will watch over His good Word.

Forest Grove, Oregon.—Saints here were cheered by recent visits from W. F. Hunter and Allan Ferguson. The latter visited each house in the town and a goodly number of children came. The Assembly has a new Hall and seek His blessing as they go on in His ways.

Monrovia, Calif.—Thos. Robinson writes of visiting two large Trailer Camps here. The last one he "covered" with tracts had 87 Trailers.

Phoenix, Ariz.—A new Assembly has been formed in SUNNY-SLOPE, a suburban community, eight miles north of this city. This step has been taken after considerable Gospel effort and much prayer and the Phoenix Assembly is very happy about this testimony. The brethren are mutually desirous of upholding God's truth to the honor and glory of Christ. Correspondent of the new Assembly is E. D. Myers, 1244 East Wabash, Sunnyslope, Phoenix, Ariz.

Blue River, Wisc.—S. Mick and L. Brandt have been holding forth here and Paul Elliott and Chauncey Yost at BROADHEAD. S. Hamilton finishes at SPARTA, meetings not large but six have professed.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin
Edited for 11 years by Charles R. Keller

Vol. 40

MAY, 1948

No. 5

GATHERED GEMS

A THOUSAND blessings Lord,
To us Thou dost impart,
We ask one blessing More O Lord,
A thankful heart.

—TRENCH

« « «

The first question God asked of man was "Where art thou?" The second, "Where is thy brother?"

« « «

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

« « «

Often consider what the damned would give, were it in their hands, for one season of grace—for one opportunity of mercy.

« « «

The waves of trial but fling the Christians higher upon the Rock.

« « «

The dust of evil settles easily, and without giving alarm, in a world in which Satan is the prince of the power of the air, and the mirror of conscience becomes quickly dimmed.

« « «

Never go about looking for love, but go about showing it, and you will find plenty of it.

« « «

Let your light shine—a light that burns well at home shines anywhere.

« « «

Sin is the great disturber of God's empire, the enemy of God's Son, the plague of God's people, and the characteristic of God's foes. Oh to be delivered from it!

« « «

He who makes haste to be rich is hastening past the true riches.

« « «

If passion had ruled Joseph he never would have ruled Egypt.

AN ENGLISH GENTLEMAN

AT the age of forty-four, Mr. Brownlow North was converted. He was playing cards one night, when he was seized with sudden illness, which he believed would prove fatal. Turning to his son he said, "I'm a dead man. Take me up stairs."

Having reached his bed, he said to himself, "now what will my forty-four years of following the devices of my own heart profit me? In a few minutes I shall be in hell, and what good will all these things do me for which I have sold my soul?"

It was after many days of soul anguish the light dawned upon his soul. It came in this way.—He had risen from his bed, and was reading his Bible. The 3rd chapter of Romans attracted his attention. "By the deeds of the law shall no flesh be justified in God's sight," this he believed, and the Scripture continued, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference. For all have sinned, and come short of the glory of God: being justified freely by His grace through the redemption that is in Christ Jesus."

"Striking my book with my hand," he says, when telling the story, "and springing from my chair, I cried, if the Scripture is true, I am a saved man! That is what I want, that is what God offers me, and that is what I will have. God helped me, it was what I took, 'the righteousness of God without the law,' it is my only hope." And for years he delighted to make known to his fellow men God's great salvation.

On the blank page of his New Testament which he began to use on New Year's day, 1855, is written,

"B. North, a man whose sins crucified the Son of God."

Thus he learned to rest alone upon the atoning work of Christ for his salvation, and rejoiced in the righteousness of God which was now upon him as a believer.

Could you write beneath your signature "My sins crucified the Son of God."

Glory unto Jesus be; from the curse He set us free; all our sins on Him was laid, He the ransom fully paid. All that blessed work is done, God's well pleased with His Son; He has raised Him from the dead, set Him over all as Head. This we know, and cease to mourn, patient wait His sure return; for His saints with Him shall reign; Come, Lord Jesus, come, Amen.

THE FRUIT OF THE SPIRIT

"For the fruit of the Spirit is in all goodness and righteousness and truth."

WM. H. FERGUSON

IN Ephesians 5 the expression in verses 8 and 10—"Walk as children of light; . . . proving what is acceptable unto the Lord."—surrounds a parenthesis which encloses as it were a fruitful, bright and beautiful garden on a dark and cloudy scene. The darkness of the believer's former state is described in v. 8 and lies dismally in the past whereas in v. 11 he is warned against the present unfruitful works of darkness which he is to reprove and from which he must separate. This causes his retirement into the fellowship of the Spirit, v. 9 where, in communion with God Who is the source of all goodness and in fellowship with Christ the righteous One Who is the source of his righteousness and in obedience to the Word of God which is truth, the believer will bring forth the pleasant fruits of the Spirit.

The numeral we consider here is NINE inasmuch as v. 9 is the ninth reference to the Spirit in this Epistle and nine would yield to seven plus two. Seven symbolizing perfection and two standing for testimony might signify the "fruit of the Spirit" in v. 9 as PERFECTION OF TESTIMONY insofar as it is possible here in the world, growing from His gracious operations in the children of light.

The fruit of the Spirit is divine—a manifestation of God's handiwork and His new creation amidst sin and lawlessness. It is so manifestly opposed to the "works of the flesh" described in Gal. 5:19 which gives us the Sodom world, or Gal. 5:20 the world of Babylon, and Gal. 5:21 the Egypt world, that its fragrance and beauty cannot be hid. It is like the "ointment of his right hand which befrayeth itself." The one who works with and compounds the precious ointment carries the savour wherever he goes. He cannot hide it. So those who dwell in the garden of His delight and are His fruitful and fragrant trees, ever send forth to a corrupt and filthy generation the sweet savour of His Name.

In order to do so there must be, as we considered in our previous article, an ungrieved Holy Spirit within and here again we might inquire as to the lack of power in the individual and church life of His saints. Does the world, which is full of evil, behold in the fruitful garden of our lives true GOODNESS? Only God can produce this. Only we as Christians can demonstrate it to the world. God has no other channel today whereby His goodness can flow out to sinful men and women. Does the unrighteous world behold in the society of His own true RIGHTEOUSNESS? God said to Noah—"thee

have I seen righteous before Me in this generation" and shall not we who are living in days likened by our Lord to the days of Noah live righteous lives before our fellow men—different lives—separated lives—holy lives? Only then are we manifesting the precious fruit of the Spirit. And what about TRUTH amidst an untruthful and false world which, as a "braggart," 1 John 2:16, parades its vain glory of life before men? Pilate asked—"What is truth?" Jesus gave no other answer than that which He had already given—"Every one that is of the truth heareth My voice." We can only bring forth the fruit of the Spirit in a strict adherence to the Word of God in obeying His voice. Therefore we must be hearing His voice continually through the Word. Our blessed Lord gave us the pure example of dependence upon God in the prophetic Word concerning Himself in Isa. 50:4—"He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned." If our true Exemplar lent His ear the first thing in the morning in the days of His flesh to hear the voice of His Father God, shall not we who have a heart prone to wander and lead us astray?

Surely, Christian! as the times become more evil, as departure from God and His Word is increasingly evident, as worldliness has grasped so many who profess to be His and Demas-like they are going back to the world, when churches of the saints which were once characterized by simplicity and a willingness to bear the reproach of Christ have become involved in the movement "back to Babylon," SHALL WE NOT CLING CLOSER TO HIMSELF, shall we not seek to hear His voice in His Word and count that voice more precious than all else? Out of love to His Word and in obedience to His voice, many in a bygone day left home and friends and prospects and worldly ambitions to become outcasts and strangers here. Shall we do less who have so much more privilege and light?—Are we like the man Bunyan writes of with the muck rake, raking and grovelling in the dirt and filth unaware of the golden crown which the angel holds over his head? Can we not hear the voice of the Amen, the faithful and true Witness pleading "Anoint thine eyes with eyesalve that thou mayest see" and "He that hath an ear, let him hear what the Spirit saith unto the churches?"

Truly the time is short. Let us be up and doing. The Day Star will soon arise out of the darkness, soon we will hear His shout as He comes down to call us up to Himself for ever. Let the graces and fruit of the Spirit characterize our lives from henceforth "till He Come." Nothing would please our God better and nothing would more impress our fellow-travellers to eternity with the reality and value of that eternal life which we possess. Truly it is "little" in their eyes but "A little that a righteous man hath is better than the riches of many wicked."

LOVE'S RESPONSE

GEO. F. TRENCH

IN the Lord's Supper we need to distinguish the truth signified in the memorial emblems, and that expressed by our coming together. The words, "This is My body," declare the one, "This do in remembrance of Me," the other. In both the fundamental thought is love. The broken bread tells of Christ's love. The service expresses ours. If the table spread before us have a voice, it is to say "He loved me, and gave Himself for me." If the meaning of the meeting round it be found in a word, it is in "We love Him because He first loved us."

But notice also that the direction of the service is not usward from Christ, but Christward from us. "This do in remembrance of Me." Principally, therefore, the occasion is one for the expression of our response to Christ's love brought afresh to mind by the sacred symbols. The service is meaningless and vain if it be not the Church's reply to the call, "Remember Me," her answer "Yea! Lord, we do remember Thee, Thou knowest that we love Thee!"

Now this is something more than gratitude for salvation, for forgiveness of sins. Gratitude is its origin no doubt. But love goes beyond the memory of mercy received and benefit enjoyed, and flies upward to seek the hand that held out mercy, and kiss the feet that brought the pardon.

At first, when awakened to our danger and misery, they were selfish objects that led us to Christ. To escape the hell that yawned, to still the inner craving after rest, to feel firm ground beneath our sinking feet, these set us crying after Christ. And our first answer to His dying love was the answer of grateful praise for these selfish ends obtained. But see what a change has come over Peter and the rest in a little time. "I am ready to go with Thee to prison and to death." And so he did. "Let us also go that we may die with Him." "We are able to drink of Thy cup, and to be baptized with Thy baptism." In such words as these we can find no trace of self-interest. How is this?

How, but because the acquaintance with Christ, gained in the moment of extremest peril, and gained in the merely self-serving effort after deliverance, has grown and deepened till the heart, forgetting itself and its interests, has become ravished by His beauty and enslaved by His love, grace, and majesty, and, losing taste for all lesser joy and beauty, has seen star after star of earthly desire wane and disappear before this rising Sun. If at first it seemed a terrible sacrifice to leave the pleasures, the society, the lawful gains pertaining to the old self-life, by degrees it became more tolerable, till at last they ceased to be regretted, and finally the soul could

truly say, absorbed with Christ's attractions and perfections, "What things were gain to me those I count loss for Christ." And now the happy spirit, freed from self-care and occupation, is not thinking of how great a gain it has grasped by finding Christ, nor even of how blessed a portion it is to be the object of His love, but Christ, for what He is, quite absorbs him—Christ's power, His grace, His lowly majesty, His gentleness, forbearance, long-suffering, His wisdom, justice, knowledge, love. These are the Christian's study and delight, and in their contemplation it seems, in the words of the well-known rhapsody, that he can say, with truth,

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

Now, in this beautiful and significant ordinance it is needful to notice each detail of its institution lest some precious teaching be overlooked. When this is done reverently and, if I may so say, sensibly, there will be no danger of over-spiritualizing. For here the whole action is figurative and typical, and must be throughout spiritually interpreted.

In all the four records of this event, by the Evangelists and St. Paul, it will be observed that the breaking of the bread and the pouring out of the wine, as distinct from their distribution, are recorded. He break—He gave. In the first the Lord acted alone, in the second the disciples had their part. Thus He pointed their hearts to His own suffering and death, shown by the broken loaf and poured-out wine, for their study first of what these were to Him, and afterwards of what they procured to the worshipper.

We are too prone to view the great sacrifice purely in its beneficent effects upon ourselves. But none can have failed to notice how little is said in the four Gospel records of it concerning our salvation by the Cross. Read also those Psalms in which our Lord's sufferings are most clearly set forth in prophetic words, such as the 69th and 88th, for evidence of the same. So here, teaching by his action before the distribution, He breaks the bread, tears it asunder, rends or wrenches it by force in twain as though to say "Thus shall I be assaulted, crucified, slain. Behold in a figure my body broken, transfixed, bleeding, dying, dead." And in pouring out the wine, "Thus shall My blood be outpoured." By thus distinguishing the fraction of the loaf from its distribution, Christ calls attention to Himself, withdraws us from the contemplation of His death merely in its effects to ourselves; and so the heart, for the moment disinterested, rises to the height of worship, in which act-self and its gains are ever lost to view.

And here I shall not be accused of making too much of the form, if I refer to the very common practice of dispensing with

the breaking of the bread, and pouring out of the wine at the table, by providing bread ready cut for each communicant, and wine already poured out. Small though this departure from the original may seem, it is significant, as showing the tendency to make the Supper a simple eucharist for blessings gained instead of a remembrance of the Lord Jesus, and it is not without loss to the souls of the worshippers that the Lord's action by which he pointed in figure to His wounds and death—the breaking of the bread and the effusion of the wine are frequently omitted in modern celebrations.

To return; it cannot fail to be noticed that our Lord in the first instance broke the bread with His own hands, and that in all the after celebrations it is broken by ours. "The bread which we break."

Truth is presented to us thus in two respects, so awful and so profound, that we need to approach it, as it were, with the unshodden feet of humble confession and worship.

The Lord's death was a self-sacrifice. So His own hands brake the bread. "I lay down my life;" "No man taketh it from me." "The bread that I will give is My flesh, which I will give for the life of the world."

It was no case of sad mischance overtaking the good man in the performance of duty, such as frequently excites the pity and admiration of the world.

It was no case of irresistible violence of an excited mob carrying their victim in its tide, and promoting the witness for truth to the place of the martyr. Such things have often happened before the cross and since. But to Him, at a word, twelve legions of angels would have issued from the garrisons of heaven for His rescue.

And yet it was no case of self-destruction. He died because the Lord had made to meet on Him the iniquities of us all. It pleased Jehovah to bruise him. It was not self-destruction, for wicked hands nailed Him to a felon's cross. But it was self sacrifice. He laid down His life for the sheep. No man took it from Him. "Lo! I come to do Thy will, O God," declares Him the unresisting substitute at the Altar of Atonement.

In a simple, yet exquisitely expressive figure, this was shown at the table when breaking the loaf with his own hands he said, "This is my body which is broken for you."

Thus our pity for the unoffending victim of cruelty is advanced to admiring worship of the generous, unconstrained, voluntary self-sacrifice of the Champion of His people's cause.

But now, in the second place, it is our hands which break the bread. Human hands break the bread of which He said "It is my body." The bread which we break is it not the com-

munion of the body of Christ (1 Cor. 10:16)? Here then stands out the figurative presentation of the part taken by man in the death of Christ. It was the kiss of a false follower that betrayed Him. It was the treacherous lies of a too self-confident disciple that added affliction to His bonds. It was the coward desertion of their Lord by those most bound to him by every tie of gratitude and obligation that gave His last hours their dreadful loneliness. And it was the triumph of Pharisaic jealousy, malice, and revenge that nailed Him to the Cross.

Oh! let it never be lost sight of in the service of commemoration that it was sin, our sin, our devilish daring, deadly sin, that killed the Prince of Life. And if ever the enjoyment of our heavenly destiny, Divine Sonship and eternal oneness with the risen Christ, should tempt us to think of that death only as a God-devised plan for securing these grand results, oh! let our hearts be recalled to humility, to brokenness and confession by the remembrance of our personal responsibility for the sufferings which we recall at the Table of the Lord. Think, was there a thorn in His crown which sin did not weave? Was there a bloody furrow on His patient back for which our sins were not responsible? By what hammer were the nails that held His blessed hands and feet driven in? By what scourge were the stripes of our chastisement laid upon Him? By what infernal inspiration were His arrest and crucifixion brought about? Sin, human sin, our sin, mine, mine, is answerable for all.

Oh, then what depths and heights of emotion are stirred by this service! Forgetting for the moment our personal gains and profits by that death of deaths, we stand in awe beholding Christ's self-sacrifice, and our own bloody hands. Amazed and confounded to contemplate His sufferings under the righteous judgment of God against sin, amazed and confounded to realize that our sin was what awoke the sword against His Shepherd, we render the worship of the broken heart, that has learned His healing love. And if out of the storm and passion of that hour, reflected at each celebration in our bosoms, a sweet sense of peace, perfect peace arise—if alongside the sense of humiliation for what I was and am, floats in the calm confidence of justice satisfied, and sonship given, of sin's judgment passed and righteousness complete imputed, of inward defilement cleansed and sins to the last and least forgiven, what then? Then let praise, more full than heart can hold or lips can utter, well up within my breast, "unto Him that loved us and washed us from our sins in His own blood;" let love of mine respond in new measure and intensity to love of His; and let self, its ruin and its blessing alike, be lost sight of in the sense of Christ's unsearchable riches, unknowable love, and unspeakable perfections.

PERSONAL TYPES OF THE LORD JESUS

DR. J. N. CASE

IN commencing the subject, it may be well to say a few words about typical teaching in general.

Within the last few years much attention has been given to popular education; and it must be admitted that great advances have been made in this matter. On going into an infant class-room, at the present day, one usually finds the walls covered with pictures. These pictures are more or less true representations of different animals, trees, fruit or flowers. Underneath the picture there may be a description in words of the characteristic features of the plant or animal.

A few years ago, teaching of this sort was very little practised. But it is now known that the mind is more easily reached through the eye than through the ear. And it is simply carrying out a principle which God has long acted on. In the infancy of the race, God sought to teach men moral and spiritual truths by object lessons.

Such were the different sacrifices commenced immediately outside Eden, developed in patriarchal times, and fully matured under the law. The Jews having been so long in possession of the shadow, should have recognized the Person when He appeared. We, having the substance, more or less clearly discern the things which foreshadowed Him. The more familiar we are with the Person, the more quickly we will discover Him, even when He is veiled. For in all the types Christ is partly revealed and partly veiled. No single type sets Him forth fully. Take them all together, and we have a full-size portrait of the Redeemer.

Christ crucified and risen, is the one centre of all the ways and purposes of God. The Cross of Calvary is no mere incident in the world's history; it is the great event to which all the past looked forward, and all the future will look back. The Cross is the manifestation of God's love; it is the proof of God's justice; it is the foundation of all His purposes; and it is the channel for the outflow of His grace to a perishing world. Christ is the great subject of the Scriptures. Give the Lord Jesus His true place, and all is clear both in the Bible and history. Ignore Christ and the Bible is a puzzle, and the world an enigma. Confessedly "Great is the mystery" of the incarnation; But, once accepted, it is the key to every other difficulty; it swallows up every other mystery. One at all acquainted with God's mind, will expect to find Christ in every page of Revelation, and he is not disappointed. Many of the Old Testament portions can only be understood as we see the Son of God in them. This is notably true of the many sacrifices, both before and under the law; and it is just as clear

that many of the characters in Old Testament history are types of Christ. By this we mean that something in them or about them was intended by God to forshadow some point in Christ's person and work. But as these men were imperfect and sinful, it is impossible that even all of them together can fully reveal Him, who is true God and real Man in one person; and for the same reason many of them show Him as much by contrast as by points of resemblance. In fact, to get the full value of the type, it will be necessary both to compare and contrast the antitype with the type.

With several of these men, a woman is linked, and it will be found that a woman occupies an important part in giving us the type in its fulness and beauty. I may say then, that I take the woman to represent the Church; meaning by that term the children of God in this dispensation. I do not intend to occupy time in largely proving this; it has been done again and again by able teachers of the Word. But one or two points may not be out of place.

Our Lord when on earth speaks of the Church as something which He will yet build. Matt. 16:18.

The calling of the Church—the baptising of Jew and Gentile into one body—was hid in God till He revealed it through the apostle Paul. Eph. 3:3-11.

The marriage of the Lamb described in Rev. 19:6-9, it is admitted, takes place before the commencement of the millennium; but myriads of persons will be saved who cannot possibly belong to the Bride of Christ; for she is complete before they are saved.

Now if this will be so in the future age, it is a good reason for supposing that saints in the past may not belong to the Body of Christ. And in the light of other Scriptures, this probability becomes a certainty. The only answer to the why of it all must be: "Even so, Father, for so it seemed good in Thy sight."

There are several remarkable figures of the Church used in the New Testament; notably that of the Body. The human body with its one head and many members, is employed to show the wondrous union which exists between Christ and His people. But let us remember it is a figure—true, a figure of a Divine reality, yet only a figure. But this figure so often used by the Holy Spirit, is surely the best He can employ to set forth in human language this blessed relationship. Within the past few years, some who are generally well instructed in the things of God, have denied that the figure of the Bride is used of saints of this dispensation. But this denial is made without sufficient reason. It seems clear that the figure of the body is used specially if not exclusively of the Church on earth.

Paul is the only New Testament writer who employs this figure; and whenever he speaks of ministry in the assembly,

he naturally seems to turn to the idea of the body. And in the four epistles where the body is directly spoken of, the subject of ministry is introduced. Rom. 12; 1 Cor. 12; Eph. 4; Col. 1: 18-26; 2:8, 9.

But the use of the gifts in the assembly is only needed—may I say only possible?—while it is in the world. So we have no allusion to the Church as the body in connection with the future.

On the other hand, the figure of the Bride is one which necessarily awaits its perfect fulfilment. So in the book of Revelation, we see the saints after the rapture and after the thousand years, and in both instances it is as the Bride. Rev. 19:6-9; 20:1-3.

A word or two of caution may not be out of place, as to the unfolding of personal and other types. Let it be remembered then that the men who will pass in review, may be studied as individual believers as well as types of Christ. Their typical character does not do away with the lessons our God intends us to learn from their personal history.

In thinking of this subject, we must be careful not to let our imagination run riot. It is easy to get into all sorts of fanciful and even ridiculous interpretations of types and parables. Seek to grasp the main features in any type without trying to make it fit in every detail. The poor type is sometimes so tortured to get resemblances, that one finds himself suffering in sympathy.

We must never build a doctrine on the interpretation of a type. If we have New Testament teaching on a subject, a type from the Old Testament may serve to illustrate it, but that is all. I have met with Christians who sought to justify what to me was the most unscriptural action in certain Church matters, by their interpretation of some of the types in Leviticus. But this surely was as unreasonable as it is unscriptural.

I doubt not simple souls again and again have been beguiled by this means. We cannot too often repeat that it is only a "thus saith the Lord" that is binding on the conscience. If as we think, a type teaches something out of harmony with the New Testament, it must be our interpretation of the type that is wrong and not the plain teaching of the Scripture. The type must be adjusted to the doctrine, not the doctrine to the type.

These precautions are intended for any young disciples who may read this. And let me say to such: If you will bear in mind what has been said, and in simple dependence upon the teaching of the Holy Spirit, will enter this field of Scripture, I can assure you from personal experience, you will find yourselves feeding in the green pastures, and being led beside the still waters.

A SOLEMN STATEMENT

BUT without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." The whole verse is good, and appears in a wonderful epistle, the priestly epistle. It is coming to God, and in coming to God one thing is of utmost importance, we must believe that God is. Look at this for a few minutes, and ask as you look at it is it possible for Christians so to live and act that it is evident they do not believe that God is? Skeptics in assemblies of God!

If I realize that God is, and that He is present with the saints in His house, will I make a practice of being late on Lord's Day morning? Do you not think it would make me feel, when approaching the box, that His eye was upon me and saw all that I put in? Would I not be very careful as to my condition of soul in coming, knowing that His eye sees all and that He knows all? Would I come with an empty basket through sheer indifference if I knew He was present to see and know? Would I be careless about the quality of the sacrifice if I knew that God could not be deceived, though man might be deceived? The realizing of Hebrews 11:6 would revolutionize our whole attitude and outlook concerning the things of God.

HEAVEN OPENED

IN THE New Testament, we get heaven opened four times. At Christ's Baptism, when the Holy Ghost comes down on Him (Matt. 3:16-17). Then heaven is opened, and the angels of God ascend and descend on the Son of Man—that is, the highest angels become His servants (John 1:51). Heaven is opened, and He comes out on the white horse to judge (Rev. 9:11). And between these two heaven opened for Stephen to see Him (Acts 7:56-60). The heaven was opened to Stephen as to Christ. But mark how the glory of His person is always maintained. When heaven is opened to Stephen, it is that he may look in and see Jesus; but when at His Baptism heaven was opened, it is for heaven to look down upon Him. He was not looking at an object in heaven. Heaven was looking at Him. The heavens were never opened for heaven to look down on anything in this earth till that Divine and Blessed One is there. The fullness of the Godhead is in Him, but He is sealed as a Man. The Father says, "All My delight is there." What is most despised on earth is the One heaven can't but be open to, and the Father can't keep silence about Him. A Man is the delight of God. Heaven is opened upon Him, the Holy Ghost comes down upon Him, and the Father's voice proclaims Him His Son. And it is of profound interest to see that here first the whole Trinity is fully revealed, the Father, Son, and Holy Ghost.

WALK AND TESTIMONY IN THE WORLD

Notes on 1 Corinthians 7:29, 30.

J. R. CALDWELL

THE aspect of the shortness of time presented here is like the governor of a steam engine, which regulates and controls its speed. "But this I say, brethren, the time is short; it remaineth that they that have wives be as though they had none." That does not mean that a man having a wife is not to behave as a husband should behave. But it means that a man is not to allow his relationship to his wife to hinder him from keeping his eye on the Lord and serving Him. I would say this as a warning, do not allow your wife, child, or any one to come in as an idol between you and obeying the Lord. It is not idolatry to love your wife or child, but if you allow the object of your love to come in between you and your obedience to the Lord, then God says: "I am a jealous God." He cannot allow you to give the first place in your heart to wife or child. See that these blessings do not become a curse to you by not keeping them in their right place. So walk as to have the Lord's blessing in every relationship of life.

"They that weep as though they wept not." It does not say that we are not to weep or sorrow when the Lord takes a beloved one away from us. A man would not be a man that could not weep. Jesus wept at the grave of Lazarus. But we are not to sorrow "as those who have no hope." We have a source of comfort that the world knows nothing of. It is a libel on what God has done and has promised to do for us if we sorrow as the world. We ought to pity the world in its times of bereavement and sorrow. It is a sad sight to attend the funeral of one who has passed away without knowing Jesus as his Saviour, and leaving behind him those in the same sad condition. God's children ought not to sorrow as the world. There are many sorrows beside the loss of friends; life is full of it. If God did not permit sorrow to be felt while here, we would make the world our rest. He causes one sorrow to follow after another, to draw us nearer to Himself, and to direct our hearts into His love and into the patience of Christ.

"They that rejoice as though they rejoiced not." God would have us enjoy all His blessings. We read that the early Christians "did eat their meat with gladness and singleness of heart." This was one of the results of the indwelling of the Holy Spirit. As they ate their food thanksgiving ascended up to the Mighty Giver. Our hearts ought to be filled with joy and gratitude day by day, and our whole life should be a life of thanksgiving. We are not to be as the world, which gets intoxicated with its prosperity; its joys and pleasures do not satisfy; they are transient and short-lived; but we have "pleas-

ures for evermore"—"fulness of joy." This world must be dissolved, its possessions must be let go, and its sorrows and joys alike come to an end. It is but a little while—that is the regulator and moderator. Let us keep that in view, and it will moderate both our joys and sorrows, as nothing else will.

This principle also affects the business of daily life—"They that buy as though they possessed not." The Christian is to buy, but not to set his heart upon his possession. We are not to be over elated with prosperity, or cast down by adversity. Remember that we have the Lord, who will bless us apart from wealth or riches. Paul could say: "I know what it is both to abound and suffer need." He knew that the Lord was with him, and that it would all turn out at the end for blessing.

"And they that use the world as not abusing it: for the fashion of this world passeth away." That is, using this world, and only keeping it for use. The Lord may give us much blessing and prosperity as long as we walk with Him, and hold it and use it for Him, but if He sees that it is becoming a snare to us, He will take it away. God will not allow the world to come in between us and our fellowship with Him and if it does, then He will come in in judgment and restore our souls through it. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts. The Lord give us grace to go on calmly and humbly with Him, using this world and not abusing it. Oh what a stroke to the grandeur of this world will the coming of the Lord be! Everything that is high will be abased, and the Lord alone will be exalted at that day. In a little moment judgment and destruction will do its work; as a dear brother said, "It's all for the bonfire." "The earth also, and the works that are therein, will be burnt up."

As we pass through it, let us remember that the time is short, and may we walk in the light of the coming of our Lord, keeping our eye upon Him and our heart true to Him. Let us be thankful to God for every blessing, understanding what the will of the Lord is concerning our walk and testimony in this world; assured that the Lord is coming soon, and the one who has served Him best will have the richest reward.

IT is astonishing, perfectly appalling the positive ignorance of the Scriptures of the mass of people today. No wonder that Christian Science, Russelism, 7th Day Adventism, Christadelphianism, Mormonism and the numerous unscriptural absurdities got up by the devil and his emisaries are on the increase. Their wretched literature is swallowed down because of the ignorance of the solid facts of the Word of the living God.

CHRIST PRECIOUS TO HIS PEOPLE

— JAMES E. HAWKINS

CHRIST is a rare Jewel, but how few know His value; He is a sun which ever shines, but few perceive His brightness or seek to walk in His light. He is a garden full of sweets, a hive full of honey, a sun without a spot, a star ever bright, a fountain ever full, a brook which ever flows, a rose which ever blooms, a foundation which never yields, a guide who never errs, a friend who never forsakes. No mind can fully grasp His glories, His beauty, His worth, His love no tongue can fully declare. He "spake as never man spake," of Him it was said,

"He hath done all things well."

He is the source of all good, the fountain of every excellence, the mirror of perfection, the light of Heaven, the wonder of earth, time's masterpiece, and eternity's glory, the sum of bliss, the way of life; yea, all in all. "He is altogether lovely," says the saint; a morning without clouds, a day without a night, a rose without a thorn; His lips drop like the honeycomb, His eyes beam sympathy and tenderness, His heart gushes love.

The Christian is fed by His hand, carried on His heart, supported by His arm, nursed on His bosom, guided by His eye, instructed by His lips, warmed by His love; His wounds are his life, His smile the light of his path, the health of his soul, his rest and heaven below; yea, in all things He is preeminent, and He is changeless, ever the same—yesterday, today, and forever.

PUNCTUALITY

"IS the meeting not going to commence?" "Oh, no; the saints here don't come till about twenty minutes after the time." Such was the answer the servant of God received to his question. He looked discouraged; and we do not wonder at it. Coming in late, in that place, seemed to be a general "failing," to use a mild word. But, indeed, failing is too mild a word.

If we are right with God, there will be an exercise of soul as to being in time for the meeting, if such be within our power. The world puts us to the blush in this matter. How often you will find meetings filled to the door long before the hour of commencing! The world has a heart for its work and its enjoyments. Why should it be different with the people of God? Have we less enjoyment than the world? Is it not the case that we are drinking at the streams of everlasting joy, while the worldling is feeding on the husks of the far country? Let us be thorough, even in the seemingly

small matter of trying to be in time for the meeting. It is written that "when the hour was come" the Lord "sat down" (Luke 22:14).

We also read (Jer. 48:10) of him that doeth the work of the Lord deceitfully (margin, negligently). This is certainly a reference to listless service. If it is agreed to have a meeting at a certain time, let it be our endeavour to be there in time. If some brother is to take the meeting, punctuality will only be courteous toward him; and, if we are going to meet the Lord, punctuality will be simply honoring to God. In any case, let us try to be in time.

THE PARABLE OF THE HOUSEHOLDER

Matthew 24:43, 44

THOMAS NEWBERRY

BUT know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

This parable, though definite in its teaching, has a two-fold application. It is a parable of the coming of the Son of Man, which relates to His open manifestation as Son of Man to the world; and the language of the apostle Paul in 1 Thess. 5 is very distinct on this point as showing its direct application is not to the Church, but to the world and to the remnant of Israel: "But of the times and the 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. For when they shall say, 'Peace and safety,' then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him."

All calculations of times or seasons by turning days into years, and fixing on certain epochs of commencement, and so on, are not only unnecessary, but also unscriptural and misleading.

The injury done to the cause of truth by such ingenious

but unwise speculations may never be estimated till the clear light of eternity reveals it. It is not for us to know the times or the seasons, which the Father has put in His own power. Of the day and the hour when the Son of Man is manifested and the day of Jehovah comes knoweth no man, neither the angels of heaven; neither was it given by the Father to the Son to communicate while He was here on earth: that day will come upon the world as a thief in the night, and find the world totally unprepared for it. The world is unbelieving on this point; its language is, "Where is the promise of His coming?" Not so with true believers now: their hope, expectation, and longing desire is for "the coming of our Lord Jesus Christ, and our gathering together unto Him"; and though that coming and the taking up will be in a moment, in the twinkling of an eye, it will not be an event unlooked for and undesired, but the fulfilment of the promise, "Surely I come quickly," and the answer to the response, "Even so, come, Lord Jesus." And, whether at the moment watching or sleeping, all who have been redeemed by the blood of the Lamb, and are sealed with that Holy Spirit of promise, will share with the Redeemer in His resurrection life and glory.

But, as we have said, there is an application of this parable to the believer and the Church, and this we find in Rev. 3, in the address to the church in Sardis, where the Lord says, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." It is the duty, the privilege, and for the inestimable blessing of the believer to be found watching, waiting, and ready for the Lord's return; but if this duty be neglected, and through worldliness, lukewarmness, or false teaching the believer refuses to watch, the coming of the Lord will be to him, as the coming of the Son of Man will be to the world, a surprise and a reproof, and a sudden breaking off of cherished plans and projects.

Verse 44. "Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh."

This exhortation, in its direct application, was addressed to the disciples as the representatives of the elect remnant of Israel, and their fellow-believers, who, after the removal of the Church, will pass through the scenes of trial and tribulation previous to the manifestation of the Son of Man; to whom the exact day and hour of His appearing will be unknown, and to whom, unless thus watchful, His coming will be at an hour least expected.

This exhortation, as thus addressed, we find again recorded in Rev. 16:15, under the sixth vial, immediately preceding the battle of the great day of God Almighty: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth

his garments, lest he walk naked, and they see his shame."

Thus, whether it be to the Church now, or to the remnant then, there is a blessing pronounced on those servants whom their Lord when He cometh shall find watching, with loins girt and lamp burning, that at His coming they may be found of Him in peace, without spot, and blameless.

WITH ALL LONG-SUFFERING AND DOCTRINE

THIS the crucial test of affectiveness in rebuke—that we give it with all long-suffering. "Simon, put up thy sword again into its place," said the Lord to Peter. He would not have said it had it been the sword of the Spirit that Simon was wielding. For the sword of the Spirit lays open the heart, while the sword of the flesh only cut off the ears. Now, there has been a long succession of Petrine apostles, starting from this point—valiant swordsmen of the faith—whose principal preaching trophies are severed ears and not converted hearts; who have preached with such two-edged severity as to alienate their hearers, when they should have won them. The Lord has not called us to be theological gladiators; who shall win applause from the crowd by our skill and cutting and slashing. We are not to rebuke for the sake of showing our valor or sharpness, but in order to win the offender. Of course the simple truth will often repel men and drive them from the congregation. And we are not to be alarmed for ourselves, and, least of all, for the truth on that account. It is an evidence of a genuine truth that, like its Master, it is spoken against. We know whether a tree bears good fruit by the number of clubs and stones which lie about it in the autumn, when the boys are foraging for apples. And so those truths which have in all ages borne the richest products, have been most clubbed and pelted by controversialists. But one may preach a hard truth in a very soft and winning way. What else does the Scripture mean when it says, "By manifestation of the truth, commending ourselves to every man's conscience in the sight of God." Ah! a preacher never seems so lovely to a hearer as when that hearer looks at him through a conscience which has first been wounded by the sword of the Spirit which he wields; and then healed by the anointing of the Spirit. And if we ever have those in our audience who esteem us very highly in the gospel, be sure it will be those who were once slain by the word of our testimony and then made alive again through Jesus Christ. Therefore with what gentleness and tenderness and patience should we rebuke! Hear the directions of Scripture on this point, "Ye which are spiritual restore such an one." "To be carnally minded is death," always and everywhere. And for a preacher to re-

prove, with an angry, bitter, unspiritual temper is to slay those whom he ought to make alive, and to cast down those whom he ought to lift up. Let us not forget that we are sent to save men, not to destroy them; to win them, and not to wound them. And, therefore, what glory is it that we have won a reputation for keenness in rebuke; for brilliancy in pulpit repartee, for pungency in hitting off the faults and foibles of our brethren! It is a short road to popularity, indeed. But I emphasize the declaration that this is not our calling as Christians. It is for us to set forth the beauty and excellency of Jesus Christ, and not to exhibit the follies and the blemishes of human nature. For in either case we shall be unconsciously assimilated to the image of that on which we dwell. Take now and then a sorrowful look at human nature; but for one look in this direction, take ten towards the perfect Christ, and hold him up steadily and faithfully, and all the while you will be growing into the same image from glory to glory. This is the sublime end of our preaching, not to picture brilliantly and pointedly the imperfections of humanity, but to exhibit the perfections of Jesus Christ, and to conform men to His glorious example. "Warning every man, teaching every man, that we may present every man perfect in Christ Jesus."

"OBTAINED PROMISES"

Hebrews 11:33

"OBTAINED promises," Have you ever thought out all that is contained here? Have you ever looked at these words as amongst the most inspiring evidences of the power of believing prayer?

You have heard promises, repeated promises, perhaps loved the promises, possibly pleaded the promises, but have you ever obtained them? Can you turn over the leaves of your Bible, and put your finger on one after another, and write a receipt underneath it? Can you recall distinct transactions with the Author of these promissory notes, and certify that He has made them good?

I can hardly imagine a more distinct achievement of that faith without which it is impossible to please God, than a grappling on one's knees with the difficulties which oppose faith—with unbelief and self will—and a strong, earnest, undaunted presentation of a promise with the determination that it shall be turned into gold. Such transactions leave marks in our spiritual life, and are of the sort which bring glory to God. I like to think of the story of a Bible in which, beside many a promise, the letters "T. P." were written—a Bible, whose humble owner, when questioned as to their meaning, made the simple answer, "Tried and Proved."

HIDDEN SIN

“Sins—whoso confesseth and forsaketh them shall have mercy”
Proverbs 28:13

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

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

God's Sure Help in Sorrow

LEAVE all to God,
Forsaken one, and stay thy tears;
For the Highest knows thy pain,
Sees thy sufferings and thy fears;
Thou shalt not wait his help in vain:
Leave all to God!

Be still and trust!
For his strokes are strokes of love,
Thou must for thy profit bear;
He thy filial fear would move,
Trust thy Father's loving care,
Be still and trust!

Know, God is near!
Though you think him far away,
Though his mercy long have slept,
He will come and not delay,
When his child enough hath wept,
For God is near!

Oh, teach him not
When and how to hear thy prayers;
Never doth our God forget;
He the cross who longest bears
Finds his sorrows' bounds are set;
Then teach him not!

If thou love him,
Walking truly in his ways,
Then no trouble, cross, or death
E'er shall silence faith and praise;
All things serve thee here beneath,
If thou love God.

Canada

Sault Ste. Marie, Ont.—The new Gospel Hall at corner of Spring and Wellington Sts., gives promise of being very useful and convenient for the Assembly. The recent series of meetings saw a goodly number of townspeople present and the saints were much cheered. Pray for our brethren here.

Toronto, Ont.—The Conferences at Easter season were large and profitable. It was grand to see hundreds of His own gathered to hear the good Word of God, apart from any innovation. Many from distant and small and isolated assemblies came to share in the feast of good things and went away comforted and cheered. Remaining in the city for some meetings in various Halls were brethren Pearson, Porteous, Reager and Gray. Several of the East End brethren thought their conference to be the best for years.

Midland, Ont.—T. Wilkie and E. Sprunt had a good series of meetings here recently.

Collingwood, Ont.—Jas. McMullen gave help in ministry and in the Gospel here and in Sunnyside.

No. Vancouver, B. C.—Our conference at Easter was large as usual. Six of the Lord's servants were with us to minister the Word. The Lord gave answer to prayer in saving one at the Gospel meeting and in giving the good Word in ministry.

Englehart, Ont.—Brethren Davey and McCready had some weeks meetings here which were a great help and cheer to God's people.

Other Lands

British Guiana, S. A.—John Adams of Pape Ave. Assembly and his wife have left Toronto, sailing D. V. April 21 from Halifax for Gospel work here. His address will be % C. Gordon Smith, Meeting Room, 192 Camp St., Georgetown, Demarara, B. G.

Cuba.—Our young brother Vernon Markle also of Pape Ave. Assembly, Toronto, was to sail with his wife and young family from New York April 2. His address will be % Tom Smith, Calle 18 No. 215, HAVANA, CUBA.

Heliopolis, Egypt.—This year our Conference was at Kom Gharib—about six miles from TIMA (Brother Keller ministered at the Tima conference some years ago on his visit to Egypt). This time none of our non-Egyptian brethren were able to be with us. However, it pleased the Lord to give us an exceptional time of blessing, the audience of believers being the largest we have ever had in a Conference. A number of sinners have professed, mostly young men and they have gone on well. It was good to see them coming every morning at 6 A. M. during January to a special prayer meeting and godly advice arranged for them, before they went to their daily job in the fields. HOW NEARER ARE WE TO THE COMING OF THE LORD. MAY BE FAR NEARER THAN ANY OF US THINK. OH THAT WE MAY BE FOUND FAITHFUL. N. Aboud.

Conferences

The several Conferences listed in this issue should cause real exercise on behalf of the ministry and our attendance thereat. May the saints gather with one desire only, to hear His voice and see His hand put forth in blessing.

Pawtucket, R. I.—Annual Conference will be held here D. V. Saturday, May 22nd, with prayer meeting Friday evening, at 7:45. Further particulars from Jas. W. Winning, 162 Oakdale Ave., Correspondent.

Frostburg, Md.—Annual Conference D. V. begins with prayer meeting, Saturday evening, May 15 at 7:30, continuing over the Lord's Day, the 16th. Breaking of Bread 10:30 A. M. Correspondence to Geo. Savage, 42 Wright St.

Philadelphia, Pa.—The Olney Assembly purpose holding their Annual Conference, May 30 and 31 in the Review Club Hall, Oak Lane 70th, and Lakeside Aves. Meetings Lord's Day at 10:30, 2:30 and 7:30—Monday same hours. Prayer meeting in Olney Gospel Hall, Sat. 29th, at 8 P. M. John McQuillan, 7336 Tabor St., Burholme, Philadelphia, Pa.

Detroit, Mich.—Annual S. S. Teachers' Conference will be held D. V. in Central Gospel Hall, Saturday, May 8th, at 2:30 and 7 P. M. All interested in work amongst the young invited. Communications to C. H. Simms, 12672 Griggs Ave., Detroit 4, Mich.

St. Catharines, Ont.—The 26th Annual S. S. Teachers' Conference will be held here May 24 in the Sunday School Hall, Cor. Welland Ave. and Henry St. The brethren of Niagara Falls and St. Catharines extend a hearty invitation to all interested in S. S. work to attend for mutual blessing. 1:30 and 6 P. M. John Pirrie, 36 Monck St.

Bay City, Mich.—Conference this year D. V. in the Masonic Temple, Sixth and Madison Aves., beginning with prayer meeting Sat., May 29 at 7:30, Lord's Day 10 A. M., 2:30 and 7:30. Monday, 31st, at 10:30, 2:30 and 7:30. Communications to Wm. N. Mowat, 1610 Sixth St.

Desoronto, Ont.—God willing, we purpose holding our Annual Conference May 23 and 24 in the White Hall. Prayer meeting Sat. eve., May 22 at 8 in the Gospel Hall, St. George St. Visitors freely entertained. Preachers who walk in the old paths and teach the same will be very welcome. Trains will be met at Napanee Station upon request. Toronto and Montreal buses pass through Desoronto. Communications to Wm. Root, R. F. D. 5, Napanee, Ont.

Winnipeg, Man.—Annual Conference of West End Gospel Hall to be convened D. V., beginning with prayer meeting Thurs. eve., June 3 and ministry on Fri. eve., the 4th, continuing through Sat. and Lord's Day, June 5 and 6. All meetings to be held in the West End Gospel Hall, 492 Victor St., near Ellice Ave. Correspondent, S. M. Vanstone, 251 Beverley St.

Roseisle, Man.—Our Annual Conference will be held D. V. Sat. and Lord's Day, June 12 and 13, preceded by prayer meeting, Friday eve. at 8. C. E. Walsh, Correspondent.

Portage La Prairie, Man.—Our Annual Conference will be held D. V. June 18, 19 and 20, preceded by prayer meeting on 17th. All meetings will be held in the Gospel Hall, cor. Lorne Ave. and 1st St. Time of meetings, 10:30, 2:30 and 7:30. The Lord's servants walking in the old paths will be welcome. Correspondent, A. Vanstone, 123-9th St. N. W.

Midland, Ont.—Annual Conference will be held in Y. M. C. A. Auditorium, D. V., May 22 at 7:30 P. M. for prayer, continuing through Lord's Day and Monday, 23rd and 24th, at 10, 2:30 and 7 P. M. Address communications to Graham E. Swales, Box 425.

Sarnia, Ont.—Annual Conference will be held D. V. in the City Hall on June 11, 12 and 13. Prayer meeting in Gospel Hall, College and Davis Sts., Thursday, June 10 at 7:30 P. M. The Lord's servants walking in the old paths will be welcome to minister the Word of God. No circulars issued. Correspondent, Guy Kember, R. R. 1, Sarnia, Ont.

Fallen Asleep

Cleveland, Ohio.—Our beloved sister, Mrs. Joseph Faloon "went home," Feb. 21. Born twice in the North of Ireland, identified with saints in Pittsburgh and Cleveland. Kindly and faithful in her testimony she and her husband formed a worthy pair. Just prior to his death about a year ago he called her to his bedside, reached for her hand and said—"Put your hand in mine, I'm going in soon to see the Man who died for me." Now both are in His presence, comforting thought for all.

Word is just to hand of the homecall of Edward Pfister, April 8th, after a brief illness. For many years in the West Side Assembly and faithful to the testimony. He will be missed. Let us remember our bereaved sister in prayer. The Cleveland brethren have suffered the loss of some good men of late.

Clyde, Ont.—On Feb. 21st, Jas. McMillan departed to be with Christ. Missed in the community and in the Assembly where he bore faithful testimony for over 50 years.

Toronto, Ont.—Miss Minnie McClintock of the West Toronto Assembly "went home" April 3rd, aged 76. Connected with the Assemblies of Toronto for over 46 years. A patient sufferer, now she rests.

Words in Season

THE BIBLE FAMILY MAGAZINE



On the Way Home

"HOW GREAT IS HIS GOODNESS" (Zech. 9:17).

O how kindly hast Thou led us,
Heavenly Father, day by day,
Found our dwelling, clothed and fed us,
Furnished friends to cheer our way!

Didst Thou bless us, didst Thou chasten,
With Thy smile, or with Thy rod,
'Twas that still our steps might hasten
Homeward, heavenward, to our God.

O how slowly have we often
Followed where Thy hand would draw,
How Thy kindness failed to soften,
How Thy chastening failed to awe!

Make us for Thy rest more ready,
As Thy path is longer trod;
Keep us in Thy friendship steady,
Till Thou call us home, O God.

—Selected.

JUNE, 1948

WORDS IN SEASON

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News items, conference and death notices to be sent to **William H. Ferguson, 13400 Lauder Avenue, Detroit 27, Michigan.** They must reach him by the tenth of the month.

Note: The brethren of Pape Ave. Assembly, Toronto, Ont., have made a request which will find an echo in all assemblies desirous of maintaining a godly order, that "visiting Christians bring with them proper credentials." Coming without Letters of Commendation throws added responsibility on those who exercise care in the assembly and this practise should have no encouragement. (Assoc. Editor).

CHANGE OF ADDRESS

Montreal, Que.—The Assembly now meets in their new Hall, located at 821 Ogilvy Ave., Park Extension. W. E. Reid, Corresp.

UNITED STATES

Philadelphia, Pa.—Jas. McCullough had six weeks meetings in 64th and Woodland Hall, mostly in the Gospel, last week for young believers. Attendance was good, souls were saved and backsliders restored. Several have been added to the Assembly lately.

C. Patrizio advises it will expedite his mail if addressed as follows: 908 Pasadena Ave., Philadelphia 11, Pa.

Waterville, Conn.—Henry Fletcher had four weeks Gospel meetings here. Saints showed a hearty interest in the effort and God graciously cheered their hearts by some professing to be saved.

Bridgeport, Conn.—John Conaway had two weeks meetings here before the Manchester Conference and he also visited WATERBURY and SPRINGFIELD, MASS., with good attendance and interest.

Akron, Ohio.—The saints here have seen some blessing in the Gospel during recent meetings by L. McBain and N. Crawford. Attendance good.

Cleveland, Ohio.—G. Reager gave a call here on his way home to Georgia in the West Side Assembly, also Addison Road.

Detroit, Mich.—Saints in West Chicago Hall were encouraged at the close of brother MacLeod's meetings which continued for eight weeks by seeing some profess faith in Christ.

The Christians of Schoolcraft Hall have a nice opening in a Public School and they are seeking to take advantage of it on Lord's Day afternoons. This may lead to further efforts in the Gospel there.

Saginaw, Mich.—John Govan has been holding forth in the Gospel here recently.

Chico, Calif.—Our brother S. C. Keller has had a series of meetings here on the Feasts of the Lord. Much interest was manifest. One woman of 74 years of age got saved. A number of Christians have moved into our district and we have been greatly encouraged to go on for God.

Hitesville, Iowa.—Oliver Smith and W. Warke had large crowds and many unsaved at meetings here. Paul Elliott and O. Smith put in 12 weeks at Aredale, some 13 professed—they were hoping to have a baptism soon. Also at Clarksville bro. Smith saw some profess. The work in IOWA has been encouraging of late.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin
Edited for 11 years by Charles R. Keller

Vol. 40

JUNE, 1948

No. 6

GATHERED GEMS

LESS, less of self each day,
And more, my God, of Thee;
Oh keep me in Thy way
However rough it be.

« « «

If not walking in the light, I am not giving light to
them that sit in darkness.

« « «

Let us not lower God's standard of truth to suit our-
selves or any one else. The statues of the Lord are right,
no matter who may depart from them.

« « «

Art imitates nature; and the nearer it comes to nature
in its effects, it is the more excellent. Grace is the new
nature of a Christian, and hypocrisy that art which
counterfeits it; and the more exquisite it is in imitation,
it is the more plausible to men.

« « «

To bear is the patience of necessity: to love to bear
is the patience of virtue.

« « «

Instead of going to the Lord for our plans, how often
do we take our plans to the Lord to get them approved—
sometimes after they are half carried out.

« « «

If we are too busy to quietly wait in the Lord's
presence, hearkening to what He has to say in His word,
we are too busy to serve Him.

« « «

To applaud today, and to dislike tomorrow—now to
smile and anon to frown, such is the constant inconstancy
of the creature. Therefore, live not on the breath of men.
Happy are they who have credit with God and rejoice
only in His estimation.

« « «

The mourner speaks to God about what is wrong: the
murmurer details his grievances to any one who will
listen.

« « «

The truth like Him who gave it, will always be for a
sign that shall be spoken against.

GOD'S MESSAGE TO ME

I WAS just twenty, in the midst of all the gaiety, dissipation, and profligacy that a "wild young man" with little restraint and sufficient money could find; and I liked it. I had been round the world. Twice I had had hair-breadth escapes from shipwreck; once on the coast of England, where, with masts and sails gone, the ship dragged anchors for hours before the fury of a gale, till, within a mile or two of the breakers on the sandbanks, she held her ground, and we were saved. Again, in the Southern Ocean, one night running amid icebergs, the watchman suddenly jumped from aloft, shouting with a fearful oath that a "berg" was upon us; and, as the helm was shifted and the ship sheered off, we ran alongside a tremendous iceberg, seeming to be miles long, and towering like a huge mountain above our masts—a minute later and we should have been dashed to pieces.

Yet, I cared little about it.

I went to Australia, and the little restraint which society and the home of influences had upon me was there entirely laid aside. The devil hurried me along at railroad speed. But God made me bite the dust. "The way of transgressors is hard" (Prov. 13:15). I found it so. Many a day I starved for want of necessary food; many a weary mile I walked without a shoe to my foot; many a long, wet, wintry night I spent on the open ground, without even a blanket or fire to warm my shivering, drenched body; but it was a "right way" by which God led me.

After a while I returned from Australia to my native land. I had learned a lesson, but I had not learned that I was a lost sinner whom God was willing to save.

One day I was suddenly told: "— is dead." That was God's message to me. "Dead," thought I, "how sudden!" And then, as a chill ran through my blood, there came the first serious, sober thought of my own death, and of eternity. "Perhaps I may be the next—what then?" It was too plain for me to smooth it over with hope; it was too horrible to dwell upon. I tried to put it away, but could not.

Night came; neither drink nor amusement had banished the thought. The day before I could mock at hell, joke about hell, laugh about hell; but now, as my polluted mind dwelt on the thought of being there, and that for ever, it was too dreadful: I jumped from my bed, flung myself on my knees, and cried out: "What must I do to be saved?" The hard, stubborn heart was broken; the proud, rebellious, wilful spirit was crushed, and I had taken my place as a condemned sinner.

Again, in that room where God's mercy had sounded that terrible word of warning, I took my Bible and sought for com-

fort for my troubled soul; and as I read, I saw such words—such words as only weary sinners can tell the solid comfort of. “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3:16). I read, and it sounded like heavenly music soothingly upon my ears; and, as I thought over the words, they seemed to stand out in a fulness and plainness that was quite new to me. “If I believe, I shall never perish.” “Believe what?” “That Christ died for the ungodly, for sinners—therefore for me—for my sins.” “What! does God say so?” “He does.” “Then I believe it.”

Such were my thoughts. I closed the Book. I knelt down. Jesus was revealed to my soul as my Saviour. The Holy Spirit shed a new light into my heart. That night, I can say to the praise of God’s abounding grace, I lay down a pardoned sinner, saved through “the blood of the Lamb.”

J. F.

NO HELL

THERE probably never was a time in the history of the world when men were more averse than now to all authority.

Anarchists want no government, that they may do as they please. Children rebel against parental rule, and school-masters must not lift a hand against a vicious pupil.

In the same way, God may send His rain upon the fields to bless man; He may shower upon him all manner of good; He may provide a lovely heaven to receive him into when he has wasted his life here in sin: but He must not speak of judgement; He must not think of His own holiness, nor of that eternal justice which marks all His doings. Above all He must not speak of the fire that is not quenched, nor of the worm that never dies.

Reader, you will find plenty of men nowadays who profess to speak for God who will talk to you in that way. If you love to be deceived, go and hear them, and try to comfort yourself with the comfort of fools; but you might just as well go and hear a man preach that robbing and killing your neighbor will have no bad end: you will find yourself just the same in the hands of justice, and condemned and executed as a criminal. The judge will not listen to the nonsense to which you listened; he is the minister of justice, and justice will have its course.

If there is one thing spoken of more plainly than another in Scripture, it is about the justice of God, and of its unflinching course toward all offenders. Nor will He ask of you, or of any man, in the day when He judges, what is the just measure of penalty which is to be inflicted. He has said it, and de-

pend upon it, He will not change it, "These shall go away into everlasting punishment; but the righteous into life eternal." Men may twist and turn to get away from it and dismiss it from their minds; but there it stands, and fools only run against the just decrees of the God of heaven.

Reader, when God had to give up the Son of His love to atone for sin by the death of the cross, it means that the consequences of sin are no trifle with God. If they should be with you be assured that when you and God meet together, you will not be the one who will prevail. It were far, far wiser to believe God now as to the punishment which awaits sinners. Then turn to the Saviour for deliverance from it while it is yet the day of grace. That very death of Christ which proves the awful end of sin, is what removes its penalty from every repenting and believing sinner.

NOT KNOWING THE TRUTH

THERE are, alas, many Christians found among saints gathered to the Lord's name who have a very shallow conception of the reason for where they are, and we are afraid that in some instances there is no apprehension of it at all! At the time they were saved and received into the fellowship of the assembly there was little or no exercise of heart as to the truth of their position. Their parents were connected with the assembly, and they, as a matter of course, attended until God revealed Christ to them as their Saviour and they took their place with His saints. Most likely the step cost them nothing. Others are among us because they like our way of meeting, or perhaps are drawn to some who minister the Word, or because they were saved at the gospel meeting. But if the question is put as to what scriptural reasons have they for being in the assembly, how few can give a satisfactory answer! Though this may be the case, we are, however, thankful to God to see them all in the assembly, and may they be happy in the Lord and in the fellowship of His people; but we earnestly would like to see an apprehension of the truth which gathers us to His name.

There is the need for clear ministry of the Word bearing upon our position, equally with the truths affecting our condition as saints. And such teaching is plainly before us in the Word, and can be so presented as not to foster in the heart a feeling of self-complacency that regards itself in the spirit of "we are the people!" Nay, rather will the thought of the worthiness of Christ beget in the heart a devotion which surrenders all names and parties for Him, and a humility of mind at the thought of the great grace of God in leading us into His truth.

The Treasury.

FILLED WITH THE SPIRIT

*"And be not drunk with wine, wherein is excess;
but be filled with the Spirit;"*

WM. H. FERGUSON

THE expression in Eph. 5:18, 19 takes us onward to new experiences of fellowship and joy in God as we recognize our responsibility for "ten" is the number of responsibility Godward and this study in Ephesians is our tenth reference to the Spirit in the Epistle and, therefore, pressed home upon our hearts would be a definite responsibility with a corresponding inward reward in its discharge for who amongst His own would not enjoy and crave the condition mentioned in v. 19 where the heart strings are touched with the Master's touch and made to send forth their sweet music, the sweetest music God knows upon earth; i.e. that of redeemed souls, enjoying His love and in the varied experiences of the Psalms giving vent to thoughts of thanksgiving and praise. Then, as they ascribe all honour to Him Who alone is worthy subscribing "hymns" of praise to God and in the quiet meditation of souls enjoying the bliss of His presence, composing spiritual "odes" which His church has ever done through the generations. Such are the thoughts conveyed in the words of v. 19—"in psalms and hymns and spiritual songs." Then in the proper sequence follows the joyful word—"singing and making melody in your heart to the Lord."

The pitiful attempts of men hard pressed for an argument for an unscriptural procedure to find in v. 19 in the Greek word the authority for the use of musical instruments in the church's testimony today might well be passed by were it not for the fact that some might be troubled by the pretensions of superior learning of such "would be" Greek scholars. It is true that in the derivations of words certain examples are used to give expression to the thought and the original language in which the New Testament was written is highly expressive and beautiful and in this particular instance the "melody of the heart" is likened to striking a taut and properly tuned string such as the string of a harp or other stringed instruments in perfect unison; but in looking further into it, we find also the thought of striking the "bow string" which is properly adjusted for the sending forth of the arrow and there would be just as much "ground," from this scripture, for introducing into an assembly a bow and arrow as there would be to introduce the stringed instruments and then, following this line of thought, it would preclude the use of other than "stringed" instruments such as those where the sounds are made by reeds and pipes and wind. **BUT ENOUGH OF THIS.**

The melody God desires is the melody of the heart and whether the tune be not such as to please the fastidious tastes does not matter so much. If the heart strings have been touched by Himself and there is a heavenly music going on in the soul in the quiet, when we come together there will be no difficulty about the music. The old Scotchman said—"The heart's aye the part aye, that mak's us richt or wrang" and true this is today. Have we not heard of the promising young lady who was sent to the talented professor of music in Switzerland to complete her training? After he had given her his best instruction a friend asked him how she was progressing. His reply will illustrate our point. Said the teacher—"Only tolerably well—her voice is excellent, her style all right but she has NO HEART; if someone would only break her heart she would be the sweetest singer in Europe."

And so with us all—the song of the broken and contrite heart which has found solace and cheer in the love and affection of the true Lover of our souls and the song which is the outcome of the previous sincere mediation on the Word and occupation with Christ is the sweetest song heaven knows and the only celestial song which sinners will ever hear if they are not born again. Let us go in by all means for this sort of melody. Let us see that the strings of the heart are not too taut with care and anxiety or relaxed with lack of exercise before God and the results will be good and godly and like many of the sweet poets and singers of the past, the heart experiences of His own will leave their mark on succeeding generations till He come. Let us not think that the modern interpretation of this spiritual singing is what God has in mind—the light and often empty songs and choruses have little value when weighed in the light of eternity and the spiritual welfare of the listeners. It is possible to "crowd out" the Word of God by such a program of song and frequently "neutralize" its effect upon the consciences and hearts of the unsaved. Everything should be calculated to continue the effect of the preaching and teaching and not to detract from it—a good and spiritual hymn at the close would have this effect.

The command, then, to be "filled with the Spirit" will only be obeyed as we realize our responsibility Godward and in the true spirit of submission to His Word and loving devotion to the Lord and in the deep and true inward soul exercise which has always been a characteristic of the godly, and it is always accompanied with a sincere thanksgiving to God.

That there is a need to give heed to this exhortation is evident generally today—let us make way for the Spirit in our lives and enjoy the blessedness of such experiences of the Divine presence.

GIVING TO THE LORD

EVEN now the principle of Proverbs 3:10 and kindred Scriptures holds good. How many Christians are daily "robbing God" spending on themselves what God rightly claims for His service! As a consequence, they are cursed with leanness in their souls, loss in their business and family, and barrenness in their service. Conspicuous among the needs of present-day Christians are a systematic and conscientious laying-aside of God's portion, and wisdom and faithfulness in distributing the same.

Some speak as if it were legal and unspiritual for a Christian to determine to give to the Lord a tithe of his income. They say, and say truly, "All that I am and have belong to Him." But if many of these friends were for a year to keep an account of what they are accustomed to give, they would be shocked to find how much less than a tenth they have been giving to the Lord. Those only have a right to speak slightly of a Jewish tithe who are themselves habitually giving more than that; and such usually know too well the value of systematic giving to do so.

In our case, "tithes and offerings" (Mal. 3:10) mean much more than the setting apart for God the just and fitting proportion of our income; it means that spirit, soul, and body, the whole of our being's ransomed powers, all that we are and have, are consecrated to the Lord. In the measure that an individual does this, in that measure shall he be blessed and made useful to the Master; in the measure that a Church does so, in that measure shall it be spiritually prospered and made a blessing; in the measure that the whole Church does it, in that measure shall she be revived, filled with the Spirit's power and comfort, and be used in accomplishing God's purposes of grace among all nations. Oh, that Christians generally would respond to the Divine challenge in Malachi 3:10! Then in our days God would work such a work as never before has been seen! Whether, before the end of the age, we have ground to expect such a deep and general revival, I do not stay to inquire; but this is certain—if each reader of this article thus brings his offerings and tithes into God's storehouse, he himself will be richly blessed, and will be made a great blessing.

HOW TO MAKE A HOME

SIX things are requisite to create a home. Integrity must be the architect and tidiness the upholster. It must be warmed by affection and lighted with cheerfulness. Industry must be the ventilator; while over all, as a protecting glory and canopy, nothing will suffice except the blessing of God.

FAITH'S ACT AND ATTITUDE

"Now faith is the ground (or confidence) of things hoped for, the conviction of facts not seen" (Hebrews 11:1, Newberry).

FAITH is the assent of the mind to the truth, that is, it is fully persuaded of its validity and reliability.

Faith is the consent of the will, hence, it responds to the call of God by obedience to His Word.

Faith's accent is trust, for it shows itself in reliance on the Lord.

The first is to be persuaded by the Lord, the second is to have confidence in the Lord, and the third is to rest upon the Lord.

The three prepositions, "en, eis, and epi," illustrate three steps of faith. Faith in (en) Christ indicates the soul's rest in Him ("en" occurs in Galatians 2:20; 3:26; Eph. 1:12); faith into (eis) Christ gives the thought of the individual going out of itself into another ("eis" is used in John 1:12; 3:15, 16, 36); and faith upon (epi) speaks of the believer's attitude in relying on Him ("epi" with the dative occurs in Romans 9:33; 10:11; 15:12).

Faith honors God by its trust, and God honors faith with His blessings. The following are a few of the blessings found in the mine of John's Gospel: Sonship (1:12), Salvation (3:15, 16), Eternal Life (3:36), Satisfaction (6:35), Blessing to others (7:38), Preservation (7:38; 10:25, 26), Service (14:12), and Assurance (20:31).

Faith is not concerned with itself, it is centered in Christ. Christ is its object (Acts 20:21), the Spirit is its power (1 Corinthians 12:9; Galatians 5:22), the Word of God is its channel (Romans 10:17), and God is its Originator (Mark 11:22, margin).

Faith's basis is the Word of God. There is an intimate relationship between faith and the faith. Faith is the act of believing, and the faith is the truth believed. The faith is the food which makes faith strong, the faith is the weapon which faith wields, the faith is the rule by which faith squares, the faith is the anchor which faith fastens to its cable, and the faith is the cheque-book which faith signs.

Faith goes up the stairs which Love has built, and looks out of the window which Hope has opened.

Faith ever says, "I stand in God's will, I rest in God's bosom, I am glad in His joy, I am inspired by His love, I am moulded by His truth, I am strengthened by His grace, I glory in His Christ, and I am satisfied with Himself."

THE PLACE TO CONTEND

THE children of God should not contend for their rights, except at the throne of grace.—("The Silent Evangelist.")

PERSONAL TYPES OF THE LORD JESUS

DR. J. NORMAN CASE

Adam

THIS, of course is the first type we meet with in our search into this subject. Not only is Adam the first personal type, but we shall find he is a very full and clear one. That he is a type, rests on the clear statement of the Word of God. Turn to Rom. 5:14, and read it. The word here rendered "figure" is the root from which we get our word type. In I Cor. 15:45.

The name of the type is given to the antitype. Before, however, coming to the points of resemblance, let us look a little at the contrasts, for these are enforced in the New Testament.

Adam as a contrast to Christ. Adam was a creature, and as such began to exist. Christ is the Creator, and never had a beginning John 1:1-3. The most striking contrast is drawn in the words, "The first man is of the earth, earthy: the second Man is the Lord from heaven" I Cor. 15:47. Adam, in a sinless world, surrounded by all that the heart could desire, yielded to temptation and became Satan's slave. Christ, in a world full of sin, lacking even the necessities of life, and amid scenes calculated to depress and terrify, resisted the arch-tempter, and at the cross accomplished the work which will lead to his final overthrow Matt. 4:1-11; Mark 1:13; Heb. 2:14. Adam brought physical, spiritual, and eternal death upon himself and all his posterity; Christ brings righteousness, peace, eternal life and immortality to all who by grace are united to Him. Adam subjected creation to vanity and the curse. Christ, by dying, secured its deliverance therefrom, and will soon, by His power, make that deliverance a manifest reality. In a word, the one was the author of sin, with all its awful consequences; the other is the procurer of salvation, with all its unspeakable blessings and privileges.

Adam was a foreshadowing type of Christ in his three-fold headship; of creation, of the race and of Eve.

As Head of Creation

In Genesis I, there is an evident order of God's creative acts; they follow an ascending scale. Man is the last, and consequently, the highest of God's earthly creatures. He is a unique being, with a complex nature; created, as to his spirit, in the image and likeness of God, he is, as to his body, a part of the animal creation. Man was thus a creature with wonderful capacities either for good or evil, and this distinguished him from every other denizen of earth. True, he was, as his name implies, "of the earth, earthy," yet was he infinitely raised above everything else of the earth; and he was placed

as God's vicegerent in the world. Later on, Gen. 2:19, 20, he is brought before us as the acknowledged ruler of the brute creation. Such was man's exalted position; but, alas! it was soon lost. Adam proved disloyal to his trust and betrayed his kingdom into the hands of the devil, and from then till the present hour, the rule of the usurper has been an awful fact in all this lower world.

God's purpose, clearly was, that man should be lord of creation. Has that purpose been for ever defeated? Nay, that were impossible. His purposes may be, seemingly, delayed; they can never be wholly set aside. Weary centuries have rolled by since the fall, yet we hear the Spirit, in glowing language, speak of man as having universal dominion. Read Psalm 8. This is no sad retrospect of man in innocency; no, it is a bright anticipation of the future, a scene in millennial times. Comparing this Psalm with Heb. 2:5-9, it is at once clear that Christ Jesus is the man who, in a future age, will yet occupy this position. How marvelous is the wisdom of God as unfolded in His Word! The conviction that comes to one's soul, in thinking of the unfolding of God's mind in the Bible, is—Surely the book is from God! There is a wisdom displayed far beyond anything conceivable by man, which, in its very conception, stamps the Scriptures as from heaven. The wisdom of Jehovah devises a plan which overcomes every obstacle and clears the way for the carrying out of His original purpose. His design, as we have seen was, that man should be head of creation, and so it shall be. To the eye of reason this looks to be wholly improbable; the devil seems to be getting more power than ever in his usurped kingdom; things seem to be getting worse and worse. It is all true, and the intelligent Christian knows that it will get very much worse before it gets at all better. But faith looks beyond this scene of confusion and sin, and fixes itself on Jesus in Heaven. Faith sees the Man Christ Jesus on the Father's throne, and rejoices; for well it knows that this is the pledge and the seal that the usurper shall soon be cast out, sin shall be destroyed, the curse removed, and the whole groaning creation shall be brought into the liberty of the glory of the children of God. "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 honour" Heb. 2:8, 9. He who on Calvary's cross purchased back the inheritance by blood, will ere long come and deliver it by power. The Lion of Judah's tribe, who will soon roar upon his enemies and destroy them, is the Lamb that was slain. And it is because of this He will have the right to open the seven-sealed roll of creation's title-deeds. He is "the appointed heir of all things." Throughout the millennium, the world will

have a sample of rule by God's Man after God's order Isa. 32: 1-3; Psa. 72.

Blessed prospect! May Thy coming be hastened! Would we see creation delivered, Satan cast out, sin hiding itself, and righteousness flourishing? Then let us "speak a word to bring the King back" II Sam. 19:9-15, let us say with one heart and one soul—"Even so, come, Lord Jesus."

As Head of the Race

Adam typified Christ. Adam stood in a covenant of works. To obey was to live, to disobey to die. And he stood for the whole human family. Had he proved faithful, he would have secured a standing in righteousness for himself and all his descendants. But he sinned, and all sinned in him. "Therefore, as 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. That is, through Adam's sin all of us were constituted sinners, had the place and nature of sinners. The Lord Jesus, the second Man, the last Adam, by dying on the tree, "taketh away the sin of the world," and thus repairs the breach that Adam had made. So now, no soul will ever be in hell simply for Adam's sins; Men will be judged and punished for their own sins; and in these lands the blackest of all sins is the rejection of offered mercy through our Lord Jesus Christ. Read carefully Rom. 5:18, 19. In verse 18, through the one transgression all are brought under condemnation; and through the one act of righteousness, the free offer of justification comes unto all men. This agrees with chapter 3:22. "The righteousness of god . . . unto all, and upon all them that believe." Thus the atonement was sufficient for every sinner of Adam's race. In verse 19, another aspect of the truth is presented. Notice, the term is changed from "all" to "the many" the object is to keep up a parallel. The first, "the many" of verse 19, is as broad as the "all" of the previous verse; All linked to the first Adam, by natural generation, inherit his sinner place and nature; all united to the last Adam, in regeneration, receive His nature and are reckoned to be righteous. Thus redemption is only effectual in the case of those who believe.

Jesus died on the cross as the substitute of all His people, and having borne their curse and put away their sin, He ascended on high as their Representative and Forerunner. What wisdom, grace and power displayed in redemption! When everything appeared a wreck and failure, God stepped in and began to work, and now believers in Christ have a safer standing and a higher state, than the first Adam ever could have endowed them with.

Adam In His Relation To Eve

In this he foreshadows Christ's relation to the Church; see Eph. 5:22, 23; Rev. 19:6-9; 21:1-3. The relationship becomes increasingly closer; first creation, then the race, and now the one individual made specially for himself.

It is the same in the antitype. In Christ's future position towards the world, we are one with Him; the saints will judge rule and reign with Him, I Cor. 6:2; Rev. 2:26; 3:21. He is the Son and Heir; we are sons and joint-heirs. He is "Head over all things to the Church," which means, as I judge, that He is Head over all things, not apart from, but in union with, the Church. Christ is federal head of the new race, including in that all that ever will be saved. And out of these we have a distinct class spoken of as "The Church which is His body,"—"The Bride the Lamb's wife."

Read Gen. 2:21-24. Here we have the inspired account of the formation of the woman. She was taken out of the man's side while he slept, built into a woman, and then presented by Jehovah to Adam. Here we have three important points, and the answer to these in the antitype is plain.

The Death of Christ

Adam slept; not till then could Eve be taken from him. Christ must sleep the deep sleep of death, or sinners cannot be fitted to be with Him for ever. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Adam, on seeing Eve, at once discerns the relationship, and gives utterance to the Divine principle. "Therefore shall a man leave his father and cleave unto his wife." Christ, having loved the Church, came forth from His Father, and gave Himself for her.

The Present Work of the Holy Spirit

The rib having been taken out of the sleeping man, was builded by God into the woman. After Christ was glorified, the Spirit came down and baptised believers into one body. And all these centuries, He has been at work "calling out" the Church. He has raised dead souls out of the quarry of nature and builded them on the foundation. He is forming a Bride for the Son of God.

Christ's Second Coming

Viewed typically, all this dispensation is the night when the second Man is sleeping and the bride is being formed; when completed, He will publicly acknowledge her as His. Jehovah presented Eve to Adam; but Christ is God as well as man, and so He will present her to Himself, "a glorious Church, not having spot or wrinkle or any such thing."

MOUTH AND HAND

LET us dwell a little on the harmony that should exist between mouth and hand—utterance and deed, that with exercised hearts we may be more careful in what we speak, and more intent upon fulfilling with our hands what our lips utter.

To carry this out it may be well to ask ourselves whether we really put our hands to do what we tell God in our hymns and utter before Him in our prayers. Let us ponder the words of the Preacher—"Be not rash with thy mouth, and let not thy heart be hasty to utter a word before God; for God is in heaven and thou upon earth, therefore let thy words be few." The verses which follow might also be read with special profit by all, for they contain sharp and incisive words, affording much matter for thought and prayer; but we would at present rather suggest examination of our ways before God; and if ways and words do not tally, let us bring our words down a little and raise our doings to a higher level, that so we may be more true to our God, to one another, and to ourselves.

If the enquiry be humiliating, let us be humbled, but not discouraged; let us be cast down, and we shall be lifted up by Him who needs our humility that His glory may be seen, our littleness that His greatness may be revealed.

Let us seek grace that our mouths may correspond with God's mouth in testimony to what He is and what He would have us be; and that our hands may be linked with His in accomplishing what He wants to be done.

CHRIST LEFT . . .

His Purse to Judas (John 12:4-6).

His Body to Joseph of Arimathea (Mark 15: 43; Luke 23: 51-53).

His Mother to John, son of Zebedee (John 19:26, 27).

His Spirit back to His Father (Luke 23:46).

His Clothes to the soldiers (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23, 24).

His Peace to His disciples (John 14:27).

His Supper to His followers (Luke 22:19).

Himself an example as a Servant (John 13:15).

His Gospel for the world (Matt. 28:19).

His Presence Always, to the end of the world (Matt. 28:20).

UNBELIEF says, "I will not receive Christ as a gift from God." Faith, on the contrary, says, "My pinching poverty makes me glad of such an all-sufficient Saviour."

PEACE WITH GOD—THE PEACE OF GOD— THE PEACE OF CHRIST

I WOULD like to say a word on the different characters of peace mentioned at the heading of this article.

1. "Peace with God" is that which the sinner possesses and enjoys in believing. He is justified by God on the ground of the bloodshedding of Christ, who has "made peace through the blood of His cross." Faith lays hold of and believes in an already completed work, which has answered for the sinner, and has satisfied the claims of God; and thus has peace—cloudless, never-ending, unalterable peace. A peace which does not depend upon the enjoyment of its possessor; but upon the work of Christ, who made peace by the blood of His cross. A God of judgment went into the entire question of sin to its very depths, with Christ on the cross. A God of peace it was who brought again from the dead the great shepherd of the sheep, through the blood of the everlasting covenant. A risen Christ is our peace in the presence of God. Eph. 2:14. Now all this is true for the believer, without his feelings or his enjoyment of it entering into the matter at all. Apart from all these things, he possesses this unalterable peace with God. It depends, not on his enjoyment of it, but on its reality before God. It was the parting gift of Christ to His people, "Peace I leave with you," "Peace be unto you." He had made peace by His blood. The God of peace had brought Him again from the dead, and he had nothing but peace to leave them.

2. Now, the "peace of God" means something which God dwells in Himself. It is God's own peace, in which He dwells. The peace of that God whom nothing can change, who knows the end from the beginning, and has ordained everything from the beginning to the end; and though man may strive and hinder His purposes for a while, they will all eventually be brought to pass. Can we not for a moment contemplate the perfect, unruffled, conscious peace in which God dwells? And yet this peace is promised; that it shall keep the believer's heart and mind who has committed all his anxieties, all his cares by prayer and supplication, with thanksgiving to God. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be known unto God." And what is promised? "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." God's own peace, in which He dwells, keeps guard over the heart, and the heart rests in the midst of every trial and every difficulty; and the mind is not on the rack of anxiety, but is filled with God's peace, when all has been laid out before Him, and committed to Him.

3. The peace of Christ is another thing. To be sure, Christ is God, but still God's peace and Christ's peace are not the same. Hence the difference in John 14:27 between "Peace I leave with you," and "My peace I give unto you." Christ did not need peace with God, as we do as sinners. He "knew no sin"; He gives us this through His precious blood. This He did not need for Himself. The spotless Lamb of God "did no sin"; and was "separate from sinners," while amongst them. He "knew no sin." We receive the changeless portion, peace with God through His precious blood. But as a Son with His Father, He passed through the world in the conscious communion of perfect peace (my peace) in every step of His way. His was a life of sorrow here below, but there never was a cloud during His whole pathway between Him and His Father. It was a life of perfect unity of thought and object, as He lived by His Father. "I live by the Father." (John 6:57). There was one solemn moment when the three hours' darkness and sin-bearing and judgment on the cross shut this out, when He was atoning for our sins. It was but for that moment, for all the rest was unvarying peace. "My peace." This, then, is the peace of Christ.

The first (peace with God), then, is the portion of the sinner who believes; his unalterable portion.

The second (God's peace), that which the Christian has when he has unburdened his heart of every care, and committed every thought to Him who knows the end from the beginning.

And the third (Christ's peace), is what we enjoy when living by Him, even as He enjoyed when living by the Father. "I live by the Father; so he that eateth me, even he shall live by me." Communion with Him, and with the Father, who has been revealed in the Son. And more; when we are thus enjoying Christ's peace, we have the enjoyment, too, of that peace with God, which, as saved sinners we possess, through His work on the cross.

Now, the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

WHAT a school God keeps! What stubborn scholars, what dense minds, what rebellious hearts! Yet the school is not closed. Still the school goes on, still the scholars are reading and writing, praying and thinking. Now and again God visits the school and sheds tears over it, but still He will not close its doors, or withdraw His light from its windows.—Joseph Parker.

ENDURANCE

J. C. PRICE

Quality of Endurance

ENDURANCE has been described as the "capacity to bear a strain with conscious power"; or, in other words, endurance makes a contest into a conquest. It is distinct from the courage that meets the short and sharp tests in life. In these tests, emotion may sometimes mingle with faith in facing a crisis and triumphing: the testing is severe and exacting, but is soon over. The great men in Heb. 11 faced such crises. For example, Abraham, when he was tried, offered up Isaac—an immediate response to an immediate challenge: Moses "refused" Egypt's relationships and "forsook" its treasures: Gideon, Barak, Samson, and the unnamed, who "stopped the mouths of lions, quenched the violence of fire," all met the same type of test and their faith triumphed. There are parallels today, the acute illness, the prayer of faith—and recovery: the severe operation, a call to God—and healing: the financial crisis, the cry for help—and the needed money.

But what of the illness that persists; the operation that is unsuccessful; and the financial position that does not improve? What is the explanation of these things? Has God failed or is it faith's failure? Thank God, it is neither. It is the time when faith that rose to an emergency must be transmuted into faith that endures the longer test. The cast iron must be tempered into the flexible steel that bends but does not break beneath the strain. This is one of the great purposes of the crucible of suffering in which so many of God's people are immured until that beneficent though painful process is completed. The burden is not lifted immediately, but the bearer is given strength to endure. It is written "Cast thy burden upon the Lord and He shall sustain thee," not "Cast thy burden upon the Lord and He shall remove it." The latter would be far more comfortable, but our experience of God would be limited and our faith in God merely a means of insuring against suffering of any kind. True faith has its foundations in God Himself, not in what He gives; in what He is, not in what He does for us.

Secret of Endurance

"Seeing Him who is invisible." In Hebrews 11, attention is drawn to many worthies whose faith is a shining example for us to follow, but the first verse of the 12th chapter lifts eye and heart above to the true Source and Center of it all: "Let us run . . . looking unto Jesus." It has been pointed out that the force of the "looking" is the entire captivating of the looker by the object of his gaze—all else is lost to view as he looks. It is true that

"The things of earth will grow strangely dim
In the light of His glory and grace."

All men of faith have been men of the upward look. Abraham "looked for a city," and he endured. Moses continued through the wilderness "seeing Him." Paul in 2 Cor. 4, looked "not at the things that are seen, but at the things that are not seen." So often the tendency is to compare our circumstances with those of others, either with a sad introspection because ours are worse, or a pale smile of thankfulness because ours are better. A triumph here can only be transitory because it is based on circumstances and not on God Himself. The only secret of endurance is in "seeing Him."

Test of Endurance

When Abraham first received God's call, he obeyed and went out, but—and here came the test—he waited twenty-five years for God to fulfil His promise. Twenty-five years during which both he and his wife had grown too old, judged by normal standards, for its fulfilment at all, yet "who against hope believed in hope." His sublime faith refused to accept even the evidence of nature; when hope was dead, he hoped on.

For forty years Moses endured the test of the wilderness—an unknown pathway, absence of provisions, his people's impatience, misjudgment, and slander—years hard enough to break heart and hope in any but one who continually "saw Him Who is invisible." When Job's earthly possessions disappeared in the avalanche that engulfed him, and everything that made life worth while crashed in ruins around him, he could still lift his eyes Godward and say, "Though He slay me yet will I trust in Him." Paul, in 2 Cor. 4, writes in the present tense of the trials he was enduring, "We are troubled . . . persecuted," but he states as emphatically the great recompense he found in God. As one translation expresses it, "We are harried but not hemmed in; perplexed but not without help; persecuted but not abandoned; struck down but not destroyed." The outward man might be perishing, but the inward man was being renewed day by day. In chapter 12 of the same epistle, when he thrice besought God to remove the "thorn in the flesh," he found his request refused. He was to live with his infirmity and would triumph over it, because the grace and power of Christ would be more than sufficient for the demands that life would make. Consequently, he gloried in the infirmity that previously he had longed to lose. The vision of the "invisible" enabled him to endure and made him part in that great fellowship of suffering that binds together so many of the people of God today.

Besides those successful worthies in Heb. 11 there were those unnamed heroes who lived and died without apparently accomplishing any great thing—"tortured, stoned, sawn asun-

der," died "without receiving the promise"—but whose endurance was such that God's epitaph is "Of whom the world was not worthy . . . obtained a good report through faith." They stood the test.

Effects of Endurance

There is a deepened knowledge of God Himself. "Enduring" in company with Him brings a realization and an appreciation of Him that can never come any other way. Holding His hand when the way grows weary, living in His light when the darkness gathers, hiding in Him when the storm breaks, trusting His wisdom when the path grows dim, enhance His value as nothing else can.

A Peace of mind is developed that is based on confidence in Him. The heart that has lived through troublous days and found Him sufficient, possesses a tranquillity that is much less disturbed by adverse circumstances than the one that has always found life easy, and in consequence, never proved His power.

Faith itself is strengthened by it. The rough wind strengthens the tree's roots in the ground and the tree is itself the stronger as a result. Said George Muller, "The only way to learn strong faith is to endure great trials. I have learned my faith by standing firm amidst severe testing."

God is glorified by it. The treasure was in earthen vessels (2 Cor. 4) that it might be evidenced that the excellency of the power was of God and not of man; that men might see that the radiant light that streamed from the frail earthen vessel had its source in God. In these days of danger and uncertainty the calm endurance of the child of God is a demonstration of God's power, and thus He is glorified. It has been well said, "Behold we count them happy that endure" (Jas. 5:11).

THE ONE BOOK OF THE WORLD

AT the end of 100 years of the fiercest criticism the Bible is read more universally, and is working more mightily, than ever before. This miraculous vitality forms the overwhelming practical refutation of those who have sought to tear it in fragments. It remains intact in everything which makes it to be the Bible. It stands where it did, the one Book of the world. The bush on fire, yet not consuming.

PRISONS are rare places for seeing things. It was in prison that Bunyan saw his wondrous allegory, and Paul met the Lord, and John looked through Heaven's open door, and Joseph saw God's mercy. God has no chance to show His mercy to some of us except when we are in some sore sorrow. The night is the time to see the stars.—F. B. Meyer.

WHAT THE BIBLE IS

IT is a Book of Laws, to show the right from the wrong.

It is a Book of Wisdom, that makes the foolish wise.

It is a Book of Truth, which detects all human errors.

It is a Book of Life, and shows how to avoid everlasting death.

It is the most authentic and entertaining history ever published.

It contains the most remote antiquities, the most remarkable events and wonderful occurrences.

It is a complete code of laws.

It is a perfect body of divinity.

It is an unequalled narrative.

It is a Book of biography.

It is a Book of travels.

It is the best covenant ever made, the best deed ever written.

It is the best will ever executed, the best testament ever signed.

It is the learned man's masterpiece.

It is the young man's best companion.

It is the school boy's best instructor.

It is the ignorant man's dictionary and every man's directory.

It promises an eternal reward to the faithful and believing. But that which crowns all is the Author. He is without partiality and without hypocrisy. With whom there is no variableness, neither shadow of turning. Selected.

THE WAY TO MEET SATAN'S TEMPTATIONS

YOU will find in Christ the way to meet all Satan's temptations. The Son of God met Satan's temptations in the wilderness by simply saying, "It is written." How simple it is! The first temptation is mistrust in the Word of God; the second, lies in the way of apostacy from the Word; and the third temptation is misuse of the Word. In the second temptation Satan quotes Scripture. You will never find the devil using Scripture as God uses it; and herein we do need wisdom. Some are serving the devil by misquoting Scripture. In connection with the second temptation Satan says, "If thou be the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning Thee." Satan did not quote that Scripture as God had written it. It is, "For He shall give His angels charge over Thee, to keep Thee in all Thy ways" (Psalm 91:11). If thy way is God's way then He will keep thee in it. You may say, "If I am a child of God surely God will take care of me." He will

do so if you are walking in the narrow path. Let us be on our guard as to the use we make of Scripture. Men can live in sin and be able to quote Scripture, and even go down to hell with the word of God on their lips. The greater our familiarity with Scripture the greater is our danger. Many know the mere letter of the Scripture, but do not know its spiritual power. What we need is to learn the Scripture in the presence of God. May He teach us how to use His Word.

HOW wonderful it is that Christ ever liveth to make intercession for us; this is never interrupted, nor does it ever cease, even if we are walking in a careless way. This ceaseless intercession secures uninterrupted mercy for us; none can estimate how much we owe to this present service of Christ for us.—Scripture Truth.

The Lord's Shout

OH happy day! when we shall hear,
 Archangel's voice and trumpet clear,
 Descending Lord, we'll know thy voice,
 Together then we will rejoice.

Oh happy day! the time draws nigh,
 When we shall meet Thee in the sky,
 The dead in Christ shall then arise,
 Our bodies changed, meet in the skies.

Oh blessed hope! for which we look
 Our Lord, Who once our sorrows took.
 May we in Thee, O Lord, abide,
 Lest shame be ours when glorified.

Lord Jesus come! today we say,
 Thy promise then no more delay,
 The Spirit and the Bride say come,
 Lord Jesus call Thy people Home.

Oh happy day! our Lord will say,
 Rise up—My love and come away.
 And like our Lord, Who then we'll see,
 All praise to Him who died for me.

Oh glorious Lord! Oh mighty shout,
 All saints caught up without a doubt.
 Oh word of comfort let it be
 A little while, till Thee we see.

D. E.

Fresno, Calif.—Alex. McGaughey visited Forest Grove on his way here for meetings.

La Crosse, Wis.—W. F. Hunter visited here with words for saint and sinner. S. Hamilton was in the fourth week at MILSTON, about 60 miles away, people coming out fairly well. Some are quite poor, cannot read or write. We hope God will work amongst them. Paul Elliott and C. Yost were continuing at BRODHEAD.

CANADA

Toronto, Ont.—A. Douglas had two weeks in Broadview Hall on the Tabernacle. The work on the new hall at MIMICO has started.

Sudbury, Ont.—B. Widdifield and D. Miller had meetings here where the Assembly is small, four professed. They were expecting to call at Soo, Ont., on their way West.

Port Arthur, Ont.—A. Douglas was expected here on his way to the Western Conferences. J. Gray gave us a brief visit.

Kenora, Ont.—A. Joyce and A. Grattan were expected for a series of meetings at opening of new Hall here.

Glen Ewen, Sask.—The Assembly had a visit from J. Ronald and J. Gray recently.

New Westminster, B. C.—Jim Bell and R. McIlwaine had six weeks Gospel meetings here with exceptional interest amongst the Lord's people and unsaved. Some professed.

Parkhill, Ont.—The small company here was cheered by a visit from G. P. Taylor. Three were baptized and others restored. Five were added to the Assembly.

Lake Shore, Ont.—J. B. McMullen paid a helpful visit here recently with very good interest. Four who had been saved previously were baptized at the close of the meetings.

Moncton, N. B.—A. Stewart and H. Alves are having meetings here with encouragement.

OTHER LANDS

London, England.—Brother Sydney Porteous sails D. V. June 9 for his home after a most enjoyable sojourn amongst the saints here. His address is 53 St. Quintin Ave., North Kensington, London, W. 10, and any saints passing through London would find helpful advice and guidance from our brother if such they found necessary. He was visiting the New England saints and in Philadelphia and New York before sailing. His ministry whilst amongst us was strengthening to the testimony.

CONFERENCES

Earlton - Charlton, Ont.—Annual Convention as follows: June 30 and July 1, All meetings at EARLTON. July 2 and July 3, All meetings at CHARLTON. July 4 (Lord's Day) meetings at EARLTON and CHARLTON. Prayer meetings preceding on Tuesday, June 29, 8 P. M. at Earlton, Charlton, Englehart and Kirkland Lake. Correspondence to Hugh Ferguson, Earlton, Ont.

Glen Ewen, Sask.—Annual Conference will be held D. V. July 2, 3 and 4 preceded by Prayer meeting July 1. All meetings in Gospel Hall. Visitors welcome. Corresp., Roy MacFarlane, Glen Ewen, Sask.

Taylorville, Sask.—Annual Conference will be held D. V., July 10, 11 and 12 with Prayer meeting Friday, July 9, 8 P. M. Corresp., Stanley Wright, Taylorville, Sask.

Stratfordville, Ont.—The 36th Annual Conference of Christians gathering in the Name of the Lord here will commence D. V., Saturday, July 3, at 2:30 P. M., continuing over the Lord's Day, July 4 at 10:30, 2:30 and 7:30 D. S. T. George Adlington, Corresp.

Garnaville, Iowa.—Our Annual Conference will be held God willing, June 5 and 6 with Prayer meeting on Friday night, June 4. Corresp., Elmer Brandt.

Stout, Iowa.—Annual Conference will be held again, in the will of the Lord, June 19 and 20 with Prayer meeting preceding Friday, June 18.

Victoria Road, Ont.—61st Annual Convention, Gospel Hall, Long Point. Prayer meeting, June 17th. Prayer, praise and ministry of the Word of God, June 18, 19, 20. Breaking of Bread Lord's Day at 10:30 A. M. Correspondent, Frank H. Stone, R. R. 2, Kirkfield, Ont.

FALLEN ASLEEP

Sault Ste. Marie, Ont.—Mrs. A. Davidson passed into His presence Feb. 28, aged 92. Saved 36 years ago on the farm near Leeburn, Ont. Sadly missed. A much respected sister and a lover of hospitality—always thinking of others.

New Westminster, B. C.—Mrs. Eliz. Chawner, widow of the late W. J. Chawner, Evangelist, went home to be with Christ March 23, aged 79. Saved 60 years ago and in fellowship about 50 years—one that loved the old paths.

Vancouver, B. C.—Mrs. D. R. Scott departed to be with Christ April 11, aged 75. Saved at 11 and gathered to His Name in 1892 at Foxmead, Ont. One who had the interests of the saints at heart—a lover of the truth, whose consistent life influenced many to continue in His ways. Connected with Assemblies in Vancouver since 1910. Remember our aged brother and servant of the Lord in this trial and separation which is only for “a little while.” All her children and grown grand children she saw saved.

Forest, Ont.—James Brandon, a brother beloved, went home to be with the Lord, April 10, aged 70. Much respected in all the district around. Leaves his widow and large family. His mother and grandmother were amongst the first who “gathered to His Name” in this district through ministry of Donald Munro and his fellow laborers many years ago.

Sarnia, Ont.—Our beloved sister Mrs. David Jamieson was called into His presence April 26, aged 83. Saved over 60 years and in hearty fellowship in the Assembly here for 38 years. A consistent, faithful sister who will be greatly missed.

Arlington, N. J.—Mrs. Janet Waugh, wife of our brother James Waugh, went home to be with the Lord March 24 in her 82nd year. Saved and gathered to His Name in Scotland many years ago, she has been a worthy help to her husband in his service for the Lord all through the years. Esteemed and loved by His own she has left a good testimony behind. Remember our brother in prayer.

Hadden Heights, N. J.—John McClellan “went home” suddenly April 22, aged 70. Saved 58 years ago. A brother beloved whose place would be difficult to fill. Only God can raise up younger men of spiritual power and perception as our older and esteemed brethren are called away. Pray for his widow.

McKeesport, Pa.—On April 5 our beloved and highly esteemed brother Robert Doughty “went home” aged 88. Saved Dec. 14, 1882 while crossing the Pacific from Australia to Valparaiso, Chile, on the barque “Golden Fleece.” Came to Homestead, Pa. in 1889 and in August 1894 gathered with the saints in the Assembly and has been a standard bearer in the Pittsburgh district all through the years. A Pittsburgh Conference will not be the same without brother Doughty sitting at the front with his keen and earnest expression as he drank in the Word of Life. He, himself, was a most acceptable shepherd and teacher with something always fresh and “meaty” from God’s storehouse. Will be greatly missed in the Pittsburgh area by a large circle of friends, many of whom he baptized. Where are young men of God to step in today?

Chicago, Ill.—Mrs. Adelaide Muir of the Avondale Assembly “went home” April 17 in her 85th year. Born twice at St. Catherines, Ont., and in fellowship with Assembly there. She married Kenneth J. Muir of Chicago in 1884 and they were both in fellowship with the early Chicago Assembly at May and Fulton Sts. In 1887 they settled in Avondale District where they were both worthy helpers to the testimony all their days. They, with two other brethren and their wives in 1888 formed the nucleus of the present Avondale Assembly. She was one of the older generation who knew and practised the precious truth of God and proved God to be faithful to the end.

Garnavillo, Iowa—Henry Kaiser, aged 67, was suddenly taken away April 21 as the result of an accident. Saved 10 years ago and associated with the Assembly here. Survived by his wife, son and daughter, all in Christ.

Boston, Mass.—We will D. V. have details of the homecall of our beloved sister in Christ, Miss Mae Copp, in our next issue. She is the last of that worthy family in that district.

Words in Season

THE BIBLE FAMILY MAGAZINE



Nothing but Christ

NOTHING but Christ as on we tread,
The Gift unpriced—God's Living Bread;
With staff in hand and feet well shod,
Nothing but Christ—the Christ of God.

Everything loss for Him below,
Taking the cross where'er we go;
Showing to all, where once He trod,
Nothing but Christ—the Christ of God.

Nothing save Him in all our ways,
Giving the theme for ceaseless praise;
Our whole resource along the road,
Nothing but Christ—the Christ of God.

JULY, 1948

WORDS IN SEASON

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CHANGE OF CORRESPONDENT

Merlin, Ontario.—E. W. Jones, R. R. 4.

UNITED STATES

Philadelphia, Pa.—Annual conference at OLNEY was larger than ever. Brethren Porteous, Rankin, MacLeod, Patrizio, Kennedy, Richmond, Plubell and Conaway ministered the good Word of God.

Frostburg, Md.—Conference here reported good—God giving blessing also in salvation following the conference.

Pawtucket, R. I.—God gave help in the conference here, ministry searching, helpful and acceptable. Five ministering brethren present to help.

Rochester, N. Y.—Frost Ave. Assembly enjoyed a visit by A. Klabunda who went on to Wellsboro, Pa.

Long Branch, N. J.—F. Pizzulli keeps active in His service and R. Capiello of WATERBURY, CONN. writes of encouragement. L. Rosanio who is in ITALY expects to remain there for a while as the Government there has given him unlimited stay. A wide open door for the Gospel cheers him.

Atlanta, Ga.—G. Reager and E. Sprunt are under canvas in Brookhaven district. The unsaved are showing interest in the meetings.

Bay City, Mich.—Conference here a season of refreshing for the saints who were cheered in seeing fellow believers from Deckerville, Glencoe, Cass City, Midland, Alpena, Lansing, Flint, Detroit, Port Huron and Saginaw coming together to share in the good Word.

Garnaville, Iowa.—It did one's soul good to see the hundreds gathered here at the recent conference. The Lord gave help to about 10 of His servants to minister the Word. Two souls professed during the meetings. IOWA has the "smell of a field that God has blessed" and we trust the saints will be preserved in all simplicity. Satan is working havoc where he can today and it takes constant watchfulness unto prayer to defeat his purposes. At MASON CITY, IOWA the work goes on with encouraging attendance at week night and Lord's Day meetings. L. McBain and N. Crawford paid a visit after the Garnaville conference.

Monrovia, Calif.—Saints here are branching out in S. S. work to Valleydale district. It gives them a full Lord's Day.

Saginaw, Mich.—J. Govan had four weeks here using his Two Roads chart. Meetings were encouraging to His own. The Assembly here seeks to go on in His ways as they have done for many years.

Long Branch, Calif. A. McGaughey of Abbotsford, B. C. had four weeks here, saints were blessed through faithful Word preached and some sinners troubled. Servants of Christ walking in scriptural paths welcome. Visitors please bring Letters of Commendation. R. Stewart, 14th St. Assembly.

(Continued on Page 140)

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin
Edited for 11 years by Charles R. Keller

Vol. 40

JULY, 1948

No. 7

GATHERED GEMS

THE night has a thousand eyes,
The day but one,
Yet the light of a whole world dies,
Like the setting sun;
The mind has a thousand eyes,
The heart but one,
Yet the light of a whole world dies,
When love is done.

« « «
Life's disappointments are veiled love's appointments.

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

« « «
A true friend is one soul in two bodies.

« « «
Make new friends
But keep the old,
One is silver,
The other gold.

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

« « «
Words break no bones, but sometimes hearts.

« « «
True friendship consists not in a multitude of friends,
but in the choice and worth.

« « «
Of speech unguarded man doth oft repent,
But not of keeping silence.

« « «
Resting wholly on Christ, ceasing wholly from the
works of the flesh is the secret of abiding in Him.

« « «
The laying open the heart of God is the great design
of the Scriptures. Happy the reader who falls in with
that design!

« « «
We are never so well prepared for effectual service to
man as when we are holding fellowship with God.

REALITIES

A REAL Saviour. When the Shepherds of the East were "keeping watch over their flocks by night," the stillness was broken by an angel's voice announcing the glad news that that day was "born in the city of David a Saviour, which is Christ the Lord." Reader, here is one who came long ages ago to save the lost—to save you. Great joy, glad tidings, to a world of sinners. Here is the Man Child born that can save you from the power and condemnation of sin; here is one "who, for the joy that was set before Him, endured the cross, and despised the shame." The Anointed One of God—the sin-bearer, the sin-offering. What blessed news is this! The world will surely receive Him, for these glad tidings are to be to all people. No! They did not find room for the Saviour. The Inn was full, like the hearts of the unsaved to-day. No room for Christ. Strange, indeed, it is that lost sinners should be found refusing the Saviour—the only Saviour. Reader, take Him, and all shall be joy to you.

A Real Life. How often have we heard it said by the young, "Ah! we are going to see life;" and entering on a course of sin and pleasure, try to feed on husks that the swine do eat. Oh! what life—the theatre, the ball-room, the gambling table, the race-course, and the drinking shops. This is what the world calls "life;" but it is death—it is like the smooth river upon which if you throw a straw, you can scarcely see it move at first, but you watch it for a moment, and it increases in its movements. And why is this? Ah! it is because a mile away there is a vortex, and the nearer it gets the more rapid is the stream.

Reader, you are but nearing the vortex of destruction, if these things occupy your mind and engross your attention. You are carried along by them, and instead of seeing life, you will see death. But I present to you life—real life—life in Jesus—for he that hath the Son, hath life, and this is eternal. Oh! I beseech you, accept this. Let not another moment pass, for your soul's sake, till the unspeakable gift has been received.

Real Joy. Look at that drunkard as he laughs over his cup; and seems so happy; is that joy? or see that busy throng whirling along in the dance as the music plays, amidst the blazing gas, the heated air, the pleasant company, is this joy? Ah! no. Not real; it does not last. None are satisfied with these; they require something more; yet each night finds thousands spending their time and money, on "trifles light as air," to the ruin of both soul and body.

But I will tell you how you may have joy—lasting joy; not in the world or any of its toys—they cannot give it. A sinner coming to the Saviour makes joy in heaven (Luke 15:7). How glad was the father as well as the prodigal when he came

home! The house rang with music because of this; and the best robe was put on the wanderer. The world, the far country, could not do this, but the father's heart and home made him really happy. Reader, take what will last; take salvation from Him who says to thee, "Him that cometh, I will in nowise cast out."

A Real Pardon. "There is forgiveness with Thee." None else can give thee pardon. No priest, no works, no doings of thine own, all thy tryings to get pardon will not give thee this; but, thank God, there is pardon from the hands of God Himself—it is with Him that real pardon rests. Blood of bulls and goats cannot give it; but the blood of Christ can. Lose no time in applying to this crimson fountain that you may have what none other can supply. Receive the joy of forgiveness and acceptance with God.

A Real Peace. This is what the world cannot give either. It can give pleasures; but it cannot give peace. It can give of its own, and "There is no peace, saith my God, to the wicked." Ah! no, peace with God the world is in no way able to give, but we are told of One who "made peace"—(Col. 1:20)—and now "preaches peace" to those who are "afar off." He who is the Son of God has done this. This is lasting, this is eternal, and it is presented to you without money and without price. "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come" (Isa. 55:1). Here is peace without money, pardon without money, joy without money—all for you.

JOY FROM THE WELLS OF SALVATION

AND in that day thou shalt say, O Jehovah. I will praise Thee, though Thou wast angry, Thine anger is turned away, and Thou comfortedst me." Isa. 12.

"In that day." What day? Undoubtedly it is a prophecy of a day of marvellous grace, and of wondrous blessing to God's ancient people of Israel, a day which, to all appearance, is very nigh. The time to favor Israel, the set time, will speedily come. In that day shall Israel acknowledge Jehovah to be the covenant-keeping God, and Jesus, their Messiah, to be their Saviour God, for then shall the Spirit be poured upon them from on high. Whilst this day of salvation to Israel is yet future, to us it has already come, for "Behold, now is the accepted time, now is the day of salvation."

Truly we may say as sinners of the Gentiles, by nature children of wrath, aliens from the commonwealth of Israel, and strangers from the covenant of promise, "Thou wast angry with me, yet Thine anger is turned away, and Thou comfortedst me." What has turned away that anger, that righteous indignation? He took our sins, He bore the wrath, He paid the penalty; in the place of wrath we have the consolations of Him who is the God of all comfort. — T. Newberry.

THE SWORD OF THE SPIRIT

"Which is the Word of God" — Eph. 6:17.

WM. H. FERGUSON

PAUL, while writing the Ephesian and certain other Epistles, was constantly under the supervision of and surrounded in his detention barracks or cell by armed Roman warriors. Hence, in his description of the Christian warrior and his armour in the sixth chapter, one can readily understand from his graphic account of the defensive and offensive weapons and armour he describes, that he would from all this draw a spiritual analogy.

This is the eleventh reference to the Spirit of God which we have tried to consider in a numerical, elementary way, in this Epistle. This numeral would suggest two others which would readily illustrate what seems to be in the mind of the apostle, namely, six and five. Six is man's number, man at his best and most advanced expression of self sufficiency and self defense while five is the numeral of man's weakness (dependent upon the power of God). This we considered in a previous paper on the subject. And while the apostle describes without question one of the Roman guards he constantly beheld in all his military prowess and efficiency, he was thinking of the Christian, in conscious weakness, yet engaged in a mortal combat using not carnal but spiritual weapons which are "mighty through God to the pulling down of strongholds."

The weapon we have under consideration now is **THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD** —v. 17. It is both defensive and offensive. It meets the need of every emergency and is vital in our warfare. To use it effectively one must be acquainted with it and, unlike the writings of man, must be vitally united by faith to its Author ere it becomes to us the Sword of the Spirit. The Spirit teaches how to use this Sword, yea He encourages even the youngest Christian in its art so that he may be "able to stand against the wiles of the devil," v. 11. Let us never forget that we have a wily foe who uses every infernal weapon and method to seek to bring about our downfall. Human strength and wit is powerless against him and his legions. Only in the power, and by the help of the Spirit of God can we withstand these hordes of evil and only through the Word of God does the Spirit encourage, cheer on and uphold in the constant battle.

Our knowledge of the foe derived from an acquaintance with our own sinful selves in our proneness to yield to his advances and through the enlightenment regarding the enemy's tactics granted us by the Word of God which intimately describes these powers of darkness, should cause us continually to lean hard upon the Lord and the power of His might and

constantly to employ the Sword of the Spirit, **EVER ON THE ALERT WITH THIS TRUSTY WEAPON AT HAND.** Satan flees when we resist him thus. He cannot stand before the Word. Note how in the temptation the Lord said to him—"It is written."

Should we not seek a better acquaintance with this precious Word? Should we not avail ourselves of that ministry which is predominantly scriptural, upbuilding and enlightening and feeding? The light, frothy, pithless sayings of light and often worldly minded men will never build up or edify or give help in this battle against the powers infernal, much less will the "musical" and the religious entertainment which is so characteristic of Babylon today. The early saints were helped by the Word of the Lord and the apostles' doctrine, Acts 2:42 etc., and through the dark and persecuting ages, men, women and children (often in arms) frequented the hills and dales, amidst damp, dismal caverns and valleys to seek a secluded spot to listen to some faithful man of God who often paid for his loyalty to God with his life, open up the sacred treasure of the Word and expound it while his hearers hung upon every sentence. Little wonder the men and women of that generation have left their mark in the world, maintaining a light amidst the darkness which God has been pleased to use to the great blessing of many. **REMEMBER! THE SWORD OF THE SPIRIT IS THE WORD OF GOD.**

IF you want to live your life to the glory of God it must be made good to your own soul. If I enjoy the Word of God in my own soul I find it very easy and simple to make that Word sweet to the first soul I meet. If you read your Bible and get no blessing to your own soul, then God is not ready to use you while in that state; but if you get even a slight modicum of truth made good to your own soul, then the anointing oil must betray itself by its odor. The sweet fragrance of Christ must betray itself wherever we go.—J. Denham Smith.

LET it never be forgotten that when a man is down he has a grand opportunity for trusting in God. A false faith can only float in smooth water, but true faith, like a lifeboat, is at home in storms. If our religion does not bear us up in time of trial, what is the use of it? If we cannot believe God when our circumstances appear to be against us, we do not believe Him at all. We trust a thief as far as we can see Him; shall we dare to treat our God in that fashion? No, no! The Lord is good, and He will yet appear for His servants, and we shall praise His Name."—C. H. Spurgeon.

THE CHURCH'S EDIFICATION

THE unbiased reader of the fourteenth chapter of I Corinthians, will readily see that the character of the assembling of Christians there described, is not a meeting for the preaching of the Gospel to the world, nor is it an assembling of Christians to hear the ministry of a teacher. Such meetings there are, but this is not one of them. It is the local assembly of believers, "the whole church come together in one place," the church "in assembly,"—for mutual edification. And while in all such gatherings, those who are gifted as teachers by the living Lord, and for a season "set" by God in that local church will naturally take the lead in ministry, they are not to so monopolize such opportunities as to shut out the lesser gifts, which God may be raising up and developing in their midst. If the assembly is to have the benefit of these, there must be some form of assembling in every local church, where their ministry, even if but of a "five words," type, is available. The larger gatherings for the ministry, called "Conferences," do not provide it. The Lord's Day morning gathering to shew forth the Lord's death, is not usually characterised by much of it, nor would it be in season there. A meeting distinctively for ministry of the Word might, under certain conditions, give some opportunity for brief words of exhortation, but we claim that in order to give place for this form of mutual edification, there ought to be at some convenient time, a stated assembling of the church. This was a distinguishing mark of Christians assembling in the Lord's way, which is being lost in our time. It has been called "the open meeting"—open, not for any to do as they like, which would be confusion—but open to all whom the Lord fits, and the Spirit at that time enables and supplies, to lead the thanksgivings of the assembled believers in worship Godward, or to minister the Word from God manward, as given for that assembly as thus and then gathered. This "open meeting" doubtless affords opportunity for froward and restless men to exhibit themselves, and for this reason some who have been long accustomed to the "cut and dry" arrangements of the varied systems of the world's religion, fear it will not work in practice. It certainly would not, but for the realized presence of the living Lord in the midst, to control, and the gracious aid of the Holy Ghost, the Divine Paraclete, the ever ready Helper and Strengtheners of the saints, who dwells in the church, to order and to guide its ministries. It was this "open meeting" that characterised the early churches, as I Cor. 14 clearly tells us, and although disorders had appeared in its workings, yet there is no hint given that it should be abandoned for a humanly arranged and ordered "service," in which one or more were appointed to do everything.

When the first little company of believers who had found their way back to God's Centre, began to assemble in the Name of the Lord Jesus, claiming His promise of Matt. 18:20, as their authority for so doing, the principle of the open meeting when thus assembled was firmly adhered to, as being the way of the Lord. "Everything connected with the open meeting calls for the greatest lowliness of mind. Mere sanctified ability and educational acquirement in a member of the body of Christ, will not suffice to edify His body. And that everybody with any experience knows. A man must have a gift, in order to be able to edify his fellow-members. And after that, he has to wait upon Christ, the Head of the body, His Lord, for guidance as to whether, when the members are come together into one place, he is to move. If there were no gifts remaining, but the gift of exhortation, still the word would be: 'Let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another'."

That this form of assembling for the united worship of God, for ministry of the Word, and mutual exhortation, needs a right spiritual condition, real acknowledgment of the Lord as present to rule, dependence on the Spirit to guide and enable, and subjection to one another, has been made plain by the failure manifested and the disorders produced when carnal and worldly men have tried to put it into practice. God's pattern needs God's power to give it effect in practice; man's arrangements can and do go on like clockwork, without it. And surely it is one of God's mercies to His people that it is so. For of what value to Him is form without power, or fine appearances without reality? This is why some who have left the simple pattern of the Word, and gone back in part or in whole to the world's way of a man elected ministry, seem to get better results in numbers and apparent good order than others who, while clinging to the Divine pattern, lack the spiritual condition to carry it into practice. But this does not reflect on the wisdom of God in designing the pattern He has given in His Word, nor does it justify any measure of departure from it, for man's arrangements.

J. R.

THE AFFLICTIONS OF THE BELIEVER

THE thought that Satan afflicts us is not a happy one, taken alone; but we must remember that if he does afflict he is but an instrument in Love's hand—doing Love's business, in Love's way, in Love's measure. How fully we see this in Job. Never was the knife more nicely balanced in a surgeon's hand to do exactly the work that wisdom saw needful for the patient than was Satan under God's hand in Job's trials."

THE DEVIL'S IMITATIONS

Of The Present Work Of God

WHEN I landed in Canada, it was considered a very strange thing for any man to say he was saved and on the way to heaven. There were lots of religious folk who said they had "made a start," or "experienced religion," and hoped to be all right at last; but a clear-ring testimony of being saved by grace and sure of heaven was the exception, even among those who had been born again. But God blessed His Word, and the Gospel in its simplicity and power was sounded forth from the Atlantic to the Pacific, bringing God's salvation and the knowledge of it to many. The devil opposed and the people fought against this work of God, but the power of the Holy Ghost triumphed, and in every place where the Word was preached, a people were saved and separated from the world, to own Jesus Christ as Lord, and to assemble in His Name alone, outside the world's religion, and fiercely opposed by its leaders and preachers. But the devil finds that opposition does not always pay, and then he turns to another favorite device of his—imitation. Sham revivals, producing sham conversions by human means, became the popular thing; singing and music took the place of preaching the truth that awakens sinners and brings them to "repentance toward God," and "decision cards," with names signed, instead of what Peter calls "precious faith," which deals directly with God and Christ, became the means of starting for heaven. All this was the devil's imitation of the work of God. And it is in this way he keeps his business up to date, by imitating whatever God is then working. Whatever God is doing, he first opposes it, and then he imitates it. And he can always get somebody to carry out his plans. Saddest of all, when he gets true children of God, who are away in heart from Christ, and have become so blinded by the dust of the world, that they see no difference between the real thing and the false, and are ever ready to help on the devil's imitation of what God is doing. There are plenty now who say they are saved, but their tongues are the only evidence of it. Their lives deny it. They are like the world in everything, save their profession. It is a solemn thing to help the adversary to mislead and deceive, and to be associated with those who carry on his deadly work. And there is plenty of it, ever increasing, as form takes the place of power, and as worldliness eats godliness out of the life. Nothing can keep a child of God right, but a walk with God in the ways of His Word, a heart for Christ and a place with Him in His rejection, with a clean cut and a life lived in separation from the world, alike in its follies and its false religion.

D. M.

PERSONAL TYPES OF THE LORD JESUS

J. NORMAN CASE

THERE is a remarkable portion in a Pauline epistle which is illustrated by something that is said of Adam and Eve. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. I Cor. 12:12. The first part of this verse clearly refers to the human body; and in the last clause an analogy is drawn between it and "the Christ." This cannot be the personal Christ, or there could not be an analogy. It must then, be what has been termed "The mystical Christ." That is, Christ and the Church together forming the one perfect Man. The Church is said to be—note the word—"the fulness of Him that filleth all in all" Eph. 1:23. The illustrative passage is in Gen. 5:1. Turn to it: "In the day that God created man . . . male and female created He them . . . and called their name Adam." Adam and Eve formed the complete man, and were called by the one name. They were distinct, the one in subjection, to the other, yet one. And so—mystery of grace!—the last Adam has His Eve. They, too, are distinct, and will for ever remain so; and yet in a very true sense they are one. They have the same life, identical interests, a common destiny, and the one name, "The Christ." My soul! Believe, wonder, admire and worship!

Melchisedek

In our study of this subject, the above is the next clear, personal type we meet with. Melchisedek is mentioned only three times in all the Scriptures. In Gen. 14:18-20 we have the historical account. In Psa. 110 there is an intimation of his typical character. In Heb. 7, the type is fully unfolded.

Different opinions have been held as to who Melchisedek actually was. Men, in their perverseness have written volumes to make clear that which God declares He designedly hid. In the opinion of some he was an angel, others have thought he was the third person of the Trinity, while a large number still believe that He was Christ Himself. The last, which is the most plausible is answered by Heb. 7:3—"Made like unto the Son of God." If he was made like Christ, it is evident he could not be Christ. The building and the plan are distinct things. Melchisedek was a mere man, an ordinary descendant of Adam; but, on account of what is not recorded of him and his official position, he strikingly foreshadows Christ.

And here may we not see the significance of the omissions of Scripture? For the type, in one important feature, is based on the silence of the inspired record as to certain things. "All Scripture is given by inspiration of God." As in music, the pauses prove the composer's skill as much as the notes, so

the wisdom of God is manifested by what is not written as well as by what is written. The Bible is a divinely perfect whole. Moses may never have thought why he did not write more about Melchisedek; but the Holy Spirit, who guided him, foresaw these very omissions would play an important part in another inspired writing. The more the Bible is studied as a whole, and in all its parts, the more evident is it that God has spoken. One effect which ever follows a careful comparison of the Old Testament with the New is, a deepened conviction that both are of God, and that they stand or fall together.

From Heb. 7:1-3 we find that Melchisedek typified Christ in three particulars—in His divine nature, in His priestly work, and in His rule as a King.

Melchisedek Typified Christ in His Divine Nature

There must, some may say, have been something remarkable about this man, ere he could be a type of Christ in this point. But when we look closely at it, we see that it all turns on what is not recorded of Melchisedek. That he was born and that he died in the ordinary way we cannot doubt; but these facts are nowhere mentioned, and in this respect, he was "without father, without mother, without descent, having neither beginning of days nor end of life." And thus he was a shadow of Him who "in the beginning was with God, and was God," and who, from a necessity of His nature, can never cease to be. Melchisedek, in his priesthood, is contrasted with Aaron. Aaron's pedigree is clearly given, and no one could serve as a priest under the law, unless he could prove that he was descended from Aaron, Ezra 2:61, 62.

Melchisedek typified Christ in the permanency of His Priesthood. The writer of the Epistle to the Hebrews was addressing a people who, for generations had enjoyed a visible God-appointed priesthood and worship. Many of them had embraced Christianity, and this was in direct contrast to their old system. Men naturally like something visible to lean upon. Christianity was a life of faith and not sight; it had a Priest indeed, but He was never visible to the bodily eye. A weak believer or mere professor from among the Jews, would begin to think he was losing everything and getting nothing in return. To an intelligent believer, the law with its priesthood and sacrifices was only a shadow of what he possessed in Christ; to an unlearned or weak believer, the shadow would appear to be a substance and the substance a shadow.

One main object then, of the writer of this epistle was to prove the great superiority of what was connected with Christ over their earthly system. In chapter 7, he proves the superiority of this new heavenly Priesthood over the old. In Gal. 3:15-22, the Apostle argues that God's dealing with men on the principle of faith was really His way before the law was

given. The law is thus shown to be a parenthesis—that which came in by the way—a provisional state. And in Heb. 7, it is proved that another order of priesthood existed before the Aaronic, and a quotation from Psalm 110 makes it clear, that it continues for ever. So the Levitical priesthood was evidently not intended to be permanent.

Melchisedek's priesthood was unique in its nature; it differed in most points from the Levitical. Its distinctive marks were—He held the sceptre as well as the censer; and his priesthood never passed to another. In these two points he stood in direct contrast to Aaron. Of the priests under the law it is witnessed, "And they truly were many priests, because they were not allowed to continue by reason of death." But of the Melchisedek antitype it is said, "But this Man, because he continueth ever, hath an unchangeable priesthood."

In the historical account in Genesis, three things are recorded of Melchisedek—he met the victorious warriors with bread and wine. He blessed Abram from God, and he received tithes from Abram. The Melchisedek pattern of priesthood will be particularly and fully carried out in the age to come. Not till then, will Christ act as Priest and King. But notice, Christ as a Priest must ever be "after the order of Melchisedek" in the great particular that He has no successor, and that is what is insisted on in the Epistle of the Hebrews. But, that fact established, the writer of the epistle at once drops Melchisedek as a type and takes up the Levitical high priest.

What is recorded in Gen. 14, in some things stands in striking contrast to our Lord's service for us; the absence of altar and sacrifice are very noticable. There is no hint of a sacrifice being required as a foundation for priestly service, there is nothing of an intercessory character about his acts; he simply blesses Abram but does not speak to God for him, the scene is an earthly and public one. In these particulars it stands in contrast to what is unfolded in Hebrews. There, Christ's priesthood is founded on His sacrifice, its great feature is intercession, and it is a hidden service, carried on in the holy of holies, for a people who are partakers of a heavenly calling.

The scene in Gen. 14 was the foreshadowing of something which ere long will be enacted in Palestine. In that land a great conflict will take place; God's earthly people will be involved in it, and it will go against them. But, at the critical moment, the Lord will step in and prove their salvation from their foes. He will then be the antitype of the victorious Abram, delivering the people of God from their enemies: and likewise He will be the King-priest, refreshing and blessing them after the battle, and then reigning over them throughout the thousand years.

The Lord Jesus ascended to heaven in the very act of blessing His people; and that service, begun on earth, He has

continued in heaven. And all the time of the church's sojourn on earth, she has possessed two great blessings, an ever-abiding Comforter on earth and a Priest in heaven always engaged in serving her. These are covenant blessings which have not depended on our faithfulness. Thank God it is so! for alas! alas! had they depended on man's faithfulness, they must have been withdrawn ages since.

But Abram paid tithes of the spoils taken in the battle. This is suggestive and important. It occurred prior to the giving of the law; but here it was a voluntary act on the part of Abram. This paying of tithes, whether by Abram or by Jacob, or under the law, all teach in substance the same thing. Israel, by paying tithes, acknowledged that the land was not their's, but Jehovah's and they were tenants under Him. Abram, in the same way confessed that the victory just gained was not his, but the Lord's. And we too, are expected to give God somewhat. We should bring the sacrifices of praise and thanksgiving, we should give Him the glory of our every victory, and what is more practical, we should give Him of our substance. Christians are stewards not owners. The question should not be, "How much should I give to the Lord?" but, "How much dare I in view of the judgment seat use on myself?" I am persuaded that our true attitude is expressed in the hymn we sometimes sing—

"Nought that I have mine own I'll call;
I'll hold it for the Giver;
My heart, my strength, my life, my all,
Are His, and His for ever."

May God exercise our hearts and consciences on this important point.

Melchisedek was a Type of Christ as King

He is not called King of saved ones of this age. Now there is a higher thing. He is Head of the church, and this involves submission to Himself. He is Lord of individuals. We are His bond-servants, and as such we are expected to do His will alone.

But Christ, ere long, will be actual King of Israel and the nations. As it is written, "The Lord shall give Him the throne of His father David." In Heb. 7:2, we learn that Melchisedek's name and the name of the city over which he ruled are full of teaching. Melchisedek signifies "King of righteousness;" King of Salem means "King of peace." These names tell forth the character and effect of Melchisedek's reign. That a King shall reign in righteousness, and the effect on his subjects be peace, proves that a great change has taken place. As men now are, this cannot be. Before this the wicked will either have been converted or destroyed. Scripture abundantly proves that the millennium will be ushered in by a series of terrible judgments. Pages might be filled with quotations proving it.

“STANDETH,” “SAT DOWN.”

Hebrews 10, 11, 12.

THERE was no seat in the tabernacle. In a plainly furnished room there was an emphasis on both a bed and a stool, II Kings 4:10, but neither was found in the sanctuary. The work was never done. Priest succeeded priest, and sacrifice followed sacrifice. But when the fulness of time came, the Lord Jesus was manifested to put away sin by the sacrifice of Himself. The plural priests and the plural sacrifices were helpless to “give”: the One Who is both Priest and Sacrifice has given Himself for those given to Him,—and “it is finished.” He has sat down. Psalm 110:1 emphasizes this. Zechariah 6:13 calls attention to it. The Holy Spirit’s testimony in the earlier Scriptures, is repeated in Matthew 22:44, and Acts 2:34. Colossians 3:1 and Hebrews 1:3, 13 likewise remind of this never to be forgotten evidence that the work is “complete.”

And what is the fruit in your life, and mine, if we are in Him? The words of assurance sound forth, “Sanctified,” Heb. 10:10, “perfected for ever.” Heb. 10:14. Yes, the worshipper once purged has the removal of a legal conscience, of a conscience of sins as a barrier between himself and God. Heb. 10:2. Children of God are made to sit together in heavenly places in Christ Jesus. Eph. 2:6. And the further fruit is praise abounding. Moreover, we have access with confidence Eph. 3:12. And the call is clear to set the mind on things above. Col. 3:1-4. A purged conscience does not lead to carelessness, but to holy worship and service. And we have a glorious gospel to declare, so different from that of men’s trying, or Romanism’s repeated sacrifice. Christ is all! There is a complete gospel for needy sinners.

Our Beloved Lord will not rise up to add anything to His sacrifice. That is impossible. But He will rise up to shut the door. Let us be earnest. He will rise up to take the authority of earth and to lay low His enemies. Ps. 110:1. Let us hear the word at God’s mouth, and give men warning from Himself. He will rise up to sit on His own throne. Let us seek to be those who are willing to suffer with Him now, and who look to share what He appoints then. “The Coming of the Lord draweth nigh.”

The worm-eaten beam breaks suddenly: but the worm-eating was not sudden. What worms are preparing for a crisis of failure in your life and mine, unless we are, by mercy, stirred and awakened now?

DOES the circumstance press against you? Do not push it away. It is the potter’s hand. Your mastery will come, not by arresting its progress, but by enduring its discipline, for it is not only shaping you into a vessel of beauty and honor, but it is making your resources available.—Selected.

REVERENCE IN GOD'S PRESENCE

F. H. BUSH

GOD definitely claimed reverence from Israel on the ground of Who and what He is. "I am Jehovah," Lev. 19:30; 26:2; and also on the ground of redemption, for "He sent redemption unto His people, He hath commanded His covenant for ever; holy and reverend is His Name." Psa. 111:9.

Reverence, or the fear of God, as the attitude of the soul towards Him, will increase in the measure that we are occupied with His majesty, power, holiness and glory; and it will be associated in us with a spirit of self-abasement before Him—the sense of our own unworthiness. Not a slavish fear of God's anger, but a deeply worshipful affection toward Him Whose throne is the heaven, and Whose footstool is the earth, underlies the contrite spirit of the man who trembles at God's Word.

Likewise, God demands that reverence should mark man's handling and treatment of His things. He wrote of "My sabbaths, My sanctuary, Lev. 19:30; 26:2, My sacrifice, Ex. 23:18; 34:25, Mine altar, My offering, I Sam. 2:28, Mine house, Num. 12:7.

The blessed relationship to God into which redemption brought Israel in the past, and believers in the present dispensation, in no sense relaxes—but rather enhances—the necessity of reverence Godward. True, believers today enjoy a place of nearness, a boldness to enter the Holiest by the blood of Jesus which not even Israel's High Priest knew; but such marvellous privilege, instead of giving license in God's presence, should deepen reverence for His glories revealed in Christ and redemption.

The Church as a whole is being built for a habitation of God through the Spirit; Eph. 2:22, and the local assembly is designed to be an expression of "House of God," in which the Spirit of God dwells. I Cor. 3:16, 17.

If reverence for "My Sanctuary" were understood among us, would our behaviour, when gathered together in God's presence be open to the humbling criticism sometimes heard, that we show less reverence than unsaved people do in large (so-called) churches? Is the Lord's presence "in the midst" less real to us, because we meet in no decorated building of Gothic structure? If preachers always spoke in the fear of the Lord and "as the oracles of God," would we hear from the platform facetious, frivolous jokes, and the unworthy, undignified language we call "slang"?

Can it be less than offensive to the Lord, to introduce imitations of the world's "community sings" in the gatherings of His people? The sorry spectacle of a "song leader" promot-

ing carnal merriment, and competitive singing by one section of an audience against another, and attempting by rhythmical arm movements and witty speeches to evoke enthusiasm in singing what have been termed "frothy choruses," might well raise the question,

CAN SUCH PERSONS BE CONSCIOUS OF GOD'S PRESENCE?

Beloved, if we truly believe that THE LORD is present, then we are bound to behave in HIS presence with becoming reverence. We handle things which BELONG TO HIM. With what holy awe should we do this? "Be ye clean, that bear the vessels of the Lord."

A spirit of contempt for God's Word characterises these days. Christian, watch and pray for preservation from it! May we ask ourselves in God's presence, have we learned to TREMBLE at God's Word? Isa. 66:1, 2.

THE greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, who reliance on truth, on virtue, on God, is most unfaltering.

THE LORD PRESENT

I SUPPOSE we have often observed a family of children who, in their father's absence, were noisy and boisterous in the extreme, and perhaps spoke to one another in a way that was not becoming. But no sooner does the head of the house appear than there is a hush. Quiet at once prevails. What has made the difference? The presence of their father—that is all. In like manner God's children have often a strife among themselves, and use language to one another that is not becoming. They seem to forget, or they do not believe, that their heavenly Father is present. If conscious that He was in the company, how much strife there is that would never have had an existence — how many unkind words that would never have been spoken! Whenever things are not running smoothly, it just needs the Lord among us. And then what a hush there would be! To be conscious that He is present, hearing what we have to say, and beholding what manner of spirit we are of, would put a bridle on our lips, yea, on our very spirit, that would go far to cause the living water to flow once more. This shows the great need there is for the realized presence of God, not only at our meetings, but every day and every hour. Let us seek after this, that we may have at all times a sense of His abiding presence.

OLD PATHS FOR THE SAINTS' FEET

IT is something for which to be devoutly thankful, that God has not only made it plain, in His Word, how a sinner may be saved, but He has marked out a straight path for our feet, now that He has saved us. In these paths we are to walk, to the glory of God, and the blessing of ourselves and others.

Said a servant of Christ at one time to a believer: "You are saved by the grace of God, and you are happy in the Lord, and Satan knows too much of God's Word to believe that he may yet rob you of your eternal life, and get you down to hell. But don't forget that he will be on your track, night and day to trip you up, or lead you from God's path to his own. Your only safe course then, is to walk with God, and go by the Book in everything." Weighty and important words! Words, no doubt, proven true in the history of all who have been long in Christ. Who of us have not proved it true, that the paths of God were peace, whereas the paths of the enemy were those of the "destroyer?"

"Concerning the works of men, by the Word of Thy lips, I have kept me from the paths of the destroyer." Then, in the next verse, the Psalmist prays, "Hold up my goings in Thy paths, that my footsteps slip not" (Ps. 17:4, 5). Alas, many of God's dear people, because they know not the "Word of His lips," fall into the paths of the destroyer. And as the result, their growth is hindered, their testimony marred, and in many cases it is hard to distinguish them from the world around them.

May we, then, give heed to the prophet's call to God's people of old: "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 to your souls" (Jer. 6:16). But they "would not walk therein," and hence wandered farther into the paths of the destroyer, until there was no remedy. God grant that writer and reader be not like them in this! May we the rather "stand still," if needs be, and ask for those paths—the "good way"—and walk in them. The paths of the Lord still "drop fatness," and His ways are still "ways of pleasantness," and "all His paths are peace."

Turning to the Word

We find there is no uncertain sound, either as to precept or practice. In the New Testament we find teaching that embraces every path of life. How we should walk before God—personally, in the family, in the business, towards the world, and it is not our intention at this time to go into these various phases of the subject. That would lead us beyond the limits of this paper. Suffice it to say, it is still true that "if any man be in Christ, he is a new creature, old things are

passed away, all things are become new, and all things are of God." This might be called the normal condition of a truly regenerate soul. They are born of God, hence their desire is to please God in all things. Like Saul of Tarsus, on the way to Damascus, they ask the question, "Lord what wilt Thou have me to do?" The answer to this, if attended to, will regulate every department of life.

Let it be clearly understood, however, that we speak only of those who have been converted to God, through faith in the Lord Jesus. No one out of Christ, be they ever so estimable as to moral character, or even religious, can walk in God's paths. They may imitate as to form, much that the children of God do, but "God desireth truth in the inward parts," and only such please Him, as have the truth in them (2 John).

Personally, the child of God is to walk in paths of righteousness and true holiness. He has been "made the righteousness of God" in Christ (2 Cor. 5:21). Yet, on the other hand, the Spirit of God anticipates the antinomianism of our hearts, and reminds us that "He that doeth righteousness is righteous, even as He is righteous" (1 John 3:7). In other words, his character and manner of life, is to correspond with the place he has absolutely in Christ.

Does God call us "holy brethren?" (Heb. 3:1, etc.). Then, ere He is through with that epistle, He exhorts, "follow . . . holiness, without which no man can see the Lord" (Heb. 12:14).

Thus is the balance of truth preserved and the child of God taught to walk with God. "For the grace of God that bringeth salvation . . . teaches us that denying ungodliness, and worldly lusts (desires), we should live soberly, righteously and godly in this present world" (Titus 2:11-12). The grace of God does not "bring salvation," and then leave the child of God to go on in the old way, or even to seek new ways of his own, but as we see, teaches him, negatively, to deny ungodliness and worldly desires, and, positively, to live soberly, righteously and godly. These are surely "God's paths," and rest is found in walking in this "good way."

Some Old Paths

Again, he finds, as he reads the Word, that there are paths laid out for him, that were marked by God, and trodden by the saints in early days. Sometimes we hear it said that it matters not about these "non-essentials," if one truly loves the Lord, and the heart be right. But the question may be asked: Are there any "non-essentials" in the Book? If I truly love the Lord will I not seek to know His will, and do it? Says the Lord, Himself, "If a man love Me, he will keep My words," and again, "He that hath My commandments,

and keepeth them, he it is that loveth Me" (John 14:21-23). And yet again, we might ask, if one is right at heart with God, will it lead him to disobey, or minimize the importance of the slightest commandment of the Lord? We believe not. As the Lord said to the Jews in His day: "Whosoever . . . shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Matt. 5:19). It is not a sign of grace, or knowledge of the truths, when one pooh-poohs certain things that are in God's Word, and it is well for us to remember that all such things must be met again at the judgment seat of Christ.

Two things that strike one in reading the Acts of the Apostles is, the simplicity and quick obedience of the young converts. They seemed to say with the Psalmist, "I made haste, and delayed not, to keep Thy Commandments" (Ps. 119:60). They "gladly received His Word and were baptized" is the simple statement of the Spirit in narrating the wonderful results of Peter's preaching on the day of Pentecost. And in almost every instance throughout the Acts, it is the same. The Gospel was preached, the people heard it, some of them believed, and then they were baptized. There was no argument about it—no "diverse views." God had spoken and that was sufficient—they obeyed the Word of the Lord.

And, dear saint of God, let us not forget that it is the Word of the Lord still and will be as long as this dispensation lasts. And every child of God, who has not been baptized since they believed, are either ignorantly, or wilfully walking in disobedience to a plain truth of God; unless physically or otherwise hindered from attending to it. And no amount of reasonings, emanating from the brains of men, can set aside the simple plain statements of the Word of God, nor invalidate the responsibility of every child of God to be obedient thereto.

Continuing Steadfastly

But these converts on the day of Pentecost, did not stop with receiving the Word and being baptized. We are told that "they continued steadfastly in the apostles' doctrine (or teaching) and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

There is something simple, yet definite about all this. God had brought them into something, and they simply continued—going on from that basis. No doubt they were saved as individuals, but they soon found that God's purpose was to unite them together in one common fellowship. God who was faithful, had "called them into the fellowship of His Son Jesus Christ" (1 Cor. 1:9). The Apostles' teaching would in measure, unfold to them what was connected with that

fellowship or partnership, into which they had been called. And as they continued steadfastly in the teaching, they would be able, more and more, to enter into the wealth of all they had together as partners with Him and with one another. So we read "they continued steadfastly in the Apostles' teaching."

"And fellowship"—or as Mr. Newberry, drawing attention to the article, renders the statement "and the fellowship." That is, there was something definite in the way of fellowship, that they went on with. Not only was there the partnership or fellowship of life in which all saved ones had a share, but there was a definite circle of fellowship, where they shared in certain things ordained by God, and in these they continued—"the breaking of bread, and in prayers."

As we read on through the Acts, and the epistles, we get further unfoldings of the practices of the saints and the teachings of the Apostles, but in none of them is the simplicity of this the first chapter in church history changed. The children of God walked in obedience to the Word of the Lord, whether it came through a Peter or a Paul, and were baptized and gathered in the Name of the Lord Jesus only, in fellowship one with another. The expression of that fellowship is seen in "the breaking of bread," where they remembered Him who died for them, and waited for His return, according to the word: "As often as ye eat this bread and drink this cup, ye do show the Lord's death, till He come" (1 Cor. 11:26).

That they continued steadfastly in the prayers also, shows a further expression of that fellowship. Individually they could pray at home, or anywhere else; collectively, they expressed their fellowship in coming together for prayer. And prayer is the expression of our dependence on God for all things, and the means by which we draw upon God's infinite resources, even His riches in glory by Christ Jesus. What a marvel that we are so slow to pray! What an evidence of our self-sufficiency and indifference that the prayer meeting is so neglected by many of us! Those early saints continued steadfastly in prayer, and what mighty work God was able to do by them! He is still the same. May we then, in this and in other matters seek these "old paths," and walk in these "good ways," and so find rest to our souls.

T.D.W.M.

THE Word of God was Christ's treasure in the days of His flesh, and He gave it to us with the Spirit of Truth. We cannot but prosper if we delight in the Scriptures, that is, if we read them diligently with a view to obedience and communion with God.—Chapman.

Love

OH, Thou whose mighty won'drous power
 Hast scooped this ocean's bed;
 Whose hand hath painted every flower,
 And every sparrow fed,—

I stand me by the vast, vast sea
 Of Thy deep shoreless love;
 That mighty flood of sympathy,
 That brought Thee from above.

This sea is vast; but oh, that sea
 Of grace, so deep divine,
 That rolled its tide of love on me;
 And made a sinner Thine!

Oh, love! so great, to stoop so low,
 To raise me up so high;
 Love hasting in its fullest flow,
 To suffer and to die.

Hail! mighty love! no leaf, no flower,
 Nor sea, can tell of thee;
 These rolling surges mutter "power,"
 Love speaks on Calvary.

Hail mighty love! that knows no bound,
 I launch me in thy sea;
 Deep is thy wave; in vain I sound;
 Deep as Eternity.

S. TREVOR FRANCIS.

CANADA

Moncton, N. B.—D. R. Scott of Vancouver and Isaac McMullin were in the districts surrounding here at last report.

Roulette, Que.—Harry McCready is seeking to hold the fort here and spread the Gospel to parts further afield.

Sturgeon Bay, Ont.—Bre. Cudmore and Moffat have had good interest in their meetings in the wooden tent here and several have professed to be saved.

Midland, Ont.—Conference here large and all felt it to be a real season of blessing. One feature of the meetings, a Bible Reading, after breakfast in the Conference Hall, was very interesting and helpful. The study was in Ephesians 4 on the Christian's Calling, Lordship of Christ and Ministry, its source, extent and proper exercise.

Arnstein, Ont.—E. and A. Dellandrea have built a wooden, portable hall and hope to put it up at Matachawan. This is an ideal way to get into the country districts.

Kenora, Ont.—A. Joyce and A. Grattan were cheered by some professing in the meetings here after the opening of the new Hall. The opening day was a happy time of fellowship with saints coming from Winnipeg, Ashfield and Portage La Prairie in spite of great difficulty of flooded highways.

Deseronto, Ont.—Conference here one of best and largest held. The Lord's people went away with purpose of heart to live more for God. Eleven of the Lord's servants were present to minister the Word. G. P. Taylor hopes to pitch his tent near Bloomfield where there is no assembly testimony. He may have the help of Timothy Kember of Sarnia again this Summer.

Lake Shore, Ont.—H. Alves came on here after a short visit to Toronto and Sunnidale.

Soo, Ont.—D. Miller and B. Widdifield had four weeks good Gospel meetings here in the West End of the city. They worked the district well with tracts. Attendance and present results were rather disappointing but much good seed was sown.

Westbank, B. C.—J. J. Rouse had ten days here on his way home from California. He has been advised to remain at home and rest as he feels the burden of his fourscore years.

OTHER LANDS

Ireland.—Our brethren Robert McCrory, John Dickson and Herbert Dobson are visiting the saints here. There are many assemblies in Northern Ireland although the territory is small and God has given signal blessing through the years. Bro. McCrory hoped also to visit Scotland.

CONFERENCES

Pugwash Junction, N. S.—The annual Conference dates are July 2, 3 and 4 with Prayer Meeting Thursday, July 1. Correspondent, M. C. MacLeod, Pugwash Junction, N. S.

Mervin, Sask.—Mervin-Louisville Conference will be held, D. V., July 17, 18 and 19 at MERVIN, SASK. Prayer meeting Friday, July 16, 8 P. M. Correspondent, C. C. Cox.

« « «

(Assoc. Editor's note—Please send us Conference notices in plenty of time. This gives the Lord's people an opportunity to make necessary arrangements to attend.)

FALLEN ASLEEP

Boston, Mass.—On May 19 our beloved brother John M. Bernard passed away peacefully, not a struggle or a deep breath, just fell on sleep in his 72nd year. Saved in Low Waters, Hamilton, Scotland in 1896, he was "gathered to His Name" there and commended to the Lord's work from that Assembly about 1904. He preached continuously in the British Isles with God's seal upon his service there ere coming here to labor for the Lord about 20 years ago. He commended himself by life and testimony right after conversion and did considerable preaching before he sought commendation to the Lord's work from the Assembly. Many were saved through his ministry and assemblies formed. He was a close companion of James Lees of Europe in the early days.

Born at sea he used to say he was born on the high waters and saved in Low Waters. On May 22 at Cliff St. Gospel Hall Robert McCracken and Herbert Marshall spoke the Word and Jas. McCullough spoke at the grave while John Rankin commended all to the Lord in prayer to await the resurrection morning.

Herbert Marshall called to see him the last day and he said to him—"Sing to me of the Saviour." Mr. Marshall was too affected, so he asked him again—"Sing to me of the Saviour." Brother Marshall quoted a verse or two from No. 190 in our Believers Hymn Book and later he said to his dear wife, surely a memorable message, "Bess, you have been so good to me—next to the Lord Jesus I love you best—HE DIED FOR ME." These were his last words.

Our brother bore his long, tedious illness patiently and sought to glorify God in it. Let us remember our bereaved sister in prayer. We may have a photo in a later issue, d. v.

Boston, Mass.—On April 1 our most beloved and worthy sister, Miss Mae Isabelle Copp was called home to be with the Lord Whom she had loved and sought to serve for many years. Born in 1867 at Baie Verte, New Brunswick, she, with her twin sister, Miss Minnie, came to Boston about 1895 and was saved in 1897 through the preaching of William Matthews and the interest of her sister, Emma Mat-

thews, his wife. The two sisters founded the Chester Hospital in Cambridge in 1904 with the desire to help the suffering.

Two other sisters were married to Dr. Edwin Martin, for many years Editor of Words in Season and Dr. James Kennedy of West Medford and Boston—all of the family forming a most delightful circle where love and grace and kindness were daily practised, where there was a respect and love for the truth of God which continued to the end as they were all of the deepest conviction as to the path God had for His children. The spirit of hospitality and regard for the servants of the Lord found true expression in their home which was a "Bethany" where mind and body found rest and refreshment. We are sure we echo the sentiments of all who knew this worthy family when we say that to know them was to love them and to have their fellowship in prayer was a goodly heritage and leaves an impress on the life which it will not be easy to erase.

Glen Ewen, Sask.—Our beloved brother Alvin Hodgson went home to be with Christ Whom he dearly loved on March 23, aged 74. He had been saved for 44 years and in fellowship here.

Toronto, Ont.—Mrs. Joseph Street "went home" at Easter season in her 94th year, saved 70 years. In Assembly fellowship at Bolton and Toronto, the last 50 years in Broadview Assembly. It could be truly said: "she continued steadfastly."

Another aged saint, Mrs. Springford of the West Toronto, Assembly, passed quietly into His presence April 27, aged 88. One of the original number present when the WEST TORONTO Assembly was planted, she never varied from the path of truth.

Then on May 31st Mrs. Kion was called up higher in her 95th year. She had been in fellowship for about 60 years.

And in the Home at WAUBAUSHENE on May 30th, in her 93rd year, our sister Mrs. Fenton fell asleep.

These worthy pilgrims proved the truth of the promise in Isaiah 46:4.

Richmond, Va.—Henry Priest was called home suddenly April 28, aged 74. Saved in Banff, Scotland, came to this country at age of 17, the last 36 years in Richmond Assembly. He will be greatly missed. Well known for his work among the inmates of the City Jail. Let us remember our sister and family in prayer.

Atlanta, Ga.—Mrs. Robert Muir "went home" May 20th after a long illness. Saved in Scotland, she came to this country in 1920 and was amongst the first to "Gather to the Lord's Name" in Atlanta. She, with her husband, went on faithfully until the end. From the beginning they entertained the Lord's people and the Lord's servants in their home, always extending a warm welcome to visitors and strangers. Her service for the Lord in this way will be greatly missed. Prayer is requested for her husband and son, Robert, Jr.

Philadelphia, Pa.—Our dear sister, Mrs. David Harry, went to be with Christ May 19th. Saved 68 years ago, she was the last of the original meeting in Philadelphia. She was a monument to the saving and keeping power of God, was well grounded in the truth and loyal to God all the years.

Then on May 26th, our beloved brother William Richmond passed on to his reward. He was saved over 50 years ago through the ministry of the late John Ferguson. A good man and friendly to all of the Lord's people, will be much missed. "Hush be every murmur dumb, it is only TILL HE COME."

Los Angeles, Calif.—On June 2 Anna Elizabeth Bewick "went home." She was the wife of S. C. Bewick, one of the oldest brethren and for many years the correspondent of the Assembly meeting in Jefferson St. Gospel Hall. Born in 1880 in Schell City, Mo., saved at 18 and in fellowship in Jefferson St. Assembly many years, faithful to God and His truth. She will be missed.

Vancouver, B. C.—On May 17th, Edith Eleanor Basham passed into His presence, aged 70. Born in England, saved when 12 years old. The wife of Geo. Basham, correspondent in Cedar Cottage Assembly for many years, their home has been the abiding place for the servants of God. Will be much missed at the meetings. Let us pray for our dear brother at this time. 2 Cor. 5:1.

Words in Season

THE BIBLE FAMILY MAGAZINE



What the Morn Bringeth

WHAT the morn bringeth
None may foretell;
Still my heart singeth,
"All must be well."

Should it bring sorrow,
Yet here is rest:
Nought comes tomorrow
But for the best.

Storm-clouds may gather,
Seas nigh o'erwhelm;
Ah! but my Father
Holdeth the helm.

Faithful, undying
Love, all divine,
Hush would thy sighing
O heart of mine.

Banish repining,
Cease not to sing;
Clear, cloudless shining
"Morning" will bring.

D. R.

AUGUST, 1948

WORDS IN SEASON

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CHANGE OF ADDRESS

Vancouver, B. C.—George Basham, 904 E. 29th Ave., Corresp. Cedar Cottage Gospel Hall.

Hamilton, Ont.—Please note that the Corresp. of the Kensington Ave. Gospel Hall is Wm. Boles, 37 E. Bend Ave. N.

Phoenix, Arizona.—Wm. Ismay, 3302 E. Pierce St., Corresp.

Cuba.—Arnold Adams, Aptdo 19, PINAR DEL RIO, CUBA.

UNITED STATES

Midland Park, N. J.—Brethren here have rented a Hall for work amongst the Italians in Waldwick, N. J. and C. Patrizio has been preaching there but has found the response poor.

Cleveland, Ohio.—D. Calderhead and J. Lipke had five weeks here with the West Side Assembly in the Gospel. Some professed and others were troubled.

New York, N. Y.—We have heard that our veteran brother, Benjamin Bradford has been under surgeon's hand but is recovering. Let us pray for him further.

Long Branch, N. J.—F. Pizzulli writes of very encouraging meetings in Italian and English at New Haven, Methuen, East Boston, Worcester and Springfield.

Stout, Iowa.—Conference here large and good.

West Union, Iowa.—Christians from Garnavillo joined us here July 5. Three were baptized in the forenoon and four ministered the Word in the afternoon.

Dumont, Iowa.—L. H. Brandt and Leonard DeBuhr purposed tent meetings here.

Milston, Wisc.—S. Hamilton had eleven weeks here recently, also visited near SPARTA to help some who professed previously.

Chico, Calif.—Saints here were greatly cheered by a man and his wife being received into the Assembly. The woman is 74 years of age, saved at recent meetings. All were happy to see her follow the Lord in baptism in Chico Creek.

Los Angeles, Calif.—Our brother S. C. Keller, Senior Editor of this magazine has been seriously ill. Pneumonia and other complications caused us all considerable anxiety for some time but many prayers of the saints went up for him and the Lord has granted a measure of recovery. He is still weak, however, and we should continue in prayer for him and his wife.

The tent of the Jefferson St. Gospel Hall is being pitched in Inglewood, a suburb and is to be operated by S. Mick and local brethren.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin
Edited for 11 years by Charles R. Keller

Vol. 40

AUGUST, 1948

No. 8

GATHERED GEMS

CAN wealth give happiness?
Look around and see
What gay distress!
What splended misery!
What fortune lavishly can pour
The mind annihilates,
And calls for more.

(Eccles. 5:12).

« « «

We can always reckon with confidence, upon the re-
sources of Divine grace while seeking to maintain with
unwavering decision, the standard of Divine truth.

« « «

Blessings are not valued until they are gone.

« « «

With great reason thou oughtest to be willing to suffer
a little for Christ, since many suffer far greater things
for the world.

« « «

The call of God's purposes to do at this day with us,
what it did with Abraham. Its authority is supreme. It is
not that country or kindred are, of necessity, defiling, but
the call of God is supreme and demands separation of a
very high and final and peculiar order. And this is what
addressed Abraham when he dwelt in Mesopotamia. It
was not that he was called to assert the harm of such
things. Not at all. But there were such things that the
call of God left behind; and the harm or the moral wrong,
or the pollution of a thing was no longer his rule but in-
consistency with the call of God. It is the voice of the
God of glory, to which in faith he had hearkened already,
that must lead him and command him.

« « «

The glory of the Lord Jesus is hated by the God of
this age (2 Cor. 4:4). Does not this spur us onward to
emphasize it more and more?

« « «

God loveth a bountiful but not a wasteful hand.

« « «

Faith, which always acts according to the mind of
Christ, stoops to no unworthy device for deliverance from
trial, leaving consequences wholly with God.



SAVED TO SERVE

•

JOHN M. BERNARD was born at sea September 25, 1876 and saved in Low Waters, Hamilton, Scotland as a young man when twenty years and six months old. He went to be with the Lord May 19th, this year.

DUR brother labored extensively in Ireland, South Wales and Scotland before coming to the United States about twenty years ago and here and in Canada he sought faithfully to proclaim the Old, Old Story and minister the Word to God's people.

In South Wales especially our brother's labors resulted in Assemblies being formed and altogether he ever sought to be "instant in season, out of season."

He was faithful, plain and outspoken and had a very good grasp of the Word of God which told of earnest study of the Scriptures, beginning from the early days of his Christian life and continuing throughout. There was no slothfulness in his handling of the Divine revelation. His brother tells of his early days of warm hearted zeal for the cause of Christ when he even felt that a week or so spent at the sea shore as a holiday had a baneful effect on his spiritual life, the intermingling with the crowds and such like and that time spent with his Bible and in meditation was much more profitable. His ministry might be spoken of as full and ample and he gave one the impression of being thorough and exhaustive.

The Lord blessed his labors. One particular instance comes to mind, in Hamilton, Ontario, in connection with the Kensington Assembly where a very good work was done in the

Gospel. Several young men, saved at those meetings, felt deeply indebted to their spiritual father and visited him more than once while sick at his home in Massachusetts. This cheered the Lord's servant. In the July issue of this Magazine we gave the details of his last message to his wife and dear ones and he "went home" with thoughts of the love of Christ filling his mind.

His ministry on the Tabernacle and the Offerings was rich and Christ exalting. Now he is in the presence of the One he loved and Who knows all the frailties incidental to us and the fruit that follows a faithful life will be fully manifested in that day.

Assoc. Editor.

"THEREFORE"

GOD is not unrighteous to forget. An Ahasuerus may lose account, but God's books are written before Him (Mal. 3:16), and though He does not deal with all at once, He has not forgotten, and never will forget.

Redemption by the blood of Christ is a precious fact, and there is a wondrous "therefore," for He **SHALL** see of the travail of His soul, and be satisfied. The Son of God gave Himself for sinners, and died that He might bring many sons to glory, and His work is not in vain.

Another aspect of "therefore," comes before us. This great company, the first seen in heaven, is linked with a life of strain on earth. The people of God are not only a saved people, they are to be a suffering people. Those who are willing to bear their Lord's reproach have a very precious prospect. They shall be before the throne: they shall be with Him. Their trials are real today, but they have a bright hope. But those who realize not the wickedness of sin in the light of the blood of the Lamb, and who see not the world's ruin, and the need for separation from it, can hardly be said to enjoy "that Blessed Hope." Have we the blessed consciousness of the Holy Spirit's "therefore" in Revelation 7:15, and the application of its underlying principle in our daily life?

SIMPLY TRUSTING

WHEN God made thee a believer, He meant to try thee; and when He gave thee promises, and bade thee trust them, He gave such promises as are suitable for times of tempest and tossing. O man, I beseech you do not treat God's Promises as if they were curiosities for a museum; but use them as every day sources of comfort. Trust the Lord whenever your time of need comes on.

A GLORIOUS OFFER

"I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing: therefore CHOOSE LIFE" (Deut. 30:19).

READER, life and death are thus before you. Choose between them, and according to your choice it shall be unto you. Since the gospel has proclaimed a free and full forgiveness of sins to every one who will accept it in the name of Jesus, no man who hears it can be lost, except he who refuses the offer and chooses death. Salvation is for all who will have it.

And now, as God's ambassador, I lay that salvation at your feet in the words of the gospel, and heaven and earth shall bear witness this day against you, if you refuse it. "Be it known unto you therefore, men and brethren, that through this man (Jesus) is preached unto you the forgiveness of sins; and by Him, all that believe are justified from ALL things" (Acts 13:38).

It is as though a full receipt for the payment of all your sin-debts were written in the blood of the cross, signed by the Lord Jesus, and presented to you for your acceptance. "Whosoever will," let him take it freely, without money or merit. Let him put his own name into it, and be assured on the authority of God's Word, in Acts 13:38, that he is at once forgiven.

"This is very easy, certainly," says my reader; "forgiveness, life, and salvation for the taking." Yes, my friend, easy, very easy, for thee. But not easy for Him, whose life it cost to procure it for thee. Think of this for a moment. Behold the Lord in the garden of Gethsemane, contemplating the awful ordeal. There, above His head, hung the mighty weight of human sin. It is about to fall upon Him. As a mountain load it looms above Him. He fully realizes it, and that which came with it—the loss of the countenance and support of the God in whom He trusted. Great drops are pressed through the pores, wrung from Him by the agony of that contemplation, while from His lips escapes the bitter cry, "If it be possible, let it pass from Me." And yet He stops not here; but, O heavens and earth, wonder and admire; He adds, "Not My will, but Thine be done," and down upon His submissive head it falls. At the cross, all our iniquities were made to meet on Him. Crushed and wounded for our sins; bruised for our iniquities; pressed between the mill-stones of Divine justice on the one hand, and human sin upon the other; taunted by men, mocked by His people the Jews, deserted by His friends, "forsaken" by God, He dies to purchase this pardon for men. This was by no means "easy," my friends. There never was sorrow like unto this sorrow. Blood like this was never shed before, nor ever will be. Justice is ap-

peased. God is satisfied. The great work is done. Christ is risen. And in that resurrection you may see how completely God's requirements against the sinner for his sins have been met.

Upon this mighty foundation rests the offer you have heard. Oh! hasten to accept it. You may never hear it again.

“WHAT is the difference between being born again and being converted?”

This was the teacher's question asked of the boys in the class.

And it might puzzle many an elder person to give a true reply.

But one of the boys was equal to the occasion. He answered, “Born again is new life going in. Conversion is that new life coming out.” Probably it was as good an answer as could be given in as few words.

The Lord Jesus uses both terms. He said to Nicodemus: “Except a man be BORN AGAIN, he cannot see the kingdom of God” (John 3:3).

And to the disciples He spake the words: “Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.” (Matt. 18:3).

“Born again,” is the new beginning within the soul. A man must have this completely new start, or he cannot see, that is he cannot understand the things of God at all. When this comes to pass, however, it will soon be made manifest. The new life will bear new fruit, and “Conversion” is the outward effect in the conduct and manner. The life without reveals the life within. The man's whole course is changed. The character of his pathway is altered. Lowliness and meekness take the places of pride and arrogance. His companionships are different, he consorts with the godly. Henceforth he is to be found with those who love and serve the Lord. He is both “born again” and “converted.”

Are you converted?

“THE MORNING COMETH”

MORNING is always a time of freshness. So will it be with us when the Lord comes—so fresh, so invigorated, with no more decay or weakness, or want of strength. Morning is a time of reunion, when all, after a night of separation, meet again. So with all the blood-bought followers of the Lamb: when He comes all will be reunited to each other and to Him. Morning is a time for surrounding the social board. We shall eat and drink with Him in His kingdom. He will take the wine with us. What joy! What a feast!”

PRAYING IN THE SPIRIT

WM. H. FERGUSON

IT IS FITTING that our studies on the Holy Spirit in Ephesians should come to a close with prayer "in the Spirit." Chapter 6:18 gives us the watchword for the Christian soldier and witness—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, and for me." As we noted at the beginning of these studies the numeral twelve denotes administrative perfection in man as nearly as can be found and in this twelfth reference to the Spirit in the Epistle we are reminded that man's place and portion in the Church of God can only be maintained practically in the dependent attitude of prayer.

THE CHRISTIAN on his knees is the true Christian warrior and the reflector of the high and holy calling unveiled in this Epistle. Our standing in Christ as He maintains us before the Father's face is perfect and complete but our "standing" in the paths of His pleasure is another matter and only visible when there is dependence upon God and an acknowledgment of our utter inability to be for Him in this world apart from His help and power.

WE MUST PRAY. All the events happening in the world and in the Church cry aloud for MORE PRAYER ON OUR PART. Even in darkest hours in the world and in the Church His own have found solace and succour in prayer. Moses' prayer at the end of his life was answered in the raising up of a Joshua to the place of leadership and Hannah's prayer in a day of weakness and failure received its answer in a Samuel and many like instances could be cited to show the power of prayer when a crisis arose. We are in the midst of such a crisis now and what we need more than anything else is a true praying in the Spirit to keep us in His love.

THAT the church at Ephesus did not continue in prayer is evidenced by the letter to the Ephesians in Revelation 2, when the Lord has to write to them through His servant John—"I have this against thee that thou hast left thy first love." There is no continuance without prayer; there is no love to Christ in warmth and simplicity without prayer; there is no preservation without prayer. Let us pray more in private and let us frequent the place of prayer of His own more and let us be more anxious to "pray in the Spirit"—that is, to be within the sphere of His gracious workings and purposes, so shall we reflect honor upon that worthy Name called upon us and keep ourselves in the love of God, for the apostle Jude in his closing message of warning against apostasy gives us the only true safeguard against it when he says in vs. 20, 21—"But ye, beloved, building up yourselves on your most holy faith,

praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." This is the desired characteristic on the part of God for all His children and is true of those who are really His and marks a distinct contrast between them and those mentioned in Jude v. 19, of whom it is said—"having not the Spirit." Where there is no Holy Spirit there is no prayer, there is no desire for prayer, there is an antipathy to prayer, there is no fellowship in prayer with His own. How loudly this should speak to us today when there is so much activity without prayer and seemingly the place of prayer, private or public, is the most shunned.

PRAYER in Ephesians 6:18 is linked with watching and perseverance. These might be spoken of as twin virtues in the prayer life. Watching suggests constant alertness and expectation in our prayers while perseverance is the virtue of continued knocking at the door of heaven until the answer comes—Matt. 7:7.

THE APOSTLE also gives us the widest sphere of prayer—"for all saints" and its most intense individuality, "and for me" and its most triumphant victory through the making known of the "mystery of the Gospel" and its most distinguishing mark, persecution—for which I am "an ambassador in a chain."

CHRISTIAN! Are you willing to pay the price required in this day, as in all other days of testimony, of walking with God and dependence upon Himself? You will find it at times a very lonely path and, again, you will be cheered by companionship of kindred spirits. William Burns, the honored Chinese missionary used to say—"Learn to walk with God alone." And if you choose this path you will be pre-eminently a man or woman of prayer for only prayer and feeding upon Himself through His Word can keep you in this corrupt and ever-darkening scene.

EARTH is the place of prayer.

HEAVEN is where prayer's highest aspirations are realized.

HELL contains those who prayed not on earth.

WE shall meet our acts and words and influences again. A man will reap as he sows. We go on sowing carelessly, never dreaming that we shall see our seeds again. Then some day we come to an ugly plant growing somewhere, and when we ask, "What is this?" comes the answer, "I am one of your plants. You dropped the seeds which grew into me." We shall have to eat the seed that grows from our sowing.

THE PATHWAY OF CHRIST

HE was in the confusion, but not of it, as He was in the world, but not of it. He met all sorts of people, in all sorts of conditions, heaps upon heaps, where all should have been compact together; but He held His even, narrow, unsoiled, and undistracted way through it all.

All His moral beauty becomes a pattern to us. But then we see Him stand in God's relationship to evil also, and that is a place which, of course, we never could fill. He touched the leper, and He touched the bier, and yet He was undefiled. He had God's relationship to sin. He knew good and evil, but was in divine supremacy over it; knowing such things as God knows them. Had He been other than He was, these touches of the bier and of the leper would have defiled Him. He must have been put outside the camp, and gone through the cleansing which the law prescribed. But nothing of this kind do we see in Him. He was not an unclean Jew; He was not merely undefiled, He was undefiable; and yet, such was the mystery of His person, such the perfection of the manhood in company with the Godhead in Him, that the temptation was as real in Him as was the undefilableness.

Every step, word, and action carried with it a ray of moral glory; and the eye of God had more to fill it in the life of Jesus, than it would have had in an eternity of Adam's innocency. It was in the midst of our moral ruin Jesus walked; and from such a region as that He has sent up to the throne on high a richer sacrifice of sweet smelling savour than Eden, and the Adam of Eden, had it continued unsoiled for ever, would or could have rendered.

Life and glory were His by personal right and by moral title. One delights to dwell on such a truth, to repeat it again and again. He never forfeited the Garden of Eden. Truly, indeed, did He walk outside it all His days, or amid the thorns and briars, the sorrows and privations of a ruined world. But this He did in grace. He took such a condition upon Him. He was not, like Adam, like us all, on one side of the cherubim and the flaming sword, and the tree of life and the Garden of Eden on the other. In His history, instead of angels keeping Him outside or beyond the gate, when He had gone through His temptation, they come and minister to Him. For He stood where Adam failed and fell. Therefore, man as He was, verily and simply man, He was this distinguished Man. God was glorified in Him, as in all beside He had been dishonored.

EVERY saved soul is called to be a herald and a witness; and we are to aim at nothing less than this, to make every nation, and every creature in every nation, acquainted with the Gospel tidings.

PERSONAL TYPES OF THE LORD JESUS

J. NORMAN CASE

OF that time it is written: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Great numbers of the wicked will "perish from the way," and the remainder will yield, at least, an outward submission to Christ Psa. 66:3, mar. and then for a thousand years, righteousness shall reign in the earth. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." Isa. 32:17.

First being King of Righteousness, and after that King of Peace. This is ever God's order. God's peace is ever based on righteousness. In Christ, "Mercy and truth are met together; righteousness and peace have kissed each other." This poor, distracted world will never know what peace is, till "the Prince of Peace" comes and reigns. And this, one day He will surely do.

Melchisedek alone, in the Old Testament combined the kingly and priestly offices. Uzziah attempted it in his day, but God's judgment fell upon him. But of the Messiah it was prophesied, "He shall be a Priest upon His throne," Zech. 6:12, 13. Thus the Melchisedek type shall be fulfilled—Christ shall be Priest and King at one time. But now our Lord is rejected, and we, as His people are rejected with Him. Our portion is not here or now. We may in this "little while" be true to our Divine Melchisedek. Give Him that which is His due—ourselves and our all—and own Him as our Lord. And then, in the conflict by the way, we shall know Him as the One who again and again comes forth to strengthen his fainting hosts.

"Aaron"

Our Lord Jesus Christ is both Priest and High Priest. As the former, He stands alone, and is the antitype of Melchisedek; as the latter, He is associated with His people, and is the substance which the Aaronic priesthood prefigured. The Melchisedek type has especially though not exclusively, to do with the earthly people; the Levitical pointed forward to service in heaven. The first gives us a Divine priest ministering on earth; the second tells of a human priest officiating in heaven. Taken both together, we have priesthood fully unfolded.

It is evident that a general analogy exists between Christ's present service and that of the high priest under the law. We will look first of all at the points of resemblance, and then at the points of contrast.

Aaron was chosen from among men. Heb. 5:1-3. These words refer primarily to Aaron, but in general they are true of our High Priest. Verse 3, as is proved later on in the epistle, in no sense applies to Christ. The Holy Spirit here,

aims to show, that everything that was excellent under the old covenant has been preserved to us in Christ, and that we have much now that was never known under the law. Was Aaron a man among men? The Son of God became a man, not an angel. Therefore, he can have fellow-feeling with us men. Centuries before Christ came, one is heard almost despairingly, voicing the need of human nature. His language is, "Neither is there any daysman betwixt us that might lay his hand upon us both" Job 9:33. How blessedly does the Lord Jesus answer to this description! In His Melchisedek character, He lays His hand on Jehovah without sullyng His glory; as the antitype of Aaron, He lays His hand on man, and does not destroy him. Christ in all things was made like unto His brethren. Let us hold and joy in the blessed fact, that our High Priest is a real Man. He has gone through all the experiences of infancy, boyhood and manhood; He breathed the same air. He ate our food, He trod our earth; He grew weary. He thirsted. He was tested as we are. As a Man He had everything in common with us, sin excepted. And when we say this, do not imagine that it means that He became man with one important exception. For sin is not an essential part of human nature as it came from God: Adam was a true man without having a sinful nature, and such was Christ.

A priest must be appointed by God. Every Jew knew this. The nation had been taught it in a way they could never forget. As a result of Korah, Dathan and Abiram seeking to take this honor to themselves, they brought death and destruction on themselves and families, and on thousands in Israel. All this emphasized and confirmed the call and appointment of Aaron. And now the writer of this epistle proves to them, from their own Scriptures, that the Son of God had been constituted a Priest by Jehovah Himself. Christ had not presumptuously taken this office to Himself, but He was called and appointed by God.

We will now look at several points in which Christ's Priesthood is infinitely superior to that of Aaron.

The Lord Jesus was made a Priest by the oath of Jehovah, Heb. 7:20-22. This tells out the solemnity, certainty and unchangeableness of this appointment of Christ. The things they had left were imperfect, transitory and limited to one nation; the new system of priesthood was perfect, for all time, and for believers from among all nations.

The Levitical priests were many. They were subject to death, therefore it was constantly passing from one to another. I have seen it estimated that there were more than eighty high priests between the days of Aaron and the destruction of Jerusalem. Christ, on the other hand, is alive for evermore; death will never cause Him to vacate His office. His priestly work is continuously carried on, and it is untransferable. Thence, He is able to save perfectly—at all

times, in all circumstances—those coming to God by Him. What joy and strength it brings when we realize that there is an unfinished work of Christ as well as a finished! The One who died for our sins, and was raised again, is now at the right hand of God, and maketh intercession for us. Every feeble, tempted believer, may hear the voice of the Shepherd saying, "I have prayed for thee, that thy faith fail not." He is there as the Advocate to meet all the accusations true or false of the great enemy. He is there to wash us from all the defilements we daily contract. He is there that in our approaches to God we may be acceptable. From our intercessions, prayers, and thanksgivings. He purges away aught of creature stain attaching to them; and in place therefore He adds the sweet savour of His own glorious person and perfect work.

Aaron was a sinner, and needed to offer sacrifices for Himself as well as for the people. As a sinful man he was subject to infirmity; and this very fact, in a measure, unfitted him for his priestly work. But of Christ, it is witnessed, that He was holy, harmless, undefiled, separate from sinners. Thus have we displayed His perfections as man: what He was before God, holy, what He was before men, harmless; His perfection negatively undefiled and positively separate from sinners. Two things follow from this: He is able to become the sacrifice as well as the Priest, and He is able to perfectly sympathise with all His people. Sin is imperfection; it is more than that, but it is that. Only in the perfectly sinless one, can be found perfect sympathy. Sympathy is not connected with sin but with suffering or resisting of sin. That sympathy our Lord Jesus can give to all His suffering and tempted people at all times. If we sin, we find in Him pity—infinite pity. May we know much more of the sympathy of Him who was tempted, and who suffered being tempted.

Aaron was only a priest, and the sacrifices he offered could not truly put away sin. In Christ we have Priest, Sacrifice and Altar. Under the law, sin was never a settled question. The numberless sacrifices, repeatedly offered, could never atone for one sin. Christ's sacrifice is of such infinite and eternal value, that for all who believe on Him, the sin question is forever settled. "For by one offering He hath perfected for ever, them that are sanctified" Heb. 10:14. Glorious, soul-emancipating words! May we know more of their fulness!

Aaron's priesthood was of the earth. Christ's is carried on in heaven; Heb. 8:1-5. Here the climax is reached: "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens." Our Lord's work as Priest commenced at the cross; but its crowning act was when, on the ground of His own blood-shedding, "He entered

in once into the holy place, having obtained eternal redemption" Heb. 9:12. Into the earthly holy of holies, Christ could not have entered, but He has entered into the sanctuary above, of which the earthly things were but shadows and figures.

The Epistle to the Hebrews brings before us Christ as the substance of which the great day of atonement in Israel was but a shadow. It is important to see the designed limitation of the epistle; it is not a full exposition of Christ's priestly work, but an unfolding of it in several of its most important aspects. Christ, here, is ever seen to be sitting at the right hand of God. And this tells out that a perfect and eternal satisfaction for sin has been made. Aaron never could sit in the holy of holies, because the question of sin was never fully settled. And thus our Lord is ever there to represent His people, to bear us on His heart.

"In heaven His blood for ever speaks
In God the Father's ear;
His Church, as jewels on His heart,
Jesus will ever bear."

This fact that our Lord is seen sitting in heaven does not contradict the further truth that He also, as our High Priest, daily stands and ministers at the golden altar. He is ever there as the One through whom we can draw near to God. And we ever need Him.

The more we know of God's holiness, and of our own sinfulness, the more thankful shall we be for One who bears "the iniquity of our holy things." And as the One who ministers at the golden altar, He is dependent on His people on earth to supply Him with material wherewith to carry on that service. Let us daily, then, bring Him our prayers, Intercessions, thanksgivings and worship that, mingled with the incense of His peerless person and perfect work, they may ascend unto our God and Father, as a sweet smelling savour. But to come to another point.

Aaron entered into the holy of holies alone; no one else dared follow. But Christ is there as our forerunner. As John the Baptist came as the forerunner of the Lord, to prepare His way and herald His coming, so our Lord has entered within the veil to open up the way for all His people, and to announce our speedy approach. Christ's enthronement is faith's God-given assurance that soon we shall be there with Him, as we are there in Him. And even now the veil is rent and at all times it is our privilege, in spirit, to enter into the holiest through the blood of Jesus. What a privilege, to approach into the very presence of God! Every barrier removed, the word now is: "Let us draw near." May we more and more avail ourselves of such an unspeakable privilege.

WORKING FOR CHRIST

A. DAUNT

ONE of the highest honors that could be put upon us, as God's children, is that we should be made servants. Paul's first cry, when smitten to the ground, was, "Lord, what wilt Thou have me to do?" That question contains the true spirit of a worker for the Lord. There is a mine of truth in it. There are found in it four things that make up the spirit of a true worker for Christ.

First, then, our work must be personal in its character: "Lord, what wilt Thou have ME to do?" This is a question between the servant and his Master. O Lord, there is a work to be done—seed to be sown; the devil is busy—hell is filling—time is short—the night is approaching. O Lord, can I do nothing? Here I am; send me. Chosen by Thy grace, anointed by Thy Spirit, Lord, use me, glorify Thyself in me and by me!

Are there any standing idle in the broad daylight? Shame upon you, if you are! He who has felt the power of Christ's blood to give peace to the soul—he who knows the power of His love, should sound His praises abroad — he should enlist under His banner. Everyone should do something; only let the cry be, "Lord, what wilt Thou have me to do?" Let us first learn what our work is, and then let us do it.

The second characteristic of a true worker is impartiality. "Lord, WHAT wilt Thou have me to do?" I am not to choose my own work. I must not select only that which suits my taste. I am no judge. The Lord knows what He has fitted me to do. Let our motto be: "Anything for Jesus, anywhere for Jesus."

The third characteristic is activity. The spirit of a true worker is practical. Some Christians enjoy meditation on the Word of God; they love to be contemplating the Pisgah views. There are more Marys than Marthas. We want more of that strength in the Lord that can rough it. Let us not settle down in ease and enjoyment. Let us be found in the highways and hedges. Not that we should be indifferent to meditation. We must be much alone with God, if we want to come forth as Moses did, with the face shining. The balance should be kept equal. The Lord looks for fruit. He will have us diligent in His service. How many souls have we been the means of bringing to the Lord? should be our question. "Oh, but," say some, "you are wrong in pressing that point of finding souls; others are content to go on for years without seeing any fruit. The Lord may not see fit to let us see it." I do not agree with this. It is moral faint-heartedness. It is want of faith. No worker, whatever his work may be, should be content, unless he sees real fruit for his labour. He who

goes forth with the gospel message should expect to see souls brought to Jesus. There must be something wrong in that ministry that does not see fruit in due time. Aim at results. Do all you do in the power of the Most High, and count upon a blessing.

Thus we have the personal, impartial, and active ingredients in true work. The fourth, and without it all the rest are of no avail, is dependence. Oh, remember, we shall succeed only in proportion as we realize this truth. My strength is often to sit still. Let us seek to realize what Payson said, "I have not run, but Christ for me; I have not fought, but Christ for me; I have not worked, but Christ has worked in me."

Friends, let us beware of making an idol of our work. Let not our work take the place in our hearts that Jesus alone ought to have. Christian workers, be on your guard against this.

There are three weighty motives which should lead us to undertake work for the Lord.

First, the relationship in which we stand to God—as Master, Father, Maker; and the relationship in which we stand to Christ—He redeemed me, He called me, He sanctified me, He has made me His own for ever. God first makes me His child, and then says, "Son, go and work in My vineyard."

The second motive is the special obligation Christ has laid us under to Himself. "He loved me, and gave Himself for me." Oh, what a motive is this! "The love of Christ constraineth us."

The third motive is His covenant promise of reward. Let no one think this legal. He delights to reward those who faithfully serve Him. Oh, how blessed it will be by and by, to see His approving smile, and hear His words, "Well done, good and faithful servant." The joy will be mutual. It will be His joy to bestow, and ours to receive the tokens of His gracious approval.

SURELY all of us who have been saved can witness for Christ with our daily lives. We can show what God's power has done for us. When people see that our lives are filled with the fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance—they will know that God has changed our hearts.

We should not only witness for Christ with our lives, but we should also be glad witnesses with our lips. We should speak concerning the things Christ has done for us.

Another way in which we can witness for Jesus is to help with our money to send others to tell the glad Gospel story in the foreign lands. It would be impossible for most of the missionaries to go as witnesses unless those at home gladly supported them.

ELISHA AND THE KING OF SYRIA

H. W. SOLTAU

2 Kings 6:8-33

THERE is much instruction in this story for the believer and the unbeliever. For the Christian it is deeply interesting to see how God opens the eyes to behold His protecting care. The king of Syria sent chariots and horsemen to compass the city in which Elisha was, because Elisha had betrayed his counsel to the king of Israel.

God knows the secrets of our hearts, and what is passing in our chambers is known on high, and He can reveal them at any moment, as He did in this case the counsels of the Syrian king. "All things are naked and opened unto the eyes of Him with whom we have to do." Opened: they are already laid before Him; even before we speak He knows what is passing in our hearts.

We are all infidels in heart. We do not like to be called so; we would not utter a falsehood against God in words, but in our hearts we often practically deny that He lives. God said to Abraham, "I am the almighty God; walk before Me, and be thou perfect." He was to walk in the consciousness that God's eye was upon Him, remembering that He was the Almighty One.

When the prophet's servant arose in the morning he saw the wall of the city surrounded by the army, and went to his master, saying, "Alas, my master! what shall we do?" Is not this often just our case in trouble and perplexity? Elisha prayed that God would open the young man's eyes: he could not see till Elisha prayed that he might see. Then God opened his eyes, and he beheld the whole mountain covered with horses and chariots of fire. "Fear not; for they that are with us are more than they that be with them," said Elisha. It was very blessed for him to feel that the whole mountain was filled with his protectors; but there is something more than this in the New Testament, for in Romans 8 we find: "If God be for us, who can be against us; trials, losses, temptations are not against us; they are all in our favour, if God be for us. The right hand of God and His Son is making the Devil's enmity and all evil end in the believer's blessing. Everything was against Christ, yet everything was for God, accomplishing His purposes. Then if we reverse the text we shall find it equally true. "If God be against us, who can be for us?" No angel, no human being, not even the Devil, can be for us. If we are for God, He will be for us, and then we shall see everything on our side; nothing can happen to us by chance.

The prophet next prayed that the eyes of the Syrians might be closed, and he led them into the midst of Samaria.

Would that every unsaved person's eyes were closed, for the danger is that they think they see. The Lord Jesus said (John 9:41), "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." If sinners are blind, it is the best thing that can happen to them, for it is the fancied glimmers of light that delude them. If the light of God's grace and Spirit do not gleam in upon the reason and understanding, they are deceitful and corrupt as the heart itself. The apostle prayed, "The eyes of your understanding being enlightened." We need first to have them closed, to know ourselves blind, that we may see.

The prophet led these Syrians into the midst of Samaria. Unconscious as to where they were going, they followed his voice. Could they have seen they would not have followed, for they would have said it was the way of destruction. Then Elisha prayed to God to open their eyes, and they found themselves surrounded by nothing but destruction. Their eyes were opened to their real danger: all around were their enemies ready to kill them. Not one was there, apparently, on the side of these men. The prophet was there whom they had gone to seize; the king whom they had attempted to attack, with his hosts; they were surrounded by the walls of the city: what could they do?

The Devil closes the eyes of the sinner "lest the light of the glorious Gospel of Christ" should be seen by him. God closes the eyes that men may know their real state; they have steadily opposed God, putting darkness for light, and therefore God shows them that judgment, wrath, holiness, righteousness—all are against them.

What could these Syrians do? Nothing. They were silent. Could they ask for mercy of the man against whom they had been plotting? They were convicted, and utterly helpless. Then they heard the king of Israel's question, "My father, shall I smite them?" He repeated the question twice. How they must have trembled when they heard his voice, and paused for the prophet's answer! They must have guessed that it could only be, "Yes, smite them"; they deserved it.

The voice sounds today, "Shall I smite them?" Maybe angels are asking that question of God—"Shall we smite?" They have done that work before, and know that the time is coming when they will do it again. They wait only the commanding of God.

What answer came from Elisha? "No; set bread and water before them, that they may eat." Fill them with blessing, and send them home. Thus does God in His mercy deal with unsaved sinners still. He sets before them the finished work of Jesus, the full provision for all the needs of man, and bids them eat and be filled. "Come; for all things

are now ready." According to His kingly heart does our God give of His choicest gifts, sending the poor captives away free, filled with His goodness, and rejoicing in His bounty. Thus let us learn the full supply for the need of those who are convicted sinners, and the full protection and care for all who trust in the living God. In the fear of the Lord is strong confidence; and His children shall have a place of refuge."

"OUR FATHER"

OUR Father's Love.—"For the Father Himself loveth you." The Father's love, of which the Comforter testifies, is an immediate love. It is the love of God that has visited the world in the gift of His Son. It is of this love of the Father, as well as of the glory of the Son, that the Comforter tells us on the way homeward.—J. G. Bellet.

Our Father's Power.—Who can help us like our Almighty Friend, the Possessor of unsearchable riches? Do we want counsel or guidance? Who can give it like the blessed One who is the very wisdom of God, and who is made of God unto us wisdom? Oh! let us not wound His loving heart, and dishonor His glorious Name by turning away from Him. Let us jealously watch against the tendency, so natural to us, to cherish human hopes, creature confidences, and earthly expectations.—C. H. Mackintosh.

Our Father's Promise.—"Accounting that God was able". Here is a glimpse of how faith rises from height to height of assurance: first, believing without doubt that our Father's power will be exerted and His promise will be fulfilled, and then, rising higher, and believing that it is already done. A promise to pay in three months is discounted at the bank as though the money were already on deposit. Infinitely more when we have God's promise may we count it as fulfilled and build on it securely.—A. T. Pierson.

Our Father's Help.—"Your Father knoweth." Difficulties may arise, our Father may allow many things to come in to prove our weakness, but the simple path of faith is to go on, not looking beforehand at what we have to do, but reckoning upon the help that we shall need and find when the time arrives. It was no matter to David whether it was the lion, the bear, or this giant of the Philistines; it was all one to him, for in himself he was as weak in the presence of one as in the other, but he went on quietly doing his duty, taking it for granted that God would be with him.—J. N. Darby.

Our Father's Keeping.—"He that keepeth thee will not sleep." His wisdom is with us in devising means for our supplies, our safety, and our succour; and His omnipotence, by

which in the old time He emptied seas and rivers of their waters, and rendered poisonous serpents innocuous. Mighty in strength, the angel of the Lord encampeth round about them that fear Him. Blessed security is theirs.—J. Denham Smith.

Our Father's Test.—God delights to exercise our faith, first for blessing in our own souls, then for blessing in the Church at large, and also for those without. But this exercise we shrink from instead of welcoming. "If ye be without chastisement." When trials come we should say, "My Heavenly Father puts this cup of trial into my hands that I may have something sweet afterwards."—Geo. Muller.

Our Father's Purpose.—"Holy and without blame before Him in love." Now, as we are seen of God in Christ, this is accomplished, but the practical accomplishment of it is a thing that is going on. All God's dealings with you—every joy He gives you, every sorrow that He sends—are for one end, that you may be partakers of His holiness. This is His divine purpose. May we learn to fall in line with His will day by day.—Dr. Neatby.

Our Father's House.—If we saw our "Father's House" and that great and fair city, which is above sun and moon, we should cry to be over the water, and to be carried in Christ's arms out of this borrowed prison. Christ shall then appear a new Christ—as water at the fountain, apples in the orchard and beside the tree, have more of their native sweetness, taste, and beauty than when transported to us some hundred miles. I mean not that Christ can lose any of His sweetness in the carrying, or that He in His Godhead and loveliness of presence can be changed for the worse betwixt the little spot of earth you are in and the right hand of the Father. O Time, Time, go swiftly, and hasten that Day!—Samuel Rutherford.

IT MUST BE APPLIED

A SOAP manufacturer, not a Christian, was talking with a minister. Said the soap-maker, "The gospel you preach hasn't done much good, for there's still a lot of wickedness and wicked people."

The preacher made no immediate reply, but they soon passed a child making mud pies. He was exceedingly dirty. It was then the preacher's turn and so he said: "Soap has not done much good in the world, I see, for there's still much dirt and dirty people."

"Oh, well," answered the manufacturer, "Soap is useful only when it's applied."

"Exactly," was the minister's reply, "So it is with the gospel we proclaim."

A HINT TO THE YOUNG

IF you would enjoy a green and happy old age, begin life in the love and service of God. "Remember now thy Creator in the days of thy youth while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Not only is early piety the surest protection against the temptations of youth, and the best preparation for usefulness in middle life, but it gathers and lays up the most precious solaces for old age. Christ is the one needful, to sustain us under all the trials which are incident to every stage of human life. How much more, in the last stage, when all other supports give way. Can you conceive of a more melancholy spectacle than that of an old man, or woman, who having outlived all worldly pleasures and satisfactions, has no "joy and peace in believing," no interest or hope in Christ—one who rather "sighs and groans than lives?" Oh, to think of the earthly tabernacle shattered and fallen down, and no "building of God, eternal in the heavens," to receive the spirit! How wretched to linger without God and without hope upon the extreme verge of life! How distressing to see an old person going down into the valley and shadow of death, with no rod and no staff to comfort him! But in this glass, dear youth, you may see yourself, should you live to be old, and when half dead, drag what is left of your mortal body down to the grave, without the consolations of Christ.

COMPLETELY FORGOTTEN

THANK you, you make me think of eternity—I had completely forgotten it.—Thus said a French gentleman to a lady who had presented him with a tract in the south of France, and alas! how truly may this be said of thousands and tens of thousands. The things of time, politics, pleasures, commerce, home, anything and everything thought of, but **ETERNITY COMPLETELY FORGOTTEN!** Yea, it may have been thus with the reader of this paper. If so, I beseech you friend to think of eternity now! Thousands have remembered it too late to be prepared for it—without heeding the solemn words of the Lord Jesus: "Ye must be born again," and have consequently **PERISHED** for all eternity. Reader, shall it be thus with you? Oh, be not so mad, awake to the realities of God and Salvation, Heaven and Hell. Trust in the atoning Sacrifice of the Lord Jesus Christ this very day, for

"While the lamp holds out to burn
The vilest sinner may return."

Then shall you ever bless God that, before it was too late, you were brought to **THINK OF ETERNITY.** C. R. H.

A DOER OF THE WORD

A SLAVE, who had risen high in the confidence of his master, saw one day, trembling in the slave market, a negro, whose grave head and bent form showed him to be in the last weakness of old age. He implored his master to purchase him. He expressed his surprise, but gave his consent. The old man was bought and conveyed to the estate. When there, he who had pleaded for him took him to his own cabin—placed him in his own bed; fed him at his own board; gave him water from his own cup; when he shivered, carried him into the sunshine; when he drooped in the heat, bore him softly to the shade.

“What is the meaning of all that?” asked a witness. “Is he your father?” “No.” “Is he your brother?” “No.” “Is he, then, your friend?” “No; he is my enemy. Years ago he stole me from my native village, and sold me for a slave; and the Lord has said, ‘If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.’”

Wilderness Rest

ONLY just to rest upon His bosom,
 Only just to lean upon His arm;
 Calm from all the fretting and impatience,
 Safe and confident from fear of harm.

’Tis no effort I can make will bring me
 To this place of sweet and blessed rest;
 But He holds me, keeps me there for ever,
 Folded closely down upon His breast.

Carries me o’er mountain, hill and valley,
 Through the wilderness so long and drear;
 And although the path be steep and rugged,
 Stayed upon Him what have I to fear?

What though round me all is scorched and thirsty?
 He is the “shadow” for “a weary land”;
 Why should I care for “storm and windy tempest,”
 When in the “Hiding-place” secure I stand?

Then, O my heart, why bodest thou of sorrow?
 The “everlasting arms” are round thee clasped,
 Jesus shall keep thee till that glad tomorrow,
 When thou shalt stand with Him “at home” at last.

G. M. T.

CANADA

Sarnia, Ont.—Conference here a season of refreshing from the Lord's presence. It was larger and about 35 or 40 Assemblies represented so that the Word should be far reaching. God gave help to a goodly number of His servants to give searching, upbuilding and comforting words to His own, ministry calculated to establish the saints in God's plain path.

London, Ont.—At Conference here in connection with Pall Mall Assembly and in relation to the opening of their new hall the Lord cheered His own. Christians gathered in well from the districts surrounding and on the Lord's Day they had to use the Collegiate Auditorium to accommodate the people. One professed during the meetings, and fourteen of the Lord's servants gave the Lord's message.

Eden Grove, Ont.—Saints here enjoyed a happy day at their recent Conference when F. G. Watson, Jas. Gunn and Hy. Fletcher spoke the Word.

Waubauskene, Ont.—On occasion of 3rd annual meeting here a profitable afternoon and evening was spent. Hy. Fletcher, T. Wilkie, F. Burnside and Paul Plubell took part in ministry.

Straffordville, Ont.—Recent Conference again caused the saints to thank God and take courage. Nine of the Lord's servants were present to minister the Word. T. Touzeau of nearby Tilsonburg keeps at his visitation work with the Lord's help and cheer.

Louisville, Sask.—C. H. Willoughby has been visiting here and at Lashburn, Mervin and Edam seeking to help the saints and preach the Gospel. Converts in MERVIN district saved last Fall when brethren Ronald and Gray were there are happy and several asking for baptism. All were looking forward to the Conference. Lack of rain was made a matter of prayer that it might please the Lord to give a crop. Bro. Willoughby spoke at the baptism of a sister in the Lord, formerly R. C. in Mervin district.

Toronto, Ont.—A new Canadian Magazine, entitled "Truth and Tidings," with brethren F. G. Watson, Albert Joyce and others responsible, is being circulated amongst the Lord's people. We trust it will prove to be to His glory in the upbuilding of the saints and the strengthening of the testimony.

Montreal, Que.—Noah Grattan paid a visit recently to Detroit in Ferndale and Schoolcraft Halls telling of the Lord's work here. John Spreeman, who has labored faithfully in QUEBEC PROVINCE for years is still far from well. He may be reached % Brother Grattan whose address is 7734 Birnam Ave., Montreal 15, Que.

Earlton, Ont.—The annual conference at Earlton and Charlton was a time of sweet fellowship and blessing.

OTHER LANDS

Praha, Czechoslovakia.—In a letter received some time ago but withheld for lack of space, F. J. Kresina sends word of a very good Conference in Bratislava with about 600 believers present.

CONFERENCES

Cleveland, Ohio.—If the Lord will the Assemblies meeting in Addison Road and W. 85th St. Gospel Halls will have their Annual Conference at Labor Day. Prayer meeting Sept. 3 at 7:45 Sat. 2:30 and 7:00 P. M. Lord's Day and Labor Day 10:00 A. M., 2:00 P. M., and 7:30 P. M. Pray for these meetings that they will help the Lord's people to "keep and seek for all the commandments of the Lord your God." Corresp. to John H. Smith, 3141 Warrington Road, Shaker Heights 20, Ohio.

Hartford, Conn.—Annual conference will be held D. V. Sept. 4, 5 and 6 preceded by prayer meeting Sept. 3rd at 8:00 P. M. in Italian Gospel Hall, 49 Charter Oak Avenue. Communications to N. Vendetta, 35a Giddings Street, Hartford 6, Conn.

LaCrosse, Wisc.—Conference here God-willing Sept. 4 and 5, preceded by Prayer Meeting Friday eve, September 3. Ministering brethren walking in Scriptural paths will be welcomed. Communications to L. Uglum, 920 So. 5th Ave.

Hitesville, Iowa.—Our Conference will be held D. V. Sept. 11 and 12, preceded by prayer meeting evening of the 10th. Geo. L. Frey, Aplington, Iowa, Correspondent.

Sault Ste. Marie, Ont.—Annual joint Conference of the Assemblies on both sides of the river will be held, God-willing, Sept. 4, 5 and 6, preceded by prayer meeting Friday, Sept. 3 at 7:30 P. M. All meetings in the new Gospel Hall, corner of Wellington E. and Spring Sts. Correspondence to R. H. Davis, 178 March Street, Soo, Ont.

Orillia, Ont.—Annual Conference here commences with prayer meeting Sat., Sept. 4 at 7:30 P. M. continuing Lord's Day and Monday at 10:30 A. M., 2:30 P. M. and 7:30. No circulars issued. Cecil R. Clark, R. R. No. 4, Correspondent.

Note! BELIEVERS HYMN BOOK will be used at all of the above Conferences. Please take yours.

FALLEN ASLEEP

Groton, Conn.—William Campbell of Mystic was called home April 30th. A much esteemed and faithful brother. He was one of the three who helped to care for the Groton Assembly for years. Saved at an open air meeting in nearby Stonington village.

Deckerville, Mich.—Geo. J. Lee was suddenly called home June 16, aged 68. Saved when a young man and identified with the Assembly here since its planting. Will be much missed. He took an active lead in S. S. and Bible Class work and we have known him from the beginning as a faithful, kindly brother. Let us remember his widow in her loss.

Duluth, Minn.—Mrs. A. C. Buttrick went to be with the Lord June 4, aged 61. Saved in Trenton, Ont., when 12 years old and in Assembly here 20 years. Prayer is requested for three unsaved sons.

Manchester, Iowa.—Seymour Plummer passed away June 6, aged 65. Saved in July 1939 through Oliver Smith's ministry. He was gifted to give out many tracts and kept at it until the end. Always willing to do any needful and humble service in the Assembly.

Stout, Iowa.—Lewis Miller, aged 72, was called home June 27. Saved in '39 when near death in the Hospital. Loved by all.

Phoenix, Ariz.—James Young Mitchell died June 27, in 75th year. Born twice in Scotland, he saw the truth of gathering to the Lord's name alone and continued steadfastly until his last days. His heartiness in the Lord will be long remembered among us.

Los Angeles, Calif.—Ida S. Last of West Indies "fell asleep" here May 29 in her 80th year. Her health broke down and in 1941 she returned from Grenada. Since her conversion in England as a girl she took a decided interest in the Lord's work.

Hamilton, Ont.—On May 10 Allan Reid was called home. Aged 60. Saved for over 40 years, he had gathered with the saints at McNab St. Gospel Hall for 37 years. Quiet and consistent, he loved the Lord and His people.

Vancouver, B. C.—CEDAR COTTAGE ASSEMBLY.

Mrs. A. Anderson "went home" April 10. Of a meek and a quiet spirit she bore happy testimony to the Lord.

Frank Wilcox passed away May 11, aged 72. Born in Aberdeen, Scotland, saved in Brandon, Man., 1894. A faithful attendant at Assembly meetings, a good tract distributor, he maintained a real interest in small assemblies nearby—a worthy work.

Harry Fletcher, May 31, aged 70. For some time in Abbotsford Assembly, recently returned to Vancouver. A godly brother, he walked in the truth as was taught to the early Assemblies. He was a familiar figure at the Conferences, often taking part.

Stratfordville, Ont. — Mrs. C. Millard of Port Burwell "went home" May 31 in her 84th year. In fellowship with this Assembly nearly 40 years, now in His presence.

Also June 10, our sister Mrs. Chas. R. Garnham "went home" in her 88th year. Always faithful in her attendance, she was at prayer meeting about two weeks before she was taken. Saved 60 years ago, she continued steadfastly. For over 35 years she bore a large share of the burden in connection with our sister's service at the Conference season.

Toronto, Ont.—Lewis Dart of the West Toronto Assembly departed to be with Christ July 8, aged 67. He was a steady, exercised Christian with a good testimony.

Words in Season

THE BIBLE FAMILY MAGAZINE



Waiting and Watching

WAITING for Him in the darkness,
Watching for Him in the light,
Listening to catch His orders,
In the very midst of the fight:
Seeing His slightest signal,
Across the heads of the throng,
Hearing His faintest whisper,
Above earth's loudest song.

DWELLING beneath His shadow,
In the burden and heat of the day
Looking for His appearing,
As the hours wear fast away:
Shining—to give HIM glory:
Working—to praise HIS NAME,
Bearing with Him the suffering,
Bearing for Him the shame.

Anon.

SEPTEMBER, 1948

WORDS IN SEASON

Published monthly at 2116 South Jefferson Ave., St. Louis 4, Missouri.

EDITOR AND PUBLISHER

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Associate Editor, **William H. Ferguson**, 13400 Lauder Avenue, Detroit 27, Michigan

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EDITOR'S ILLNESS

As our readers know, our brother S. C. Keller has been very sick but in the mercy of the Lord is recovering although still confined to bed and the period of convalescence may be slow. The Assoc. Editor, W. H. Ferguson went West to visit him and confer with him regarding WORDS IN SEASON matters and the future of the Magazine and we will have announcements in October issue of the necessary changes. Please watch out for this in next month's Magazine.

CHANGE OF CORRESPONDENT

Mechanicville, N. Y.—Louis Capeci, 502 Broadway.

CHANGE OF ADDRESS

Jackson, Mich.—Lorne E. McBain, 1200 Highland Blvd.

UNITED STATES

Harrisburg, Pa.—George Winemiller seems to notice a slight improvement in health and has been making the most of it in doing some work for the Lord, as in the past. He visited Everett and Lewiston and the children's meetings in latter place were really encouraging but his strength was taxed. Continue in prayer for our dear brother.

Saugerties, N. Y.—E. A. Elsdon, Sr., had a week of ministry meetings here speaking on the "better things" in the Epistle to the Hebrews. The saints enjoyed the Word.

Philadelphia, Pa.—F. Carboni and F. Pizzulli, after considerable opposition, secured a site for their tent in the Tacony section and interest at last report seemed good. Unsaved were coming in and many listening outside. Some have already professed.

New Haven, Conn.—R. Capiello visited Mechanicville and Poughkeepsie and seemed to be cheered by the response.

Ovid, Mich.—A. Stewart and J. White pitched in this small farming town the end of July. This is a new venture with the Gospel here.

Detroit, Mich.—F. W. Nugent and H. Wagler have been under canvas here since the middle of July. Tent is pitched on the outskirts of the City. W. Ferguson was able to visit some lonely and isolated ones in No. Michigan latter part of June and July ere going West.

Jackson, Mich.—Tent meetings of L. McBain and N. Crawford North of here have been encouraging. One has professed, others are exercised. At a baptism August 1, two saved some time previously gave joy by their obedience. The work in Jackson has made steady progress through the years, the result of plodding on in simple and Godly ways.

Los Angeles, Calif.—S. Mick has been preaching here under canvas in fellowship with the Jefferson St. Assembly in the Inglewood district. The response has been somewhat encouraging, with some exercised souls.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin
Edited for 11 years by Charles R. Keller

Vol. 40

SEPTEMBER, 1948

No. 9

GATHERED GEMS

JESUS, my all, to Heaven is gone,
He Whom I fix my hopes upon;
His track I see and I'll pursue
The narrow way, till Him I view.
John Cennick.

« « «

The great outlet of sin is the tongue; the great inlets of temptation are the ear and eye; but of the whole body the heart is mistress. Therefore let grace rule the heart and the whole man shall be subject.

« « «

Never act above your faith—nor below your conscience.

« « «

Psalm 46:4—Only God's children see this river and know the source whence it cometh and the ocean whither it is flowing.
Saphir.

« « «

The sinning kills the praying, if the praying does not kill the sinning.
—Bunyan.

« « «

No man who prays but little can walk well.

« « «

Character is not made in the crisis. It is there all the time, only comes out then.

« « «

If Christ begins to gather, He will scatter that which is not gathered in the power of unity with Himself. As with a card-house, the first wind of God's Spirit blows it all about.

« « «

Caleb esteemed Canaan with all the difficulties of entering into it as far more precious than Egypt with present ease but with present bondage also. Canaan was in his heart all the time he traversed the wilderness.

« « «

There is no variation in the love of Christ to us. I'm really glad of the changeless love of the Lord to me.

W. W. at Sarnia Conference.

« « «

"Lord whatever I enjoy, let me find Thee in it, and serve Thee with it."

SAVED IN A SANDHOLE**"The Conversion of Richard Weaver"**

I WAS under an engagement to fight a man on Saturday, the 21st of May, 1832. On the Wednesday night preceding I lay in my bed planning and scheming how to beat my opponent. My brother George, with whom I was staying, had been to a cottage meeting, and as I lay thinking I heard him come in and go into the kitchen.

"What was the text, George?" He made answer: "What then shall I do?" I thought to myself: What a funny text! I could not read at the time but I pondered the matter over in my own mind in this way: What shall I do when God rises up in judgment against me? I turned over in my bed and heaved a deep sigh. Ah! I thought, I shall be damned. Oh! that night. Shall I ever forget it? I could not sleep. I could not pray. The devil kept reminding me of the coming fight, and kept saying: "If you get converted now, they will think you are afraid of fighting that man." There he had me. Again I lay in my bed on the Thursday groaning and tossing. On Friday morning I said to myself: "I'll go to Congleton and get drunk, and drive the thought away." Away I went those four miles to Congleton, and spent seven shillings in rum. I had a sparring match with a noted pugilist as well. When I left to go home along the lonely lane, in the dark what a state I was in! No one but the Lord knows what I went through during that four miles' walk. Every step I took the earth seemed to open to swallow me up. I fell on my knees and asked God to spare me till the morning, promising if He did spare me to go and pray in the field I was to fight in. Before I reached home I was sober.

About two o'clock on Saturday morning I went into the fields I had promised and there in a sandhole I fell on my knees. No eye but God's saw me. At last I said, "Now, Lord Jesus, I am on my knees, and I will shut my eyes and not open them again till Thou hast pardoned my sins."

My poor old mother was nearly a hundred miles away. The devil whispered: "You don't know whether you are elected or not." Still, as on my knees I waited on the Lord, I thought I heard her voice saying: "My dear boy, God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." AH! I thought, if He loved the world, He loved ME, and as a proof of His love He gave His only begotten Son as a gift to me. Now, I did not understand what faith or believing meant, but I had heard that it was taking God at His Word. I accepted His gift, believed God's Word, and found that that WHOSOEVER included me also. There and then

joy and peace came into my heart. Over that sandhole there was rejoicing in heaven over the lost one found and the prodigal brought home—Luke 15:32.

That was the turning point in my life. I went to that sandhole condemned, guilty. I returned to the house justified by faith. A moment before a brand for the burning; now a tree of righteousness, the planting of the Lord that He might be glorified.

RICHARD WEAVER

BAPTISM

BAPTISM as taught in the Scriptures, is not a means of life but a sign of death. It signifies death and burial with Christ—Rom. 6:4, 5, followed by resurrection—Col. 2:12. Baptism, as used by Ritualists, is, they assert, a means of getting life. The infant who is baptized by a priest who is in the "apostolic succession," is said to be "regenerated" and to "become an inheritor of the kingdom of heaven." This is practised by "Evangelicals" and by those clergymen who appear on platforms teaching about consecration, holiness, the fulness of the Holy Ghost, and kindred subjects. How any spiritually minded man, with a conscience accustomed to the light of God's Word, can continue such practices it is difficult to tell, or how saints can abide in, and support a religious system of which such virulent and soul destroying error is an integral part, is a mystery. May the Lord exercise His beloved people who are mixed up in systems, where, by teaching and practice, error is disseminated, which blinds sinners to their state.

It would be a serious matter to identify yourself with a company of Christians, where the baptism of believers by immersion so plainly taught in the Word of God, is kept in abeyance, simply because part of those in that association hold the theory of "Household Baptism." We fail to see where the "unity" you speak of can exist in such a circle, save on the ground of compromise, one leaving another to believe and practise what he likes on the subject. This, in Divine things is not unity, neither is it diversity, but schism, and will sooner or later cause open division, as it has done elsewhere. The only unity which is according to God is of the Holy Ghost, based upon His Word; not by laying part of it on one side, or making obedience to it an "individual matter"—whatever that may mean—to save the break-up of a human confederacy.

Mr. Faithful.

THE FOUR DAYS OF SCRIPTURE

Man's Day

WM. H. FERGUSON

THE consideration of the Four Days of Scripture should be helpful to all who desire to understand God's dealings with men in grace and judgment and especially to those in whose hearts there is the bright and blessed hope of His Coming.

In 1 Cor. 4:3 the apostle states: "But with me it is a very small thing that I should be judged of you, or of man's judgment (margin—man's day)." This is the first of the Four Days we shall consider briefly. The others are **THE DAY OF CHRIST**, **THE DAY OF THE LORD** and **THE DAY OF GOD**. These are not synonymous terms. Each has distinct characteristics and while there may seem some similarity in certain instances, it is good that Christians should understand the significance of the terms and words used.

Man's Day of course has to do with man and his judgment or estimate of things and takes in his whole history from the Fall until the setting up of the **MAN OF SIN** at the end and his utter destruction by the Lord Jesus when He comes in power and glory and slays the wicked or lawless one by the breath of His mouth and destroys with the brightness of His coming. 2 Thess. 2:8.

Man's Day is a day of rebellion, pride, progressive lawlessness culminating in Antichrist, boasting, worship of man and his works and it is characterized by a complete setting aside of God in all His working of creative testimony, of saving grace and the living testimony of redeemed men and women. Man, under the corrupting control of Satan, has passed his judgment on all God's works and His Son and the **CROSS** tells us what the world thinks and **IT** is the world's estimate of the value of Divine testimony and Divine love as seen in God's Son, our Lord Jesus Christ.

In the case of the apostle, mentioned above, he distinctly shows how completely he is aware of all this and so, with unswerving loyalty to God and to Christ, in direct opposition to the course of the world, he pursues his appointed testimony and service with his eye on a much higher tribunal and judgment seat. He does not seek earthly approval or applause, is not unduly cast down by the persecuting enmity of men but is ever looking for his Lord's return and so we hear him say: "Judge nothing before the time until the Lord come."

How noble and estimable is such a life, above the world while in it and passing through, self-sacrificing service of love though often unrequited, yet doing quietly, determinedly, onward to the final goal, counting all else but dross that

he might gain Christ and have His smile at His Judgment Seat in heaven—Phil. 3:8.

Should not we, dear fellow believer, press onward with the same determination? Should we, any more than the apostle, court the world's smile or approval or gain? NAY, the very thought of man's ingratitude, rebellion and progressive hatred to all that is of God should fill our hearts with such holy fervor or earnestness that the world will behold in us God's handiwork, men whom they cannot understand, men whom they cannot touch until God gives them permission, men like Daniel of old who purpose in their hearts to please God above all else. Then, and then only, will we be able to say with the beloved Paul—"With me it is a very small thing that I should be judged . . . of man's day."

The day that is in our hearts and that is in the heart of our blessed Lord is so bright and radiant that all earth born transitory glow should seem as a candle's light against the splendor of the brilliant noonday sun. And we will be found gazing, like the bride in the last verse of the Song of songs, and saying, "Make haste, my beloved, and be Thou like to a roe or to a young hart upon the mountains of spices."

THE LAMB ON THE THRONE

THE Lamb in the midst of the Throne." This is the simplest and the most comprehensive word in Scripture. "The Lamb on the throne." This sums up all Scripture and prophecy; all Scripture, doctrine, and consolation for us; this fulfils all Scripture types; for here is "the Sacrifice," "the Sanctuary," and "the Royal High Priest." He who was slain for us is the Divine King; He unto whom all power is given, in heaven and in earth, is the Lamb, full of love and tenderness. We are at peace, we have life eternal, and we learn the patience and wisdom of the saints as followers of the Lamb. Called now to suffer in fellowship with Him, we look forward with hope to His return; for the Church is the bride, the Lamb's wife. To behold "the Lamb in the midst of the Throne." This is our "going on to perfection." Happy growth and privilege. Heaven begun here. Adolph Saphir.

FAITH'S CLUE IN SIN'S CONFUSIONS

INTO creation, sin has wrought confusion of every sort; confusion of thought, confusion of fact, but the Christian has a key of interpretation to it all, he has the secret with him by which he interprets everything. He sees the confusion, he goes through it all, he feels it, but he cannot set things right. There are aching hearts he cannot touch, there are wrongs he cannot meddle with, yet in the midst of all this labyrinth of evil, HE KNOWS the END OF GOD. —Selected.

GIVING THANKS FOR THE BREAD AND CUP

OFFICIALISM is foreign to the character of this dispensation, although quite in keeping with the divine arrangement for Israel's worship and service. There each one occupied his place, and performed his work as divinely appointed, and his relation to his fellow Israelites was of an official character. To Aaron and his sons was given the priesthood, and no one, even though he might be a Levite, with his own peculiar appointed service, must presume upon the place of the priest. It was "rebellion" and as such met its punishment as in the case of Korah, Dathan and Abiram in Numbers 16. Again Uzziah, who was a godly king of Judah, and as such ruled for God and had God's smile upon Him while thus doing His will, yet incurred God's displeasure and judgment when he presumed to grasp the prerogatives of priesthood. 2 Chron. 26:16, 21.

Christendom, failing to understand the nature of the present time of testimony, without warrant, introduces the elements of officialism into the church—so much so, that the man who is known as the "minister" or "clergyman," is supposed to be officially in a place of preeminence—standing above others, and needful at the Lord's Supper, because he, it is thought, stands as the representative of the Lord because of his official position. Of course we look in vain for this in Scripture, along with baby sprinkling and other innovations of Rome.

Some among the assemblies, we have met, who do not seem to have gotten rid of some of their earlier traditional teachings and practices, justify the habit of insisting upon the same brother giving thanks for both the bread and the cup, by claiming he represents **THE LORD** in the act and so must do as **HE** did. But Scripture nowhere teaches this. There is no officialism allowed at the Lord's table. A brother who prays, gives thanks, or gives out a hymn, is not an official, but, for the time being, the mouthpiece of the Assembly in the worship of God. Anon.

(The above article is timely we would judge and we would like to add a word in regard to a not uncommon practice of praying long and tediously when one rises to give thanks for the bread or the cup and then just at the close of the prayer making mention of the emblems in rather a secondary way, and sometimes one is left in doubt as to whether thanks has really been given or not. It would seem from the Scripture that the giving of thanks for the emblems should be distinct and clear and not necessarily of a lengthy character.)

Assoc. Editor.

OUT OF BABYLON

JAMES CAMPBELL

IN reading Ezra 3:10 through chapter 4:8 we have something akin to what we see in these last days, God's people coming out from the religious denominations of the world to gather in the Name of the Lord Jesus. As long as the people of God were in Babylon they could not worship Him; they had to come out of Babylon and go back to Jerusalem before they could set up Jehovah's altar and keep His feasts. All they did while in Babylon for seventy years, they did for themselves and not for God but when they came back to Jerusalem, they set up His altar and laid the foundation of the house of the Lord and began to worship Him as He had commanded. Ezra shows us the way of worship; Nehemiah, work amongst God's people and Esther our relation to the world. The first two, our relation to God and one another, the last, our attitude towards the ungodly. In Ezra 2:61, 63 we read of some who came up from Babylon who could not show their father's house, whether they were of Israel or no. Some may think that no unsaved would leave the sects and come out to where there is no minister to look up to, but this shows that they may. Whenever we take the place in which we can honor God and keep His Word, the devil will be sure to seek to introduce his counterfeits as the enemy sowed tares among the wheat. It was the same when the redeemed of Israel came out of Egypt, a mixed multitude came up amongst them.

When the foundations of the temple were laid some shouted for joy and others wept. The young men who had not seen the first house shouted, while the old men who had seen it wept. Some of us remember the shout of joy that went up when we first saw the truths of separation and worship and began to gather in the Lord's Name. By and by when we learned something of the glory of the first house, of the Church in its early days as described in the opening chapters of the Acts, we might well weep. There the Lord's people were all together, all filled with the Holy Ghost, all speaking the same thing and only of Christ and none counting what he possessed as his own. Where do we see this at the present time?

When the ancient men who had seen the first temple in all its glory, looked on the small and miserable house that stood before them; compared with the former house in its glory, they wept, and if we are "ancient men" we also shall mourn and weep over the low condition of assemblies of saints, which profess to take the same place and be subject to the same Lord as those churches which were in Judea, 1 Thess. 2:14—and this is surely what we aim at.

As we look around and see the low condition, the lack

of power, the worldliness, we see enough to cause us to weep. But while we have enough to keep us humble, we need not be discouraged. We have God and the Word of His grace and in a little while we shall see the house more glorious than ever, when it is complete—Eph. 2:21 and filled with His own presence in glory—Rev. 21:11.

But there is another side. "The young men shouted for joy." It was so much better than what they had been accustomed to in Babylon where they had been born. And surely so is the fellowship of saints, in spite of all its weaknesses and troubles, than what some of us were accustomed to in our early day of Christian life, when we went to hear a dry sermon read, that made us miserable, with nothing of God or Christ in it. There is much to humble us, much unfaithfulness and worldliness, yet it is better to be where we have "God and the Word of His grace" to correct and humble us and to restore us when we fail, than to be where that Word is put to one side, and man's traditions take its place.

ASCENT OF GRACE

Eph. 2:4-7

The Bottom: God Who is rich in mercy.
 The First Step: Quickened us with Christ.
 The Second Step: Raised us up with Him.
 The Third Step: Made us sit with Him.
 The Top: To show forever the riches of His grace.

OPPONENTS OF THE TRUTH

J. HIXON IRVING

NO one today—no more than in the past—will be allowed to teach separating truth without encountering opposition from those amongst us who "love the praise of men rather than the praise of God"; men, who it is to be feared are skilled in expediency and temporizing rather than in "teaching the right ways of the Lord."

It is a sad fact that not a few of such have **CREPT INTO POWER** in many weak assemblies, without possessing the slightest spiritual qualifications for leadership, and they are often bitter opponents of those who would "take the precious from the vile."

PERSONAL TYPES OF THE LORD JESUS

J. NORMAN CASE

ALL this dispensation is the antitype of the great day of atonement of old. Our High Priest has entered into the holy of holies, and we wait for Him to come forth and bless His people. But we wait with no uncertainty; we have no question as to whether the sacrifice has been accepted. The Holy Spirit has come; He dwells in us and He is the witness to us of Christ's acceptance, and of our acceptance in Him. And now our hearts are longing for Himself. We wait for Him to rise up from off the throne to take us to be for ever with Him. Surely, as we contemplate our Priest in heaven, the word thrills our souls—"Unto them that look for Him, shall He appear the second time, without sin unto salvation."

Isaac

Isaac may be viewed both as a type of Christ and of believers of this dispensation. It is as the former he now passes in review. And we look at Isaac as foreshadowing our Lord in four particulars—as Son, Sacrifice, Bridegroom, and Heir.

As Son. In Gen. 22:2, Isaac is called by the Lord, Abraham's only son. Why was this? Ishmael was certainly Abraham's son, and he was older than Isaac. It was intended by God to show, that Isaac was the only son He could acknowledge, and Isaac evidently had a place in his father's heart, which none other of Abraham's sons enjoyed. This faintly foreshadowed the love of the eternal Father for His "only begotten Son." Isaac was the one in whom Jehovah's promises and purposes centered. "In Isaac shall thy seed be called."

It is evident that Isaac is to be viewed as a son of Abraham in a very special sense; and the New Testament reveals that CHRIST is the SON OF GOD in a particular sense.

In the Scriptures, Christ is invariably spoken of as the Son of God in a way that no mere creature, however high, could be called. He was the Son even before He took upon Him human nature. Notice the beautiful accuracy of the written word: "Unto us a child is born, unto us a Son is given." Thus Christ is the Son of God in reference to His Divine nature. In this He is "the only begotten Son." The Son possesses the same nature as the Father, and is equally God with the Father. All the Divine fulness has been pleased to dwell in Christ and for this he must be God. He is essentially the image and glory of God. Heb. 1:1-4. Compare the "who being" of verse 3 with the "being made" of verse 4 and the "hath appointed" of verse 2. In a word He is Jehovah's fellow.

Christ is also the Son of God as to His human nature. The utterance to Mary was, "That holy thing which shall be born of thee shall be called the Son of God." It is in this aspect our type comes in. God promised Isaac to Abraham and Sarah; God promised Christ to our first parents, and again and again renewed the promise as the weary ages rolled on. Isaac was waited for; and so Christ. And how long! For centuries faith waits, yet He does not appear, at last in the fulness of time, the Deliverer comes forth! Truly man's extremity was God's opportunity!

Isaac's name was given him before his birth; so with the great Antitype. Isaac spoke of the great joy there would be at his birth. The joy at Isaac's birth was confined to a very few; but what millions have rejoiced, and will, in the birth of the Lord Jesus! The birth of Isaac was something above nature; the birth of Christ is, confessedly, the great mystery of Christianity.

The incarnation — God having become man—is a fact; we believe it, not because we can understand it, but because God has revealed it. With the wise men of old, let us bow in worship at the feet of Mary's first-born; yea, with the expanding faith of him who can no longer be called "doubting Thomas," let us look upon the face of the risen Son of God, and, with the warmth of a true affection and power of a living faith, say, MY LORD and MY GOD. And thus we share the greater happiness of those "who have not seen and yet have believed."

As the Sacrifice. Only as the Son could our Lord be the Sacrifice, from the beginning, God made known the necessity of the atonement. He also revealed His purpose of providing a sacrifice that would both meet the demands of justice and the requirements of the sinner. Multitudes of sacrifices, all of which pointed to The Sacrifice, were constantly offered. But there was to be one important feature in the sacrifice God would provide, which these could not foreshadow, its voluntary character. An animal became a sacrifice because it had not the power to resist. But this missing feature is to be supplied; hence that strange command, "Take now thy son . . . and offer him there for a burnt offering." We are now, briefly, dwelling on this scene —Gen.22:1-14 in its typical aspect only.

We notice, first, that Isaac was of such an age that, had he desired he could have successfully resisted the efforts of Abraham to bind him and lay him on the altar. We have seen pictures of this transaction which are entirely misleading—Isaac is represented as a young lad of twelve or fourteen, who could not, if he had wished, escape from his

father. All who have carefully studied the matter agree, that at this time Isaac was a young man, probably twenty or twenty-five years of age. Isaac was willing to suffer the will of his father, even though it led to an early and painful death.

From one standpoint we may speak of Christ as God's love-gift to a guilty world; from another, we learn that "Christ loved the church and gave Himself for it." Concerning the giving of His life He said, "No man taketh it away from Me, but I lay it down of Myself. At any moment between the manger and the cross, the Son could have returned to the Father. Of course in thus speaking, we have not God's purpose in view, but Christ's spotless Person. Not till the cross was sin laid on Him; and not till then did Jehovah treat Him as the sin-victim. In the climax of the typical scene, God spared Abraham and Isaac that which He would not spare Himself and Christ.

In purpose, Isaac was offered up; God reckons it so, taking the will for the deed. But though in purpose Abraham did it, he was not permitted to do it actually. A substitute was provided; Isaac was free. Not so however, at the cross: "God spared not His own Son, but gave Him up for us all." He spared Abraham's son; but Jesus was not spared one stroke of the rod, one farthing of the debt. No voice was heard at Calvary, saying "Stay Thy hand!" Instead, the voice of the Eternal sounded forth, "Awake O sword, against My Shepherd, against the Man that is My fellow, saith Jehovah of Hosts."

In view of the terrible doom he expected, Isaac had no one to sympathize with him; the servants accompanied them some distance, but when they came in sight of the place, they were left behind. Father and son were alone; and now the father must not be compassionate, but must steel his heart and nerve his arm, to plunge the knife into the heart of his Isaac.

And Christ was ALONE. There never was, there never can be, such awful loneliness as that which Christ suffered. He looked around to His disciples, from whom He might naturally have looked for sympathy, but they all "forsook Him and fled." In brokenness of spirit, He said, I looked for some to take pity, but there was none; and for comforters, but I found none. He looked up, but, what was never known before, even God hid His face from Him; and He cried in bitterness of soul, "My God, My God, why hast Thou forsaken Me?"

O my soul! how canst thou meditate on this without thy heart bursting with grief, thine eyes overflowing with

tears? Isaac only died in purpose, and consequently was only raised in figure. Christ died in reality, and in reality rose again. *The next event in the typical history is, the father sending forth his servant to seek a wife for the risen son.*

The teaching of chap. 24 is more or less familiar to all my readers; but we will briefly notice several points therein. The opening of the chapter gives a description of Abraham sending forth his trusted servant to seek a bride for Isaac. Two things were to be guarded against: first, the woman was not to be of the nations among whom they dwelt; second, Isaac was on no account to be brought unto the place where the woman lived. The latter injunction was surely of great moment, for it was twice given. The messenger's journey was prosperous; in answer to prayer he meets with the woman he is seeking, and she consents to go with him. He provided her with raiment and adornment and conducted her in safety across the desert, to one who was awaiting her. When near the journey's end, Isaac came forth to meet his espoused, and she became his wife. This is extremely interesting, but how much more so when read in the light of New Testament Scripture.

God has purposed that His Son, the crucified and risen Redeemer, shall have a people who shall be peculiarly and eternally near to Him. This people — the Bride — are not chosen from among angels, holy or fallen, but they are being sought from among us sinners. The Holy Spirit has become the servant of the Father and Son, in order to woo, sanctify, and guide home the elect of God, the Bride of Christ. The Holy Spirit through the Gospel, reveals the grace, riches, and glory of the Man of Calvary. The question is pressed home to the individual heart—Wilt thou Go? And constrained by Divine grace every saved one has responded, "I will go." At that moment our filthiness was cleansed, our nakedness covered, and we were "made meet to be partakers of the inheritance of the saints in light." And from that time the blessed Paraclete, who won us to Christ, has been our companion, Teacher, Guide, and Protector, who will remain with us till we meet our Lord in the air, however, Eliezer not only represents the Spirit of God, but also servants of Christ. The Holy Spirit ever was, and ever will be, the agent in all work of the soul; but He uses instruments. The laborer in the Gospel is used in finding the sinner, and the instruction given by men of God is employed to fit the soul for its wonderful destiny. So that all who are desiring to serve the Lord, whether in the gospel or among His own people, may with much profit study the character and conduct of Eliezer as seen in this chapter.

GRACE TO HELP IN TIME OF NEED

HENRY FLETCHER

THE first chapter of first Samuel is a great stimulus to prayer. It opens with a domestic scene, the home of a godly Levite, who although originally from Ephratah and living in a time of stress and trouble, is in happy contrast to those other Ephrathites of whom we read in the preceding book of Ruth. They got their eyes off God and sought a refuge in the land of Moab. Elkanah we find with his family dwelling at Ramathaim-zophim, meaning the "high place of the watchers." Like Habakkuk he could say—"I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me." However, he did not dwell at such a height that he could pass over the plain commands of God, so we see him going up out of his city yearly to worship at Shiloh. He might have excused himself and brought forth many strong reasons why he and his family should not go near Shiloh, but the Word of God was plain—Deut. 12:4, 7, and the Word of God is equally as plain today—see Matt. 18:20; Heb. 13:13 and Heb. 10:25. Many are the lessons we could learn from Elkanah but we hasten on to consider Hannah.

It was not the will of God that man should have more than one wife. In the beginning it is one that God gives to Adam and the descendants of Cain are the first that we read of taking more than one wife. Wherever a plurality of wives is mentioned there seems to have been the corresponding root of bitterness; for example, Abraham, Jacob, etc. It is no difference here. This Hebrew home is marred by the bitterness and provocations of Peninnah. Hannah is thus tried and afflicted. What a sad picture. Yet we do not read of her retaliating. She finds relief in prayer to God, the only un failing source of comfort and consolation. Earth has no sorrow that Heaven cannot cure. There is no rest for her at home and even at Shiloh where things should have been different, she is misjudged. Surely her cup of bitterness was filled to the full; no rest at home, no rest at the place where God had put His Name. But this dear woman, after pouring out her heart in prayer, is able to leave her burden with the Lord and so dries her tears and is no more sad. She proved the truth of Isa. 26:3—"Thou wilt keep him in perfect peace whose mind is stayed on Thee." She could have sung as we do in this day,

I leave it all with Jesus, day by day,

Faith can firmly trust Him, come what may;

Hope has dropped her anchor, found her rest

In the calm sure haven of His breast.

His heart is a blessed haven where the child of God can take the home cares, the assembly cares, the business cares and every care as Peter writes—"Casting all your care upon Him for He careth for you."

God rewards her faith and gives her a son, and such a son! Surely He did for her exceeding abundantly above all that she could ask or think. How Hannah would love and cherish Samuel, how soon it must have seemed to her, yet she takes him and gives him back to the God Who had given him to her. What a heart-wrench! Yet in the energy of faith she does it willingly and joyfully and the next chapter records her prayer, or rather her song. She experienced God's love toward her in a special way for it is written—"God loveth a cheerful giver." David said "I will not offer . . . burnt offerings without cost." In Psalm 116 the question is asked, "What shall I render unto the Lord for all His benefits toward me?"

Oh, for the exercised heart about rendering to God thank offerings for the countless mercies received from our faithful God! Our hearts are so deceitful that the most of us need continual stirring up or God would not get His tithe—1 Cor. 16:2, much less thank-offerings. The Revised Version of Mal. 3:10 is striking—"Bring ye the WHOLE tithe into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." It was so in Hannah's case — five children were given her for Samuel loaned to the Lord and it will ever be so, dear fellow believer. God will be no man's debtor. May we be encouraged to put this into practice.

THE SONGS OF SCRIPTURE

HENRY GROVES

ALL the songs of Scripture bear witness to God's mighty love. Christ is the center of every song; and it is this that makes them so rich in comfort to us. The wilderness is by divine appointment the place where we learn our songs and they cannot be learned anywhere else.

In every one of these divinely taught songs the singer lays hold on God, and altogether rises above circumstances. It was so in the song of Moses and the children of Israel in Exodus 15, their great theme being—"The Lord hath triumphed gloriously." This was truly the song of the nation in the day of its deliverance from the power of Pharaoh; but it is also the song of the lonely heart.

It was thus that Hannah sang her song, 1 Sam. 2, the keynote of which is the same as that of Exodus 15. Our

smallest circumstances are not small in the sight of God. Faith brings things great and little alike to Him, and He Who manifested Himself to the joy of Israel, also manifested Himself to the joy of Hannah's heart.

We can truly thank God for the tears, the sorrows and the disappointments which bring us a like joy; and it is well for us when we can pour out our sorrows to God, as Hannah spread out her grief at His mercy seat, 1 Sam. 2:15. Being enabled thus to roll her burden upon God, "her countenance was no more sad," v. 18, since the sunshine of His presence rested upon her.

Every sorrow of the present will have its song in the future; every tear its praise; and every grief its hallelujah. What poor singers we are! Our lips can use joyful words; but our sorrowing hearts are slow to sing.

In Hannah's song Jehovah was all in all, and in her beautiful history we see how much she got out of her family troubles. How fruitful in blessing would all the sorrows of the household of faith be, if sorrowing ones got out of their grief what she got! Her song was not learned from a book; but from the deep experience of her own soul, in her fellowship with God and her trust in His Word.

By faith we learn to sing of the night as we do the day; of the dark as of the light. These varied experiences of life only lead to different notes in our songs and the songs that are drawn out of them look beyond the immediate present into the eternal future. Songs BEGIN in the wilderness but they are always CONTINUED in the glory. "The spirit of faith" will enable us in our darkest hour to say "The Lord reigneth" NOW, and "The Lord shall reign for ever and ever." When Israel left the Red Sea they came to Marah and there, in their distress, their faith gave way to unbelief; they forgot how the Lord had wrought for them; they failed to realize that He was still with them; and instead of singing they murmured.

We have to say with the Psalmist—"I will sing of mercy and judgment" for every song has the two sides of mercy and judgment to it. The Egyptians dead on the sea shore, and the Israelites alive at the edge of the wilderness, spoke of grace and righteousness, of mercy and vengeance. Our hearts can so little sing of judgment because we are by nature so blind to the heinousness of sin; but we should never forget that He Who spared not His spotless Son, when He stood in the sinner's place, will not spare the sinner who sets aside the sacrifice of Christ.

How wonderful that the suffering of Christ set forth in Isaiah 53 should lead us into the triumph of Isaiah 54, which begins with "SING!" The cross always leads to the song; and every song of Scripture has eternity stamped upon

it, because it has the stamp of the Cross of Christ. All the bricks of Babylon have the cypher of Nebuchadnezzar upon them, and every heavenly song bears the stamp of the cross of our Lord Jesus Christ.

There is a beautiful similarity between the song of Hannah in 1 Sam. 2 and that of Mary in Luke 1. They are both universal songs, songs that every child of God may take up. Are we needy, suffering, tried, in doubt, in perplexity? The same song of God's fulness is given to us. We read "He hath regarded the low estate of His handmaiden" and we can say, "I am poor and needy; yet the Lord thinketh upon me." There is often more kindness in thinking upon a person than even in giving. The Lord Jesus said "Blessed be ye poor; for yours is the kingdom of God" Luke 6:20, yet now we see the heirs of the kingdom walking as beggars on the ground, and the devil's princes riding upon horses by their side. But this is the time of the devil's reign; the time of the reign of heaven is to come.

The noble Paul and Silas were thrust by the jailor into the inner prison, and their feet were made fast in the stocks; but their tongues could not be tied. They sang, they praised, thus carrying out the exhortation Paul gave to others—"In everything give thanks," 1 Thess. 5:18. What a testimony their song in the jail was to the reality of a present Christ!!

Every song is an "earnest" of the new song that shall soon be sung before the throne. We may sing it but feebly now, for the present is often more real to us than the future; but when, like Moses, we by faith behold the things which are not seen, we can say, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" 2 Cor. 4:17, 28.

In Eph. 4:1 Paul calls himself the Lord's prisoner and he felt the dignity of his position. Dear child of God, are you the Lord's prisoner? His bereaved one? His sick one? His sorrowing one? Our very prison should bear witness to our songs of triumph; for our prison doors cannot remain closed one moment beyond the will of Him Who loves us.

May our hearts be so drinking in the love of God that songs of praise may well out of them! He loves us and we are precious to Him. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord . . ." Ps. 40:2, 3.

May it be with us now as it will be with the faithful remnant of Israel amidst earth's desolations: "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea"—Isaiah 24:14—compare v. 15 with John 17:4.

VISITING WISELY

IN "visiting the flock" it is well to give them whatever message we may have got from the Lord, and then to leave. To sit long in saints' houses is not a habit that can be commended. This should be noted by all who seek in any way to be "helps" in the church. If you drop in to see the household of So-and-so, for instance, you do well to remember that your theme there is "Christ"—His Word—His Kingdom. You may find yourself dragged in to give an opinion about this brother, or to hear a story about that sister. But the devil must be resisted. "Take heed what ye hear." Do not join affinity with the tale-bearer. If you are to act for God, you will find that you must sail against the tide of religious gossip. But this is to be done by lifting up Christ. The wrong thing is to be expelled by bringing forward the right thing. When you deliver your "message," do not sit down to have a general conversation about everything. Many a saint has brought leanness upon his own soul by his habit, and has lost power for testimony besides. An old brother says that, in making a visit, there is a point beyond which you have not God with you; and the ear tuned to catch the Master's voice will not fail to hear Him say, "Ye have compassed this mountain long enough." Beyond that point the conversation is only the talk of lips, which tendeth to penury. But long visits bring other evils in their train; for, by giving an undue proportion of our time to one household, other households get but little attention, or perhaps none at all. Thus our service becomes like the legs of the lame, which are unequal and we have to ask ourselves if our visiting is done to please self or to please the Lord—is it the "pillar of fire" that not only regulates the duration of each visit, but leads us to the very place whither the Lord would have us go?

LOVE AND ITS WAYS

THE Word of the Lord, the Divine Oracles must be our Standard and our Guide. This is true alike for the individual, and for the assembly of God's people. The inspired and all-sufficient Word must be honored: its claims must be observed: its commandments obeyed. It is the voice of the Lord. Its commandments are the expression of His authority. Our obedience is the proof of our love to Christ, and of our recognition of His claims as Lord. It is vain to speak and sing of love to Him if we do not show it thus. It is hypocrisy to call Him our Lord, if His will is not done. Heaven gauges love by its deeds. "If ye love Me keep My commandments" is the Saviour's test of love. Our love to the people of God is gauged by the same rule. "By this

we know that we love the children of God, when we love God and keep His commandments." Love is not a certain sentiment: it is not an array of fair words: it is a power of indwelling the heart that moves the hands and feet to action. "Love is of God:" it is from Him, and returns to Him, in devotion and obedience. Mere humanitarianism and benevolence leave out God: the creature is their object; but LOVE—love which is of God, the creation of His Spirit in His people makes God its object, and delights to His own claims. Not that it forgets His people or even His foes: but GOD is its object: His claims are first. Love reaches fellow-saints by this route, not setting God or His Word aside, to please or win them, but honoring God, it reaches them most directly and for lasting, abiding, eternal good.

There is a common danger of losing sight of this great principle in our day. Exhortations to love, and show love to fellow-saints—all good and much needed now as ever—very frequently fail to show how this is to be done. Impassioned appeals to enlarge our sympathies and widen our circle of fellowship are often made, and acted on, without much, or any regard to God and His Word. But what saith the Scripture? How can we be sure that our enlargement has come from above, and not from beneath? Here is the test—"I will run the way of Thy commandments, when Thou shalt enlarge my heart."

"HOLDING FAST THE FAITHFUL WORD"

THERE is a strange thought abroad among certain Christian men; occasionally it finds an outlet, and we hear it in a platform address, or see it in print. It is this—That certain parts of God's truth are very useful if you do not hold them too firmly, or love them too dearly. You may speak of them at times when there is no one present who will be offended, and even commend them to those that you think are really in search of them, but on the other hand, they must not be too tightly grasped, else they may become dangerous, and they must not be held as "essentials," or those who neglect or reject them, looked upon as other than obedient or faithful saints. Now we do not believe this doctrine at all: in our humble judgment, it proceeds from "beneath," and is simply a fringe of the devil's latitudinarian creed, which he is busily engaged getting all classes and conditions of men to subscribe to in this easy going day. There are no such divisions, as "first, second, and third class" in the truth of God, to which corresponding measures of attachment are required. The truth of God is one: it all comes from one Source; it has all been given by God to us; and it has been given for us to obey and "hold fast"—not to pick

and choose among, or discuss what is "essential" or "non-essential," but to receive as a trust from God, to obey with all the energy of love, and to pass on to others who may not have been so privileged as we have been in learning it. We are not proprietors; only stewards, whose business is to pass on what they hold to others, and whose great aim should be—not to please, much less to pander, but to be "found faithful." There are parts of God's truth that always will offend ungodly, and especially religious men. The offence of the Cross has not ceased (Gal. 6:2): shall we cease to preach it on that account? Separation from the world and its ways has always been an offence to worldlings, and ever will be, and they have shown their hatred of it, by the manner in which they have spoken of the most godly and devoted of men and women, who have given up all for Christ and His Name.

BOUGHT WITH BLOOD

IN the heart of Africa it is related by an Englishman a SLAVE procession passed by and the king called out a poor slave who had displeased him and ordered his men to put their arrows to their bowstrings and avenge the offense with his BLOOD.

This Englishman went to the chief and begged for the poor slave's life; he offered money and costly bribes, but the chief turned and said: "I don't want ivory, or slaves, or gold. I can capture these in the stores and villages of the under tribe. I want no favors from the white man. All I want is blood."

Then he ordered one of his men to pull his bowstring and discharge an arrow at the heart of the poor slave.

The young Englishment, with the instinct of the moment, threw himself in front and held up his arm, and the next moment the arrow was quivering in the flesh of his arm.

He pulled the arrow from his arm and the blood flowed, and he said to the chief: "Here is BLOOD. Here is my blood. I give it for this poor slave, and I claim his LIFE."

The native chief had never seen such a spectacle before and was conquered by it and gave the slave to the white man.

He said: "Yes, white man has bought him with his blood, and he shall be his," and the poor slave threw himself at the feet of his DELIVERER, tears flowing down his face, and said: "Oh, white man, you have bought Lebe with your own blood—Lebe shall be your slave forever."

And ever after he would not take his LIBERTY; wherever the Englishman went, there Lebe was. No drudgery was too hard, no task too much.

This was the attitude of a black man, a slave in the heart of Africa, toward his Christ-like deliverer, who, with one wound BOUGHT his life—what is thine attitude toward the Christ Himself, who, with many wounds and life itself, has PURCHASED thee?

Shepherd of Tender Youth

SHEPHERD of tender youth,
 Guiding in love and truth
 Through devious ways;
 Christ our triumphant King,
 We come Thy Name to sing,
 And here our children bring
 To shout Thy praise!

Thou art our holy Lord,
 The all-subduing Word,
 Healer of strife!
 Thou didst Thyself abase,
 That from sin's deep disgrace
 Thou mightest save our race,
 And give us life.

Thou art the great High Priest;
 Thou hast prepared the feast
 Of heavenly love;
 While in our mortal pain.
 None calls on Thee in vain,
 Help Thou dost not disdain,
 Help from above.

Ever be Thou our Guide,
 Our Shepherd, and our Pride,
 Our Staff and Song!
 Jesus, Thou Christ of God,
 By Thy perennial Word,
 Lead us where Thou hast trod,
 Make our faith strong.

So now, and till we die,
 Sound we Thy praises high,
 And joyful sing!
 Let all the holy throng
 Who to Thy Church belong,
 Unite and swell the song
 To Christ our King!

Madison, Maine.—J. McCullough and S. Rae are under canvas here at last report. W. Warke and D. Howard were in CONN. also in tent work. We have not had reports yet from these brethren.

Sparta, Wis.—S. Hamilton writes of a baptism here recently when the Gospel was preached and Word ministered by brethren from Black Earth, Blue River and La Crosse. He recently had some schoolhouse meetings and in the open air when the Word seemed to be reaching some. He was hoping to continue the open air work.

CANADA

Owen Sound, Ont.—J. H. Blackwood had two weeks here in ministry and the Gospel. Attendance fairly good, saints seemed to appreciate the Word. The Owen Sound and Eden Grove brethren have been branching out in the open air, taking advantage of the season.

Lindsay, Ont.—Jas. Gunn and E. Sprunt were continuing under canvas here again.

Toronto, Ont.—W. Baillie had his left leg amputated. He has suffered a great deal and we trust he may be helped in this trial to lean hard upon the Lord. He is sufficient.

A tent operated by brethren from East End Assemblies of Toronto is pitched on the outskirts.

Halifax, N. S.—David Leatham and R. Roberts have been holding forth the Word of Life here. Opposition has not been lacking. First of all they set fire to the roof and wall of the tent. They returned a few nights later and upset everything inside the tent, slashing several holes in canvas, pulling up stakes, etc. Our brethren were able to get things going again and were looking to the Lord for further blessing. A young woman, formerly R. C. professed.

Taylor's Side, Sask.—Conference here largest yet held. Present to minister the Word were brethren Widdifield, Miller, A. Douglas, A. McGaughey, Willoughby and McKinley. A. Douglas remained for meetings.

Mervin, Sask.—Conference not so large as usual. Meetings well spoken of by visitors. Christians present from Lashburn, Maidstone, Portage and Robin Hood. Bre. McKinley, Widdifield, Willoughby and Miller preached the Word. Widdifield and Miller remained for meetings in Handsworth School, 11 miles from Mervin, interest very good. C. H. Willoughby had a week in Edam.

Maidstone, Sask.—Two day conference was held here. Brethren who ministered at Mervin took part here, joined by brethren Ronald and Gray. Meetings were good, one professed, others troubled. Gray and Ronald were having tent meetings in the village at last report with attendance and interest good.

OTHER LANDS

Belfast, No. Ireland.—Joseph Glancy wrote us a most interesting letter. He has been confined to house for about a year with heart trouble but has improved the time by a definite mailing list of Gospel tracts and Booklets and has been doing a most valuable work in this connection. Pray for him.

CONFERENCES

River Hebert, N. S.—The Annual Conference will be held D. V. Sept. 5 and 6, preceded by Prayer meeting, the 4th. Correspondence to W. P. Bartlett.

Oshawa, Ont.—Annual Conference will be held God willing on Lord's Day, Sept. 12 in Centre St. School at 10:30, 2:30 and 7:00. Prayer meeting Sat. eve., 11th, in Gospel Hall, Nassau St. at 7:30. Corresp., A. Mattice, 105 Hillcroft St.

Detroit, Mich.—The 58th Annual Conference will be held D. V. on Oct. 2 and 3, preceded by Prayer Meeting, Oct. 1st at 7:30. All meetings in Ionic Temple, Grand River Ave. and Choje Place. The hospitality of the saints will be extended to visitors as usual. Corresp., C. H. Simms, 12672 Griggs Ave., Detroit 4, Mich.

New Bedford, Mass.—A day of special meetings will be held here Lord's Day, Sept. 26, preceded by Prayer Meeting, Sat. eve., 25th. Communications may be addressed to David R. Simpson, 17 Laurel St., Fairhaven, Mass.

Midland Park, N. J.—Conference will be held here as usual in the will of the Lord, September 25 and 26, preceded by Prayer Meeting, Fri. eve, 24th. Our prayer is that God will have mercy on us and feed His people with food convenient. Correspondence to L. C. Greene, E. 20 Glen Ave., Paramus, Ridgewood, N. J.

Arlington, Wash.—Annual Conference of Christians gathered to His Name here will be held, D. V., Sept. 4, 5 and 6 with Prayer meeting evening of the 3rd. Communications to Arthur Colburn, R. 3, Arlington.

Huntsville, Ont.—Annual Conference to be held here Sept. 17, 18 and 19 in Gospel Hall, Main Street. Prayer meeting, Thurs., Sept. 16, at 7:30 P. M. Corresp., George Cottrill, Box 749.

Arnstein, Ont.—Our Annual Conference will be held on Sept. 17, 18 and 19 preceded by Prayer Meeting Sept. 16 at 7:30 P. M. No circular issued. Corres., E. Culin.

Hamilton, Ont.—The 73rd Annual Convention of Christians meeting in the Name of our Lord Jesus Christ, will be held D. V. at the Canadian Thanksgiving time, in the Scottish Rite Cathedral, cor. King and Queen Sts. Address communications to G. P. Cesar, 124 Wentworth So., Hamilton, Ont. This conference is in connection with the McNab St. Assembly.

FALLEN ASLEEP

Wichita Falls, Texas.—Jas. A. Sommerville passed peacefully into the Lord's presence June 18, aged 68. Saved when 21 years old, he was in fellowship in Sparta, Ill., later he moved to Dallas and from 1936 to 1941 he was in Tyler, Texas where brother Curry put forth a pioneer effort in the Gospel and bro. Sommerville was right behind him in every way. Always interested in the Lord's work and very hospitable, a brother beloved.

New Bedford, Mass.—Mrs. Geo. Hunter went home July 5, aged 91. Saved in Scotland at 16, she bore a bright and happy testimony. Her husband was brother to W. H. Hunter, Evangelist.

Philadelphia, Pa.—Mrs. Martha Cameron Long died suddenly July 18. Saved at age of 12 under preaching of Benj. Bradford. In fellowship in 62nd and Jefferson Sts. Assembly, she was loyal to God's Word. Her husband predeceased her just six months, and her mother, Mrs. Wm. Cameron, requests our prayers. Mrs. Long was a niece of the late Dr. Hugh A. Cameron of Detroit.

Seattle, Wash.—Our brother Joseph Bethel, well known to many as once being actively engaged in the Lord's work, departed to be with Christ July 15th, following protracted illness.

Vancouver, B. C.—Mrs. Harriet Rae, widow of James Rae, went to be "with Christ" July 29 in her 83rd year. She was in fellowship in the Fairview Assembly. Our brother and sister were connected with the beginning of the work in Vancouver and their home was ever open to the Lord's servants. She was a gracious and kindly hostess and a succourer of many and will be greatly missed.

Lashburn, Sask.—Mrs. Herbert Lees "went home" Aug. 1. A most hospitable sister and true friend and sincere sympathizer with those under trial. Many have heard the Gospel preached in the home during the passing years, some have been saved, others gathered out of sectarianism to the precious Name of the Lord Jesus. Many of the saints and her neighbors came to the services. Remember her husband in prayer.

Guatemala.—Our beloved sister, Miss Ruby Paul departed to be with Christ May 31. Before she went to her needy field of labor, in her home district of Guelph she was noted for her devotion and self-denying service for others and for her Lord and her eighteen years of service in a foreign land endeared her to those who love the Lord and His work and her record is on high where all true estimates of service are. Weeping Christians and friends, stunned by their loss, felt the blow keenly. Travelling all night, Miss Grace Greaves and native preachers were in time for the funeral.

Albuquerque, N. M.—Our brother Marion E. Hardiman passed into the presence of the Lord July 23. A quiet, godly brother, he will be missed by all.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Priesthood of Christ

WHERE shall the weary turn for rest?
The wounded heart for healing balm?
Where? but to thy most faithful breast,
Jesus, whose word the storm can calm.

The instructed tongue, O Lord, is Thine,
To soothe the troubled heart to rest;
The weary on Thine arm recline,
The tempted shelter on Thy breast.

No pang the bruised soul that grieves
Thou e'er wilt pass unheeded by;
There's not one sigh the bosom heaves
But shows Thy tenderest sympathy.

OCTOBER, 1948

WORDS IN SEASON

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PLEASE NOTE: Next month we will publish decisions reached and full details of change made necessary and considered advisable owing to the recent illness of Mr. S. C. Keller, Editor. Please watch for this announcement.—Assoc. Editor.

OCT., NOV., and DEC., and all of 1949 will be sent to NEW SUBSCRIBERS for one dollar.

REQUEST: Anyone having copies of WORDS IN SEASON prior to 1916, please communicate with the Associate Editor who is desirous of completing an extra file of yearly volumes of the Magazine. Incidentally, have your copies bound every year and enjoy most delightful reading right at hand. This makes a reliable record which will be of value to others in days to come—"TILL HE COME."

UNITED STATES

Los Angeles, Calif.—Our esteemed brother S. C. Keller had a threatened recurrence of the thrombosis and his recovery has been retarded and we should continue to remembr him in prayer; also Mrs. Keller in this time of trial.

Tent meetings conducted by S. Mick with the help of younger brethren of Jefferson St. Assembly were good—Christians attended well and strangers came but not regularly. Evidently the Word disturbed some professors amongst them after a few nights, and they could not stand it. Wm. H. Ferguson, on occasion of his first visit to the West Coast in his thirty years preaching, found a hearty response to the Word in this district. SAN DIEGO, LONG BEACH and MONROVIA were visited and farther North, FOREST GROVE, SEATTLE, TACOMA and ARLINGTON. It was a joy to meet the many of His own with a love for the Word.

Jackson, Miss.—George Marshall has moved here and is seeking to do some work for the Lord amongst the children and in tract work. He speaks of a R. C. woman from Italy being saved. He can use good, reliable and clean Gospel Tracts. Mail them to George M. Marshall, Route 1, Box 259, Jackson, Miss.

Albuquerque, N. M.—Brother Traxler writes that a pioneer effort is being considered in Southwestern Colorado. Brethren interested in it meantime are W. Warke, Allen Ferguson and Adam Thropay. H. Alves expected to give a little help on his way to Garnavillo, Iowa for meetings.

La Crosse, Wisc.—After Conference here which was good, A. Stewart went to BEETOWN for a night or two; J. J. Rouse to GARNAVILLO; Oliver Smith, Paul Elliott to tent at CEDAR FALLS; Walter Eltjes also to tent work. Other preachers at conference were L. McBain and E. B. Jamison. Sam Hamilton expected to try some meetings in an unused church building near Camp McCoy.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin
Edited for 11 years by Charles R. Keller

Vol. 40

OCTOBER, 1948

No. 10

GATHERED GEMS

THINK not the faith by which the just shall live
Is a dead creed—a map correct of heaven,
Far less a feeling fond and fugitive,
A thoughtless gift withdrawn as soon as given;
It is an affirmation, and an act,
That bids eternal truth be present fact.”

H. Coleridge.

« « «

He that refuses to forgive an injury, breaks the
bridge he will one day want to cross himself.

« « «

When the heart is full of God, a little of the world
will go a great way with us.

« « «

Let us be skilful to make God's matters ours: then
shall we see that He makes our matters His.

« « «

What is time but a few drops borrowed from the
ocean of eternity?

« « «

Persecution is the wind which scatters the good seed
of the kingdom.

« « «

Wherever the hand of faith goes out it will always
bring something back.

« « «

They that live by faith shall never die by fear. The
more you trust God the less will you torment yourself.

« « «

Faith finds food in famine, and a table in the wilder-
ness.

« « «

In greatest danger faith answers, “I have a great God.”

« « «

Be mercilessly true to yourself, and have everything
out with God; none will ever treat you so tenderly as He.

« « «

The measure of my love for God's Word is the meas-
ure of my love for God; as you reverence Him, so you
reverence it.

ETERNAL LIFE

CAN A PERSON BE SURE HE HAS IT IN THIS WORLD?

TO the above question we reply in the words of Scripture, "These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life" (1 John 5:13). Eternal life is the gift of God (Rom. 6:23), and is, therefore, simply to be received by faith. To work for it is to make it no longer a gift, but a reward for labor done; and this cannot be. Let us look at some of the passages where it occurs and see what God says about it.

"As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life" (John 3:14, 15). Here it is connected with the lifting up of Jesus on the cross. He is set forth as the object of faith. The result to those who believe is eternal life. They possess it the instant they believe.

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have eternal life" (verse 16). Here it is connected with God's love to the world. The Son of Man must be lifted up, but why? Not only because our sins demand it if we were to be saved, but because God so loved the world. Thus we are carried to the very source of all our blessing, springing in the very heart of God. We are not told that we must love God, but we are told that He has loved us. We are not asked to give him anything, but we are told He has given His only begotten Son. That is His side—the loving and the giving. Our side is the believing and the having.

Had God asked us to write down the way to be saved we should have written it something like this: "God so loved the world that He gave His only begotten Son that whosoever does the best he can and pays everyone their own and goes to a place of worship and prays for forgiveness may have a good hope of eternal life when he dies." Thank God, He has made it much more simple than that.

God's side is: God loved—and God gave.

Our side is: We believe—and we have eternal life.

And who is it that God says has it?

Whosoever believeth in Him—Jesus.

Take again the last verse of the same chapter: "He that believeth on the Son hath everlasting life." Now this is a very important verse. Many people think it means—they hope to get it if they believe. But I'm sure h-a-t-h does not spell h-o-p-e. No! No!

H-a-t-h spells hath, and means that the person who believes on the Son really possesses eternal life. Who is it that

hath everlasting life? He that believeth. And what has he that believeth? Eternal life. He does not hope to get it, but he has it. God says so.

Chapter 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." Here the Lord presents a cluster of blessings to all who will receive them. There are five separate and distinct things, but all are connected and go together.

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.

Now the question is simply this:

First, Have I heard this word? And I answer, "Yes, I have."

Second. Do I believe the one who sent Him? I reply, "Yes, I do indeed. I believe the Father sent Jesus to be my Saviour, and that God loved the world and sent His Son, and I can say 'for me.'"

Third. The Lord assures me that I have eternal life—not that I hope to get it or may perhaps get it, but I have everlasting life.

Fourth. I shall not come into condemnation. Christ has already borne all the judgment for me; and "there is, therefore, now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

Fifth. "Is passed from death unto life." Once I was in a state of spiritual death, now I have passed out of that state into life.

Chapter 6:47: "Verily, verily, I say unto you, he that believeth on Me hath everlasting life." Here the Lord Jesus is speaking Himself. It is just as though He said to us, "Can you look up into My face and say you believe on Me with all your heart? If so, then I do look down upon you and say, 'I give you eternal life with all my heart—it is yours.'" Precious, blessed Lord! How simple, how precious, how real. Can any one doubt after that? Reader! can you?

Chapter 10:27-30: "My sheep hear My voice and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish; neither shall any one pluck them out of My hand. My Father which gave them Me is greater than all, and no one is able to pluck them out of My Father's hand. I and My Father are One." From this chapter we learn that Jesus, the Good Shepherd, not only gives His life for the sheep (verse 11); but he gives eternal life to the sheep

(verse 28). Not only so, but He says they shall never perish; nor shall any one ever pluck them from His hand or His Father's hand.

Only one more passage let me quote. 1 John 5:10-13: "He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life."

Surely none will say after this, can a person be sure he has eternal life in this world? Certainly he can. If he is a true believer on the Son of God he has it, for God's word says so.

IF the "Come ye" of the Gospel includes the whole world—and who dare say it does not—may not Christ's "Go ye" include the whole Church that bears His Name? Are you filling your place in the ranks? As one has well said, "Is Christ the only Savior" (Acts 4:12)? Then He must be shared with all mankind. We dare not keep Him to ourselves. Right next door to you may be one who knows Him not. Under the same roof that houses you, some one may be a stranger to His saving and keeping power. Are you ignoring or embracing opportunities to introduce Him to others? "Love will find a way" is never more applicable than in connection with missionary work.

YOU CANNOT CATCH IT

YOU CAN'T CATCH IT! You may be as fleet of foot as the antelope, or you may fly as on the wings of an eagle, yet you cannot overtake it. **CANNOT OVERTAKE WHAT? THE WRONG WORD** which has passed your lips. It fled to heaven and wrote itself on the book of God. It has been scattered like the thistle down, to be sown where it will bring forth mischief.

THE WICKED DEED you performed. It soared to the judgment, and was stereotyped on the memory of the Judge. On earth it became a stumbling block to those who looked up to you. **THE SINFUL** thought you indulged. Its image was caught by the light of God's eye, and photographed on the roll of your history. It also left its impress on your own spiritual life and happiness. You cannot catch it—but it will meet you, child of God, at the Judgment Seat of Christ! **BEWARE THEREFORE, OF SO-CALLED LITTLE THINGS.**

Anon.

THE FOUR DAYS OF SCRIPTURE**"The Day of Christ"**

WM. H. FERGUSON

THE DAY OF CHRIST is one of joyful anticipation, long waited for and bright with Christ's presence and intense and eternal love for His Church and it is thus marked out especially as His day and on the Church's part it marks the culmination of our hope, ushering in the day of brightness in contrast to the night of sorrow and wilderness trial and it brings us into His immediate bodily presence in the glory whence He will triumphantly escort His blood purchased Bride right through the heavens above into the presence of our God.

There follows in sequence in the Day of Christ, first the Judgment Seat of Christ where our lives are reviewed and rewards apportioned according to faithfulness from the day of conversion until He comes or we die, then the grand consummation when, before the assembled hosts of heavenly on-lookers and the "called" ones who shall rejoice in the Bridegroom's joy, we shall sit down at the Marriage Supper of the Lamb—His Marriage Supper when He shall delight to display in all her beautiful and glorious attire (the righteous acts of saints—Rev. 19:8) the Church, His own and eternal companion.

Some difficulty has arisen in the minds of the saints with respect to the expression in 2 Thess. 2:1, 3, where it would seem from the Authorized Translation that the Day of Christ would not come until the full fledged apostacy is seen and the Man of Sin or Lawless One is revealed, but by comparing the translations it will readily be seen that by far the preponderance of judgment is in favor of translating the Day of Christ in verse 2 as the "Day of the Lord" and this entirely clears up the difficulty since all that is said in vs. 1, 2 and 3 precedes the manifestation of Antichrist and the Day of the Lord. For the sake of those who care to look this up, the R. V. and Tregelles, Tischendorf, Lachman, Alfred, Greisbach, C. H. M. all support the above translation—"Day of the Lord."

The Day of Christ is aptly referred to in Phil. 1:6 where the believer's whole life during all of the church's history is contemplated from salvation's day when God's good work is begun in the soul until the Day of Christ, i. e., the Day of His Coming for His saints. In 1 Thess. 5:4, 5 we are told that the Day of the Lord will never overtake us since we "are all the children of light and the children of the day"—the Day of Christ. This being so, the Church will be safe in the glory ere the Day of the Lord begins; in fact, the closing days of Man's Day so full of frightful and God-avenging judgments

upon the earth-dwellers is all beneath—His Church is seen at home far above the strife and wars of earth which undergoes its time of retribution and which marks the end of man's day of boasting and God-forgetfulness.

This Day of Christ is also called the Day of the Lord Jesus in 1 Cor. 5:5 and the Day of our Lord Jesus Christ in 1 Cor. 1:8. A consideration of these two passages will show that it is the believer's life which is under consideration and suggests the Judgment Seat of Christ, the first great event which concerns us all so much after the Day of Christ commences in the heavens.

So, Christian, we have a happy, joyful day to look forward to, full of blessed anticipation—a day which has been in the heart of Christ long before earth's dawning. J. G. Bellett sweetly said long ago—"In the mirror of God's eternal decrees He showed the Church to Christ and out of love for her, Christ sold all and came down here to suffer and die to bring us to God and to make us His own." The death of Christ of course reaches further than the Church, since the ultimate blessing of Israel and Millennial joy finds its foundation in that same precious blood. But the above thought is a happy one.

Let us not, then, confuse these days and events connected with them. No fresh discovery of God's truth will ever contradict that which God has already revealed to you but will strengthen and confirm His saints in their testimony and enable them to look with clearer vision to the consummation of the believer's hope, the Coming of our Lord Jesus Christ for His saints.

The glorious manifestation and coming of our Lord Jesus Christ to earth in judgment and to set up His kingdom is a different subject though all is bound up in God's eternal purpose in Christ Jesus and it marks the beginning of the Day of the Lord which we shall consider in our next paper on this most interesting, and we trust helpful, subject.

BUNYAN tells how Satan had a castle just over against the wicket gate from which he used to shoot arrows at those who came up to it. But who would not rather endure the trouble which attends deliverance than choose to remain in bonds? The Negro slaves did not shrink from the toil, and risk, and suffering which attended their escape from the hands of the slaveholder; and shall we, the objects of a glorious emancipation, complain of the ills that lie in the path of perfect freedom? If Satan cannot retain and destroy, he will endeavour to harass, and those who resist him must expect no consideration from him. But victory is sure.

THE HOPE OF THE CHRISTIAN

S. C. KELLER

THE next great event in the history of the ages is not some action that is done in Europe or Palestine, but the personal return of the Lord from heaven.

During His ministry on earth He spake of it in a way that was connected with His return to set up His Kingdom on earth, but in His last meeting with His disciples in the upper room ere going to the cross He said—"In My Father's house are many mansions . . . I go to prepare a place for you . . . if I go and prepare a place for you I will come again and receive you unto Myself." This is a distinct revelation, applying to the Church only, not to Israel or the world. **IT IS DIVINE TESTIMONY** that of our Lord Jesus Christ Himself.

The last meeting He had with His disciples is recorded in the first chapter of the Acts where He was taken up and a cloud received Him out of their sight and while they looked steadfastly toward heaven two men stood by them in white apparel who said—"This same Jesus shall so come in like manner as ye have seen Him go." These two men were angels sent by God to be the second witnesses to the Lord's return. **THIS IS ANGELIC TESTIMONY.**

A third witness is needed to conform to Divine requirements so turning to Hebrews 10:37 we read, "He that shall come will come and will not tarry." **THIS IS APOSTOLIC TESTIMONY.**

Having established the fact that the Lord is to come, it is only natural for us to ask—"Why is He coming?" The Scripture teaches that when the soul of the believer leaves the body at death, it goes to be with Christ, for to be absent from the body is to be at home with the Lord, and it is at rest but this does not complete the purposes of God. The body must have the benefits of redemption. It must be delivered from the bondage of corruption and be brought into glorious liberty—Rom. 8:21. The Lord Jesus came the first time to die on the cross to deliver our souls from the guilt and penalty of our sins, He is coming the second time to deliver our bodies from the bondage and corruption into which the Fall in the garden of Eden brought us.

The next question of importance is—**WHEN** is this great event coming to pass? This has been the question of the dispensation. Some have been so interested in it that they have tried to solve it and fix dates but this has always brought confusion to themselves and those who believed their predictions. Dates belong to earth, to earthly people and purposes. The coming of the Lord concerns the Church which is not an earthly institution, the people who compose it have

a heavenly calling and heavenly promises. The Church was planned for in a past eternity when there were no dates, to fill a place in the future eternity when there will be no dates—therefore no dates can be attached to its hope now. We know when it began—at Pentecost—no one but God knows when it will be complete. Since the Lord is coming for His own as in 1 Cor. 15:23, we may be assured He will not delay His coming when the last soul is saved to complete the Church.

How will this great event be ushered in and what changes will take place? This is answered in two places. That which ushers in the event is written in 1 Thess. 4:13, 17. The Lord Himself will descend from heaven with a shout to open the graves of His people and awaken the dead in Christ to rise first, the voice of the archangel will also be heard by the living to arouse them to be ready to go. The trump of God will call all together to meet the Lord in the air. The living will not go first but all will go together in an orderly manner, not one left behind who belongs to the Lord.

One has asked the question—"How are the dead raised up" and "with what body do they come?" The body we have now is a natural body, it is controlled by the soul, we must have a spiritual body, one that is controlled by the spirit. We need not die to obtain this, we shall not all sleep but we shall all be changed. In a moment, that is a period of time too small to be divided, in the twinkling of an eye—one movement of the eye lid (like to the lightning flash when you close the eye quickly, opening it the flash is gone) so shall be the coming of the Lord and the departure of the Church. It will take place so quickly no earthly eye shall see it, they will see the empty graves and miss the departed ones after all is past.

The trumpet shall sound, the dead shall be raised incorruptible. The body had gone to corruption, turned to dust and ashes. God had watched over the dust and brought it together so that the body is raised never to corrupt again. The living shall be changed and have a body that death can never touch. Our conversation is in heaven from whence we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body that it may be fashioned like unto His own glorious body. As we have borne the image of the earthy (Adam), we shall also bear the image of the heavenly—(Christ). Then death will be swallowed up in victory, the Church shall then know victory as they have never known it—they will sing a double song—"O death where is thy sting—O grave where is thy victory?" Well has this been called "that blessed hope" for we shall be like Him for we shall see Him as He is and it is a comforting hope for we shall meet with our loved ones who are saved.

PERSONAL TYPES OF THE LORD JESUS

J. NORMAN CASE

WHAT a beautiful example we have in this man, of simple, earnest, faithful, prayerful, self-denying, and single-hearted service! May these same things characterize those who in these last days are stewards, not of Abraham's possessions, but of "the manifold grace of God"; who are servants not of Abraham, but of God. Isaac was Abraham's heir. When he was quite a child, Sarah demanded the dismissal of Ishmael lest he should be a rival to her son. Her language was: "Cast out this bond-woman and her son, for the son of this bond-woman shall not be heir with my son, even with Isaac." This expressed the mind and purpose of God. Eliezer testified that Abraham had given all that he had to Isaac. Gifts were bestowed on his sons by other wives, but Isaac became heir of all.

The Lord Jesus, in resurrection, announced that all authority in heaven and on earth had been committed to Him. As the humbled One He was poor and had nothing; as the risen One he possesses all things. As a reward for His obedience unto death, God has exalted Him to the highest place in heaven. As the first-born from the dead, HE is to have the pre-eminence in all things. He is the risen Son who has been "appointed Heir of all things." But while Christ is the Son and Heir, He is not alone. He is the first-born among many brethren"; and has been "anointed with the oil of gladness above His fellows." HIS fellows! What a word! Could God do even more for us?

The Man Christ Jesus can call Him who was ever His Father-God; and, through His death, we can call Him who is our God-Father. On receiving the Son we become sons. Among men, to be a child is not necessarily to be an heir; but in spiritual matters it is so. "And if children, then heirs, heirs of God and Joint heirs with Christ." We are now heirs, but we have not yet come into the inheritance. The morning of the first resurrection is hastening on apace; and then at the same time, all the saints of God will enter on their possessions. And then to wondering worlds we shall be manifested as children of God and fellow-heirs with Christ.

Christ as the Son became the sacrifice; we who are sons are also called to be sacrifices. Not, of course, in the sense of making atonement for sin; in that work no one else can share. But as those who are alive from the dead we are urged to yield our members as instruments of righteousness unto God; which is our reasonable service.

We are now the espoused Bride of Christ; the devil would make us unfaithful to our Lord. A Christian by friendship with the world commits spiritual adultery, and grieves his Lord. Let us beware of this very common sin among professing Christians.

We are joint-heirs with Christ; but he is now rejected and cast out by men, and we are called to share his rejection. Our inheritance in the world is tribulation; for before we reign we must suffer. Let us look upon the world, its pleasures, honors, and glories, with the holy indifference of those who have something of infinitely greater worth. We can well afford to do it. Oh, to get such a sight of the glory, that we may be forever blinded to every carnal and worldly ambition!

Joseph

Joseph is a very full and striking type of the Lord Jesus. Stephen, in his address to the Jews, traces a parallel between Joseph and Moses on the one hand and Christ on the other. As those two had been rejected by the fathers, so they, their children, had rejected their true Messiah—Jesus of Nazareth. And Jacob, speaking by the Spirit, points to Joseph as a type of the One who was to come. His language was: "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is THE SHEPHERD, THE STONE OF ISRAEL)." What Joseph was to the house of Israel, in nourishing and supporting it, the Lord Jesus is, in a spiritual sense to "the whole Israel of God."

I look upon this type as a delightful unfolding of the inspired sentence: "The sufferings of Christ, and the glories that should follow." The "sufferings" and the "glories." All the teaching of the type naturally falls under one of these heads. I love to dwell on these types, for they give one such an enlarged conception of Christ's person and offices. In the doctrines of the New Testament we have, as it were, the outlines of the picture; but in the types and prophecies of the Old Testament the picture is filled in.

Joseph IN HIS HUMILIATION. Joseph was at once the special object of his father's love and of his brethren's hatred. There were several causes why they hated him. He informed his father of their bad conduct: he was their father's favorite; he was dreaming, and expecting to occupy a place above them all. Thus they were envious of him; and that led them to sell him into Egypt. Of all the contemptible vices of human nature, envy seems about the worst.

For similar causes the Jews hated Christ. God once and

again acknowledged Him as His well-beloved Son; and every miracle of Christ was a further proof that He was what He claimed to be—God's only begotten Son. But the Jews, in their mad hatred, would not be convinced; and they actually said: "He casteth out demons by Beelzebub, the prince of demons." It is hard to decide which was the more amazing—their wickedness or their folly. The Lord Jesus, also, was a constant witness against their sins, rebuking them fearlessly and openly. This added fuel to their hatred, so that they did not rest till they had compassed His death.

Joseph was sent by his father to his brethren to see how they prospered. It was while on this mission that he was sold as a slave. Jesus came forth from the Father to His own, but they received Him not. He came AS THE EXPRESSION AND PROOF OF GOD'S LOVE, to a guilty world; but His coming only stirred opposition and hatred in the hearts of the carnal Jews. It was by the suggestion of Judah that Joseph was sold as a slave; by a disciple bearing the same name was our Lord betrayed.

Not only was Joseph rejected by his brethren, but his righteous character stirred the hatred of an Egyptian, and led him to Egypt's dungeon. And so with Christ. Jew and Gentile, Pharisee and Sadducee, religious and profane, buried their differences in their common hatred of God's beloved Son. They wickedly and foolishly united in one great confederation to seek the overthrow of Jehovah's Anointed. The Jews could not have put Christ to death without Gentile consent and instrumentality. As we have seen, it was because of envy Joseph's brethren sold him; and Pilate easily saw that it was of envy the Jews sought the death of Christ. But on his brethren lay the guilt of Joseph's betrayal and suffering; and on the Jews, specially, lay the sin of having crucified their Lord.

Doubtless it was to hinder the fulfilment of Joseph's dreams that his brethren sold him. But the dreams of Joseph presaged the determination of Jehovah; and the Almighty's purpose can never be thwarted. The very method they use to hinder their fulfilment is the very means that God employs to bring them to pass. So much for rebellious short-sighted man!

The Jews, in murdering the Lord Jesus, only had one object in view, to be forever rid of the troubler. They had no thought of accomplishing God's purposes; nevertheless this is what they did. For by Christ's death the way was opened up for the carrying out of God's purposes of love to

a lost race; and, by the same means, the opportunity was given for the carrying out of God's great pivotal design—the exultation of Jesus of Nazareth as a Prince and Saviour. Admirable grace and wisdom! Man's greatest sin has been used of God to accomplish His purpose, and to bring mankind the greatest blessing it is possible for God to give, or for man to receive. But we come to our second half of the subject:

JOSEPH IN HIS EXALTATION. And what an exaltation! Taken from the dungeon to be made ruler of Egypt! But God's working is to be traced in all this. We would like to quote the glowing words of Ps. 105:16-22, but must ask you to turn them up and read them. In like manner God exalted Christ. Joseph became the revealer of God's purposes to the king's servants when in prison, and to Pharaoh himself. The Lord Jesus was the perfect revelation of the mind and heart of the Father. "God . . . hath in these last days spoken unto us in His Son."

In the very place that Joseph was cast out and humbled, he was afterwards raised to great dignity. Pharaoh exalted him and he did it in a king-like way. He arrayed him in royal robes, put a ring on his hand, and a chain around his neck; he made him ride in the second chariot; heralds went before him crying: "Bow the knee! Bow the knee!" Pharaoh put everything under Joseph: "Only in the throne will I be greater than thou," was the one exception. Earth was the witness of Christ's humiliation, and earth shall yet see His glorious exaltation; for, with His redeemed, He shall reign over this very earth. We can scarcely read of men being called to "bow the knee" to Joseph without being led in thought to Phil. 2: 10. Christ, as Son of Man, will have everything put under Him—the Father Himself excepted (1 Cor. 15:27). He has received a commission to bring back a revolted world to God. And ere long every creature in heaven, or earth, and under the earth, shall "confess that Jesus Christ is Lord, to the glory of God the Father."

In his treatment of the people Joseph showed both grace and wisdom; he proved himself A STATESMAN who possessed more than earthly wisdom. During the years of famine he preserved them; and yet without using the least pressure, he obtained themselves and all their possessions for the king. But when they had given their all up to Pharaoh, of his own accord he gave it back again; only requiring a fifth part of their produce as an acknowledgment of the rights of the king. To appreciate the sagacious and humane conduct we must read the story, not in the light of modern Western democracy, but in the light of ancient Eastern despotisms.

VARIOUS ASPECTS OF SALVATION

FRANKLIN FERGUSON, NEW ZEALAND

THERE has arisen much confusion of thought, as well as evil doctrine, concerning what Salvation really is, simply because of not "rightly dividing the Word of Truth" (2 Tim. 2:15). We trust this article may be used in opening the eyes of the understanding, as we consider this important subject, in a seven-fold aspect.

- Saved by Grace —God's side of salvation.
- Saved by Faith —Our side of salvation.
- Saved by Works —The evidence of salvation.
- Saved by Baptism —The figure of what saves.
- Saved by His Life—Believer's present salvation.
- Saved by Hope —Salvation of the body.
- Saved by Fire —Person saved, works burned.

Let us take these now in their order.

SAVED BY GRACE. "By grace are ye saved." (Eph. 2:5). This is salvation from eternal judgment, and it is God's side of the matter. So complete is the sinner's ruin and guilt, as He sees it, and so unavailing is human effort to fit the soul for Heaven, that the only way possible for God to act was by "sovereign grace o'er sin abounding." Works of merit, and deeds of righteousness done by us, in order to be saved, are as useless and senseless as they are insulting to God against whom we have sinned. That perfect and all-sufficient Saviour, bearing the awful penalty of our sin, in His own body on the Cross, proclaims the matchless grace of God bringing salvation to man. What else but grace could save such sinners as Mary Magdalene (Mark 16:9), the woman of Samaria (John 4:17-18), Saul of Tarsus (1 Tim. 1:15), and you and me?

SAVED BY FAITH. "Thy faith hath saved thee." (Luke 7:50). As "grace" is God's side of the matter, so "faith" is our side. When the convicted and hopeless sinner believes, in his heart, the dying cry of the Saviour — "it is finished" (John 19:30)—at once he is forgiven for Jesus' sake, and the link of eternal life is made (John 10:28). Faith is the simplest of all human acts, a child may show it, and it is just believing God, like Abraham (Rom. 4:3-5). The Psalmist David joyfully exclaimed, "Blessed are they whose iniquities are forgiven, and whose sins are covered." (Rom. 4:7). "Finished" is the work that saves. No works to do—all is done! Nothing to pay—all is settled! God is satisfied! Believing it, the sinner is "justified from all things" (Acts 13:39).

SAVED BY WORKS. "What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?" (James 2:14-26, R. V.). Concerning the soul's salvation the Apostle Paul teaches, "To him that worketh

not, but believeth on Him" (Jesus); and again, "not of works" (Rom. 4:5; Eph. 2:9). On the other side the Apostle James says, "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24). There is no contradiction here. Paul tells how a sinner is saved from hell, as in the sight of God, by faith alone, not faith and our works combined. We cannot add to what Christ has finished. James tells how a professed believer is saved from a dead profession, in the sight of men, that is, by works—the fruit and proof of faith. If a man says he hath faith, we expect to see it; but if he has nothing to show for it, can that kind of faith save him? Buds, leaves and fruit on a tree prove to our sight it is alive; they are not the life itself, but what the life produces. Without these things seen, then is that tree dead. "By their fruits ye shall know them" (Matt. 7:20). So the professed believer, whose life does not show by the "fruit of the Spirit" (Gal. 5:22) that he is "a new creature" in Christ, is spiritually dead and fit for the fire (John 15:6).

SAVED BY BAPTISM. "The like figure whereunto even baptism also now save us . . . by the resurrection of Jesus Christ" (1 Peter 3:21). It is important to note the word "figure." Baptism is here used as a figure of that which saves us, namely, the death, burial, and the resurrection of Christ (1 Cor. 15:1-4; Rom. 4:25). The act of being baptised does not save the soul. No material thing, as water, could at all cleanse from sin, for it is alone the blood of Jesus that cleanses (1 John 1:7). Truly the poet writes:

"Not water then, nor water now,
Can cleanse the sinful soul;
Not Jewish rites, but Jesus' stripes,
Can make the sinner whole."

Our baptism is but the outward sign that we, through faith, are reckoned by God to have died, been buried, and raised together with our Substitute—His were the great realities, ours but the figure of them. We are saved by a real Person, and not by an ordinance, such as baptism. Not by death alone is salvation, but the resurrection of Christ is a vital part, for "if Christ be not raised, your faith is vain, ye are yet in your sins" (1 Cor. 15:17). That God has raised our Substitute from the dead, is the proof that He has received full satisfaction; therefore He has seated Him at His own right hand in Heaven. "Hallelujah, what a Saviour!"

SAVED BY HIS LIFE. "We shall be saved by His life" (Rom. 5:10). The "we" refers to those who already are "justified by faith," and are "reconciled to God by the death of His Son" (Verses 9 and 10). Clearly the saving by Christ's life does not mean the salvation of our souls from wrath to come, that was by His death. What is it then? The people of God are viewed as on a pilgrimage through a hostile world, beset

by a terrible enemy, Satan, and meeting many dangers and distresses. There appears in the presence of God for us a Great High Priest, who lives to save us out of all that besets us here below, by His Spirit with us. What would become of us did He not live to save us? Salvation is three-fold: past, at the Cross, for our sins; present, delivering us from the evil of our surroundings; future, saving us, bodily out of this wicked world at His coming again (2 Cor. 1:10).

SAVED BY HOPE. "For we are saved by hope" (Rom. 8:24). From verse 23 it will be seen that the believer's body is in view, not his soul. Our body will be saved at the resurrection, and changed into a body of glory. As this change is in the future, therefore we hope for it, and its realization is sure, at the time appointed by the Lord. The body of each believer will then be saved from corruption (if it is dead), and saved from mortality (if living), as is taught in 1 Cor. 15:54. It is our God's final act in the salvation of the entire man—spirit, soul and body. Happy completion!

SAVED BY FIRE. "He Himself shall be saved, yet so as by fire" (1 Cor. 3:15). The time and place is the judgment-seat of Christ. The company is the redeemed of God, appearing in bodies of glory. What is here under review is our life, work and testimony upon earth; the giving of rewards and the suffering of losses—not at all will be raised the question of our salvation, that was all settled at the Cross, thank God! In verses 13-15, the particular words are "works" and "it," not "man" and "he." Here comes up a case where all of it is burned, and he saved out of the fire, so to speak, with nothing left but what he stands on—the rock-foundation, Christ. Works burned, rewards lost, himself only saved—"saved, yet so as by fire!"

HAST thou, O my soul, felt the weight of thy own guilt and misery, and been enabled, in reality and truth, to lay hold, by faith, of the blood of Christ for thy redemption? Then hast thou a sure foundation to build upon; let it be thy *constant care firmly* to depend upon the blessed declarations of the Gospel; repair to Christ for everything thou needest. Has he brought life and immortality to light? Then look unto Him, and live. Is there redemption through His blood, even the forgiveness of sins? Then, notwithstanding all thy guilt, rely cheerfully upon His atonement. Has He blotted out the handwriting of ordinances that was against thee? Then shake off self-righteous dependences, and legal fears also. Did He die for thy sins? Then let His goodness and love lead thee to unfeigned repentance; let the sense of thy sins break thy heart, but encourage thy hope in the Gospel. In Jesus is all thou needest; and all that is in Jesus, is for thee. Bless His holy Name!

THE ASSEMBLY AND THE EVANGELIST

TWO important questions have come before us. Firstly, "with whom ought we to have fellowship in the Gospel labor?" Secondly, "how are we to get the needed men to addict themselves to the work?" To both questions the scriptural answer is clear and decisive.

For a reply to the first question let us look at 3 John 8 where a certain one is commended for being faithful "to the brethren even strangers." I have no doubt that "brethren even strangers" is the true rendering of the Greek text here. From the first days of the Church's history there have always been certain brethren who have been constrained by the love of Christ to become in a very special sense strangers on earth as they go from place to place preaching the Gospel. They are not *hirelings*; they labor not for money but for souls. Freely they have received, freely they give.

But the Lord "loveth the stranger in giving him food and raiment" (Deut. 10:18). The channel through which He chooses to do this is the assembly and the individuals who compose it. The "brethren, even strangers" have no certain-dwelling place, therefore they are commended to the hospitality of the saints (Heb. 13:2). Their pilgrim life, while it gives them great liberty in the Gospel field, hinders them from working with their hands for their own support, therefore gifts given to them by God's people are accepted "as an odor of a sweet smell, a sacrifice acceptable, wellpleasing to God" (Phil. 4:18).

One special work is put upon them by God and we do well to note it—"for the Name's sake they go forth taking nothing from the Gentiles" (3 John 5:7). This is a scripture that does not require to be explained so much as to be obeyed. Self-will may give largely for the support of the paid agents of a sect and then boast of its broad and liberal sympathies, but the word of God will not stretch itself to suit modern lawlessness veiled under the name of "Christian charity." There is no scripture for receiving money from the unconverted for the support of the Gospel. Those who are doing the world's religious work in the world's religious way will always find plenty of supporters. Be it ours to see that our fellowship is exercised in accordance with the revealed will of God.

Turn now to Matt. 9:37-38. Here is the answer to the second question. In the days of the Master's life on earth there were crowds of Pharisees and Sadducees—crowds of scribes and lawyers—but (as another has said) "He looked at His little band and added the laborers are few." It is the same today and, thank God the resource of the faithful in view of the scarcity is the same also.

What then is that resource? Not human wisdom, for we may educate a man ever so much but we cannot confer upon him the gift of God. Not human will, for we may elect a man unanimously, but we cannot give him the call of God. What then? "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." The responsibility of the assembly is not to qualify and elect laborers, but to wait on the Lord in prayer and then to recognize those whom in answer to prayer the Lord has qualified and chosen.

In Acts 13:1 we see that while the leaders of the church ministered to the Lord, and fasted, the Holy Spirit chose the right men and pointed out their work. The church had neither the choice of the men nor the directions of where they were to go.

It is most important to remember that gifts and calling alike come from the great Head of the Church and not from the church herself. It is also important to remember that the evangelist is not the servant of the church. He can and does serve the church, even as the servant of another man may at his master's bidding render me service from time to time without thereby becoming my servant. Chosen by Christ at the first, the evangelist remains till the end the bond-servant of the One who has chosen him—and of no other.

On the other hand the leaders of the assembly by the command of the Holy Spirit set apart the men whom He had pointed out. Thus, while in verse 4, it is said that they were "sent forth by the Holy Spirit!" in verse 3 it is said that "they (the brethren) sent them away." Again, when they returned from their missionary journey among the Gentiles, Paul and Barnabas gathered the church together and rehearsed all that God had done (Acts 14:26-28). Those who remained at home and those who went forth had a common interest in the work and they had a common joy in its success. The Lord gave a double blessing as He always does when there is true fellowship in subjection to His word.

Happy the servant of God, who in addition to divine call and personal fitness, has the confidence of the assemblies of God by whom he is known. Happy the assembly that waits on the Lord continually, in order that He may thrust forth laborers, and in order that it may have fellowship in the labors and the joys of those who for the Lord's name sake and taking nothing from the Gentiles have gone forth.

If the assemblies do not wait on the Lord to thrust forth laborers, and if they care nothing for those who have been already by Him thrust out, what wonder is it that He permits the scarcity to continue even though the fields lie white unto the harvest? What wonder is it that even true servants are discouraged and return, like the Levites, to their fields?

What wonder that there is never enough of grace and gift to supply the need of the assemblies, not to speak of aggressive work among the Gentiles? And finally, what wonder if even of your own selves men arise and draw away disciples after them, or remain and become lords over God's heritage? For those who have despised the true will ever, in blindness which the Lord in judgment permits, receive and submit to the false.

A. P. M.

SEVEN ASPECTS OF CHRISTIAN LIFE AND WALK

J. DENHAM SMITH

REMEMBERING. The remembrance of the Lord at His table is for His disciples alone. "Eat, O friends; drink, O beloved." This should not be a matter of mere rite, for the word "remember" signifies to "stir up the mind."

PURIFYING, in connection with 1 John 3:2, 3, 4 — The termination "eth" is progressive, and leaves no room for the dream of having completely done with sin, though Rom. 6 shows believers to be legally free from sin, and engaged, as servants of God, in mortifying the deeds of the body.

HOLDING (Rev. 2:24, 25). The Lord puts none other burden upon His followers than the looking for His return, and holding fast of truth in these days, when so many are letting go such doctrines of the Book as the divinity of Christ and His atoning death, man's sinful nature, and the certainty of eternal punishment for sin.

COMFORTING (1 Thess. 4:16-18). Comforting the bereaved with the promise of the Lord's return. Even the backslider must not be neglected; for discipline is not to the end that such may be cut off, but for restoration. The poor, the aged, and the afflicted should be comforted, that the Lord, when He comes, may not find His flock neglected, straying, or destitute.

HASTENING (2 Peter 3:12). By prayer; for the Bride must say, "Come." Also by seeking the completion of the body of Christ in the bringing in of souls; for He will not come till all His members are gathered.

MINISTERING. Each member of the one body ministering, in one way or another, to the others, as taught in Paul's First Epistles to the Corinthians.

ABIDING (1 John 2:28). Apart from God, there is no power for fellowship one with another, nor for serving the Lord. Each believer has a little work to do for his Master. Oh that at His coming we may not be ashamed, but found "abiding in Him"; knowing, seeing, believing Christ!

WHAT GOD'S GRACE TEACHES US

JOHN BLAIR

FOR the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

The grace of God that brought us salvation, teaches us to deny all ungodliness. If the Word of God is not applied by the Holy Spirit to our hearts, then our feet will keep sliding and we will never be able to stand steadfast and immovable, resisting "the wiles of the devil." There is a great deal of lightness about the young people in the assemblies these days—far too much. And there are far too many Christians with much knowledge in their heads but little in their hearts; consequently, when storms arise they cannot stand up and are blown over.

Let us ask the question: What weight has our testimony in our own homes? That is the thing which people are taking notice of. Godliness begins at home, make no mistake about it. If it is lacking there, and you only put it on when you go out, then the whole thing is a sham! When the Word of God gets deeply rooted in our hearts it makes us godly, and gives weight to our testimony, and we will not get blown about everywhere and anyhow.

"Denying ungodliness" is the first thing that follows after the salvation of our soul. It was the grace of God that saved us, and it is the same grace that teaches us to deny ungodliness and to "live soberly, righteously, and godly in this present world." Unless we are being thus taught by the grace of God people will never see these right things in us. Ungodliness means everything that in word, deed or thought is not like Christ. If grace is teaching us, then we are growing daily more godly and more like the Lord. When we see lightness in God's people it is because the flesh has got the upper hand and the Holy Spirit is grieved, and remember it is only an ungrieved Spirit that can reveal Christ to us. Can we find anywhere in the Word a single instance of lightness shown by our Lord? He is our Example, and as imitators of Him we should shun lightness and live sober lives.

Oh, what God would get from us if we but denied ungodliness! A person not acting in a godly way cannot send anything up to God. This evil thing is what is bringing down the assemblies of His people, and it is creeping into them more and more. We must live the truth ourselves before we can pass it on to others. To live godly is to have everything like Christ. We should be out and out for God; not half for Him and the other half for the devil.

"But grow in grace and in the knowledge of our Lord and Saviour" How much are we thus growing? There is no ex-

cuse for us not going on with God. We can individually "walk with God," whatever may be the state of things around us. Enoch and Noah are fine examples. Think of the great numbers of people going down to hell. Why? Because of our ungodly lives. How can we sing and joke and carry on with nonsense when precious souls, perhaps in our own homes, are going to perdition? We should live Christ before the unsaved very much more than we do. It is our lives that speak to them, more than our words. We should live in a soberly manner and righteously, with everything in our lives resembling Christ.

"This One Thing I Do"

Phil. 3:2

A SINGLE eye, an undivided heart,
 Affections all absorbed in Christ my Lord,
 Enable me with joy to count as loss
 The very GAINS which nature may afford.

Confidence in the flesh, no longer mine;
 Repose and PERFECT PEACE in Him I love,
 Throw into gloom all that this world can give,
 And loose all ties that are not bound above.

To commune with my Christ henceforth my aim;
 Forgetting all behind, and pressing on
 To that which is before—one thing I do—
 One aim I have—one object—only ONE—

That I may win Him, and be found in Him,
 Not having spot of sin, nor guilt, nor stain;
 For in the light of Holiness Divine
 HE fully satisfied the utmost claim.

And gazing on Him morn, and noon, and night,
 Transformed into HIS IMAGE I shall be;
 My heart's affections ALL around HIM twined,
 His heart of fervent love embracing me.

I look for Thine appearing, O my Lord!
 I long to see Thee, and WITH THEE to be;
 Till then, may nothing interrupt the flow
 Of perfect fellowship, and peace in Thee.

Brooklyn, N. Y.—Louis Montalvo seeks to go on in the service of the Lord amongst the Spanish speaking people. He reports good open air meetings with nice interest on part of the unsaved.

Arlington, Wash.—Conference was larger than in recent years. Many came from district and Vancouver, B. C. It was a joy to see so many fine young folk going on in simple and godly ways conducting themselves "as becometh saints." Burden of the ministry seemed to emphasize the necessity of going back to the beginning for our pattern of testimony, not only 120 years or so as so many seem to do today. Also emphasized was the scriptural method of divine restoration, with its resulting blessing. Local brethren gave help to our brethren McKinley, Miller, McGaughey, Alves and Wm. Ferguson in the ministry. Hall crowded to capacity, some outside, for Gospel meeting Sunday night.

Malott, Wash.—H. Alves had three weeks here under canvas and three weeks in another location in Okanogan valley—a few professed.

Saugerties, N. Y.—M. J. Kennedy had two weeks here recently with practical truths brought before His own.

Cedar Falls, Iowa.—Recent report of tent meetings here shows that Oliver Smith and Paul Elliott have been encouraged by seeing some profess with others near deliverance.

CANADA

Grimsby, Ont.—Our brother Eli Davis, a converted Indian, writes of encouraging meetings amongst the Indians which have been going on since his conversion in 1921. Different brethren have helped him in the work on the Reserve from time to time. There is a small Indian Assembly and brother Davis requests prayer for the work.

Creemore, Ont.—Local brethren from Orillia did a good work in carrying on the tent meetings here part of the season, travelling back and forth fifty miles each way, daily, to do so. After a day's work this showed real heart for the work of the Lord on their part and He will reward them.

Charlton, Ont.—Bre. Johnstone and Bruce had meetings here with good attendance. Some professed. They also visited Hough Lake and Kirkland Lake.

Bloomfield, Ont.—Tent meetings here by G. P. Taylor with Timothy Kember of Sarnia helping, have been fairly good. One young married couple professed. J. Pearson also helped for a little spell.

Clementsvalle, N. S.—L. K. McIlwaine made a portable Hall in June, although just recovered from a major operation, and pitched it in Bridgetown, N. S. God has blessed the Word despite opposition. The Hall at NINEVEH which was built by our brother in 1933 was burned to ashes this past Summer.

Montreal North, P. Q.—Part of brother Bert Grainger's report states—"I returned home and left with brother Gratton for Girardville. There on a country road up North the French brethren have built a fine new Hall which is a credit to the Gospel. It seems that the Lord arranged it so that none of our English brethren laboring in the work were there, and so we rejoice to see how our God encouraged the local French brethren in the construction of the Hall. There seem to be two or three R. C. in the district interested. We had a baptism in the creek behind the Hall for a young man and his wife, both of French Christian parents. They professed last Fall. No doubt brother Spreeman was disappointed in not being able to be at the opening of the Hall for it was through the efforts of brethren Spreeman and Gratton that the Assembly was formed there some years ago. Two of the sisters of the young woman who was baptized seem to be troubled and we pray that the Lord will reach them also."

Turtleford, Sask.—Schoolhouse meetings here by D. Miller and B. Widdifield continued about five weeks. Three professed. Brother Miller continued West, bro. Widdifield returning Eastward.

Sault Ste. Marie, Ont.—The new Hall was filled to capacity for the 32nd annual conference. The Lord's people were encouraged and edified and sinners faithfully warned. Jas. Gunn and Thos. Wilkie remained for meetings.

Orillia, Ont.—The ministry at the recent conference given by brethren Scott, Blackwood, Taylor, Watson and others was considered helpful and meetings large.

OTHER LANDS

Venezuela.—Mr. and Mrs. John Frith, with two children, expected to sail from N. Y. Sept. 17 for work in the Gospel here. They are commended by the brethren of Cedar Cottage Assembly, Vancouver, B. C. Miss Fanny Goff of FOREST GROVE, OREGON, who was in-validated home some time ago was also returning to her school work, leaving by air Sept. 25, God-willing. The address of these workers is Apartado 38, PUERTO CABELLO, Venezuela.

CONFERENCES

Vancouver, B. C.—Annual Convention of Cedar Cottage Assembly will be held D. V. as usual at Canadian Thanksgiving season, Oct. 9, 10, and 11. Prayer meeting Fri., the 8th, at 8 P. M. Corresp. George Basham, 904 E. 29th Ave.

Boston, Mass.—Annual Conference here Oct. 23 and 24, preceded by Prayer meeting Fri., 22nd, at 7:45 P. M. in Gospel Hall, 24 Cliff St., Roxbury, Mass. No meeting Sat. A. M. A Brookline church has been obtained for meetings, 1371 Beacon St., near Coolidge Cor. except Lord's Day morning meeting which will be held D. V., in Whitney Hall, 1330 Beacon St. Communications to Wm. G. Farquhar, 51 Fairbanks St., Brighton 35, Mass.

Peterboro, Ont.—Annual Convention will be held here God-willing Lord's Day, Oct. 17, preceded by Prayer meeting Oct. 16 at 8 P. M. in the Brock St. Gospel Hall. The Lord's servants walking in the old paths will be welcome.

Houston, Texas.—47th Annual Conference of Christians gathered to the Name of our Lord Jesus Christ here will be held D. V. in the Gospel Hall, 2402 Louisiana St., Oct. 29, 30 and 31. Prayer meeting Thurs., 28th. Those who purpose going please communicate early with the correspondent, H. W. Dedman, 414 Union National Bank Building.

Waterville, Conn.—Annual Convention, D. V., Oct. 30 and 31 at the Waterbury Women's Club, Center St., Waterbury, Conn. Usual order of meetings will prevail. Corresp., W. Batterton, Box 131, Waterville, Conn.

Methuen, Mass.—Annual Convention, D. V., on Thanksgiving Day, Thursday, Nov. 25 at the Gospel Hall, 9 Center St. Address communications to E. W. Halbach, 159 Lowell St., Andover, Mass.

Detroit, Mich.—The Annual Conference of Christians in West Chicago Gospel Hall will be held, D. V., Nov. 20 and 21, preceded by Prayer meeting Fri., Nov. 19 at 7:30 P. M. All meetings will be held in the Gospel Hall, 7345 West Chicago Blvd., Cor. Prairie. Those coming from a distance will be freely entertained. Address communications to Alex. Stewart, 9320 Burnette Ave., Detroit 4, Mich.

FALLEN ASLEEP

Langley Prairie, B. C.—Our sister, Mrs. Hardie, aged 62, departed to be with Christ July 27. Saved in early life, she bore a faithful testimony and will be missed by all in the Assembly.

Chicago, Ill.—Another aged pilgrim whose death should have been reported earlier passed into the Lord's presence here May 1st. Alfred P. Stevenson was saved for over 59 years and associated with saints in 86th St. Assembly for a long time. He was 84 years old. A faithful, godly brother, one of the old school, always in his place, a lover of the truth of God. Prayer is requested for his aged widow who is bed-ridden.

Hitesville, Iowa.—Mrs. Harms of this Assembly went home to be with Christ, Aug. 27, aged 49. Oliver Smith had the joy of pointing her to Christ in 1925. She was in fellowship in this Assembly since its formation. The new Hall was filled to capacity by the saints and friends and neighbors. Pray for our brother and an unsaved son and his wife.

Detroit, Mich.—Marinus A. Jansen of Central Hall went to be with the Lord, Aug. 19, aged 68. He was saved in Holland 50 years ago and after hearing the truth of gathering to His Name went on faithfully in the Assembly.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Word of God

WHEN quiet in my house I sit
Thy Book is my companion still;
My joy Thy sayings to repeat,
Talk o'er the records of Thy will,
And search the oracles divine
Till every heart-felt word be mine.

Oh may the gracious words divine
Subject of all my converse be;
So will the Lord His follower join
And walk and talk Himself with me;
So shall my heart His presence prove,
And burn with everlasting love.

C. Wesley.

NOVEMBER, 1948

WORDS IN SEASON

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Send ALL SUBSCRIPTIONS, change of address, publication matter, news items, conference and death notices to WILLIAM H. FERGUSON, 13400 LAUDER AVENUE, DETROIT 27, MICH. All reports for WORK AND WORKERS columns should reach us by the 10th of the preceding month.

Please Note: It has been decided to move the Editorial Office of WORDS IN SEASON to DETROIT, MICH., and Mr. Wm. H. Ferguson will undertake the duties of Editor and will also look after the operation of the Magazine while Mr. Keller will continue as Consulting Editor.

Therefore, please note that ALL SUBSCRIPTIONS, Manuscripts, Work and Workers notes and all matters for insertion in WORDS IN SEASON should henceforth be sent to

WILLIAM H. FERGUSON.

13400 Lauder Avenue, Detroit 27, Mich.

« « «

OCT., NOV., and DEC., and all of 1949 will be sent to NEW SUBSCRIBERS for one dollar.

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CHANGE OF ADDRESS

Cleveland, Ohio.—Thos. M. Fulton, 2640 Idlewood Rd., Cleveland Heights 18, Ohio., Corresp. West Side Assembly.

Detroit, Mich.—Temporary address of Italian Assembly, 2925 Marlborough Ave. Corresp. J. Ludos, 11714 Hubbell Ave., Detroit 27, Mich.

Hitesville, Iowa.—New address of Corresp., Geo. L. Frey, Aplington, Iowa.

UNITED STATES

Akron, Ohio.—John Govan and A. Klabunda had several weeks under canvas this past season in Barberton, a suburb, with blessing in salvation. Two men and their wives were saved, one couple being elderly giving cause for rejoicing. Our brethren started in Decker-ville, Mich., in Oct.

Detroit, Mich.—In West Chicago Hall seven were baptized and added to the Assembly Sept. 14. All were the fruit of S. S. work through the years which gave cheer to the Lord's people. The Assembly maintained an open air testimony all Summer after the Sun. evening meeting in a Public Park nearby with a good hearing. A special effort in the Gospel was to begin Oct. 17 by brethren Wilkie and McClurkin.

The Conference in connection with Central Hall was large and thought to be very good, about 20 of the Lord's servants being present.

Glencoe, Mich.—Conference held here Sept. 12 was encouraging and Christians from neighboring Assemblies enjoyed mutually the fellowship. Thos. Touzeau, J. Govan and W. H. Ferguson ministered the Word. The Gospel meeting was well attended, some being in the Hall for the first time.

Monrovia, Calif.—Thos. Robinson hoped to be able to visit houses and districts adjacent to the new Hall here and see the people brought under the sound of the Word. He was putting up the Two Roads Chart.

Seattle, Wash.—David Miller had a short visit here which the saints enjoyed.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin
Edited for 11 years by Charles R. Keller

Vol. 40

NOVEMBER, 1948

No. 11

GATHERED GEMS

"WE cannot always trace the way
Where Thou, our gracious Lord, dost move
But we can always surely say
That Thou art love.

"Yes! Thou art love;—a truth like this
Can every gloomy thought remove,
And turn all tears, all woe to bliss—
Our God is love."

« « «
Pride grows with the decrease of other sins and
thrives by their decay.

« « «
Satan is subtle: he will make a man proud of his very
graces; he will make him proud that he is not proud.

« « «
Grace is a ring of gold, and Christ is the pearl in that
ring; and he that looks more upon the ring than the pearl
that is in it, in the hour of temptation will certainly fall.

« « «
Little sins are dangerous. A little leaven leaveneth
the whole lump. A little staff may kill one; a little leak
in a ship sinks it; a little flaw in a good cause mars it; so
a little sin may at once bar the door of heaven and open
the gates to hell: though the scorpion be little, yet it will
sting a lion to death; and so will the least sin, if not par-
doned by the death of Christ.

« « «
As the water lifted up Noah's ark nearer heaven, and
as all the stones that were about Stephen's ears did but
knock him the closer to Christ, the corner-stone, so all
the strange rugged providences that we meet with shall
raise us nearer heaven and knock us nearer to Christ, that
precious corner-stone.

« « «
Though true repentance be never too late, yet late re-
pentance is seldom true.

« « «
Cold prayers are as arrows without heads, as swords
without edges, as birds without wings; they pierce not,
they cut not, they fly not up to heaven. Cold prayers al-
ways freeze before they reach heaven.

« « «
Generalities are the death of prayer.

RECONCILIATION

BE reconciled to God, was the Apostle's message wherever he went. To Jew and Gentile, Barbarian and Scythian, bond and free, to all alike he proclaimed it. As though God did beseech them by him, he prayed them in Christ's stead to be reconciled to God. This is God's message still to an alienated world. He is still as gracious and as sincere in His proposals of peace and friendship. He still stretches out His hand all day long to a disobedient and gainsaying people. He asks us and entreats us to become His friends, telling us how willing He is to forget our past enmity, and to remember our iniquities no more. "Be thou reconciled to Me," is God's own special entreaty to every sinner.

But how am I to be reconciled to God; since God is holy, and I am unholy? Mark the answer! The Son of the Father—His holy Son, who knew no sin, in whom there was no spot, no stain, no shadow of iniquity—He was made sin for us—the Lord laid on Him the iniquity of us all. He was clothed with our guilt. He bore the burden of our iniquities. He was dealt with as if under the curse; He was made a curse for us. He drank the cup of trembling, which is the sinner's portion. In all respects the Father dealt with Him, as guilty of our transgressions. He was treated as a sinner, because he stood as our Sin-bearer, our Scape-goat, our Substitute, our Surety.

Now see the blessed results of this. Christ died not only to put away our sin, but also "that we might be made the righteousness of God in Him." And all who believe in Jesus are put in possession of this mighty blessing. He provides for them a righteousness far better than Adam's before he sinned—more excellent than that of angels—the very "righteousness of God." What a dignity, what a glory is the portion of all who believe in Jesus! Not merely to be restored to what we lost in Adam; but to a glory far brighter, an inheritance far richer, a crown far more resplendent. To be exalted above angels, and placed upon the very throne of God's eternal Son. "This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord" (Isa. 54:17).

Be ye reconciled, then, for now is the accepted time, and the day of salvation. This is "the acceptable year of the Lord." "The day of vengeance" is at hand. "Agree with thine adversary quickly," ere the day of reckoning arrive. Be ye reconciled, for time is short—days and years are flying swiftly on—eternity is at hand. You may soon be beyond the region where it is possible for a sinner to be reconciled. Hope will soon be exchanged for despair. The possibility of being saved will soon pass into the utter and awful certainty that you are lost, forever lost! Be ye reconciled, for days of dark-

ness are near. The last days are already coming into view, if indeed we have not already entered on them. The time of fearful tribulation is approaching. Be ye reconciled to God, for the coming of the Lord draweth nigh! This world's history is rapidly nearing its close. It will not be long ere the Bridegroom come, and the door will be shut! It will not be long till the Judge descend, and summon you to His bar. Jesus has long delayed His coming, out of long-suffering love to a rebellious world; but He will not always delay it. He will come at length. How soon I know not. It may be very soon. There is nothing that man knows of between us and His coming. He may be at the very door! "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." Oh, then, be reconciled to God! "Kiss the Son, lest He be angry, and ye perish from the way." "Believe on the Lord Jesus Christ, and thou shalt be saved."

THE DEATH OF JESUS

"JESUS also, that He might sanctify the people with His own blood, suffered without the gate." (Heb. 13:12).

Yes, he was cast out as one who was unfit for Jerusalem—as unworthy a place in the city of God.

And what this must have cost that blessed One, can never be entered into or understood, till the holiness of Christ, and the sinfulness of sin, are seen, in a measure at least, as God sees them. Who shall tell the secrets of that hour, when He was led forth without the camp, to bear the vengeance due to sinners! His own words may, perhaps, help us to lift the veil. "My God, my God, why hast Thou forsaken me?" As a man (and He was perfect man, with all our feelings and affections, sin excepted); as a man, He felt the approach of death, by painful, shameful, lingering suffering; but the hiding of His Father's face—the consequence of imputed sin; thus was His anguish! Doubtless He suffered, being tempted; He suffered from reproach, from the shame, the contempt, the spitting; doubtless He felt the mockery of His foes, the flight of His disciples, with all their aggravating circumstances. How He felt, let many of the Psalms reveal. But it was not this that made Him cry in anguish, "My God, my God, why hast Thou forsaken Me?" He had "suffered, being tempted." He had "suffered, leaving us an example"; but His greatest suffering was, "He suffered for our sins."

THE FOUR DAYS OF SCRIPTURE

"The Day of the Lord"

WM. H. FERGUSON



A LAS for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come" Joel 1:15 . . . "A day of darkness and of gloominess, a day of clouds and of thick darkness . . . there hath not been ever the like" Joel 2:2. . . "For the day of the Lord is great and very terrible; and who can abide it?" Joel 2:11.

Such is the description of the Day of the Lord in the prophetic word and in tracing this expression we find that it is unlike the Day of Christ in that it is looked forward to with foreboding and its beginning marked with judgments dire and sore from the Lord. It is the Lord who comes to avenge His neglected and despised Name as in Jude vs. 14, 15. He executes His strange work of judgment Himself and puts down all His foes. Not until then, when the nations shall be judged and dealt with according to the word in Matt. 25:31, 46, will He gather His people Israel to Himself and plead with them and show them all their sin, as in Psalm 50:5, 6. When the contrition and repentance of Israel is complete, the remnant identifying themselves with all the

nation, then the Lord Himself will lead them into that state of blessedness and happiness which we speak of as the Millennium which lasts for a thousand years and Israel in the vanguard, those of the nations who believed their testimony during the period after the translation of the Church, their testimony being to the coming King and kingdom, following after; all shall enter into that blissful state and into a peaceful earth where the Name of the Lord alone shall be exalted. Satan shall be bound for a thousand years, the curse shall be removed from the groaning creation and the earth shall bring forth abundantly for all its multitudes of inhabitants who shall be born and continue to live unharassed by war or famine or plague of sickness which so decimates the human race today. Longevity shall be restored to the human family, "the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine" Amos 9:13. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them . . . They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" Isa. 11:6, 9. "Thus saith the Lord of hosts; it shall yet come to pass that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily (continually) to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Zech. 8:20, 22.

Many such passages of Scripture might be quoted to show the character of this Day of the Lord which commences with gloom and judgments, then goes on in hitherto unrealized blessing to this weary, sin-torn and war-torn world and the splendors of the King and His Kingdom shall be known universally for His kingdom shall have no frontier but strange to say and showing the depravity of the human race, of the many millions that shall be born during the thousand years there shall arise a multitude as the sand of the sea at the end of this period of unparalleled blessing and goodness from the hand of God, which multitude will follow the leadership of Satan when he is released from his prison at the end of the Millennium and with him go forth to fight against the "camp of the saints and the beloved city" and against God and fire comes down from God out of heaven and devours them. Rev. 20:9. Thus we see that the spirit of "Gog" is deep in the human heart. This is the godless spirit, the infidel spirit which grips the world so strongly today and while Babylon is just as opposed to God in a religious way

as Gog and Magog is opposed in a godless and infidel way, Babylon is destroyed ere the beginning of the 1000 years while Gog and Magog is not destroyed until the end of that period.

There is much that could be written of this blissful period but our purpose is merely to point out the distinction in the four days of Scripture so we do not continue this subject so full of blessed anticipation. The Church shall be in the heavens above, looking down on the earthly scene of blessing but without question intimately concerned with it all as it would seem that the rule and judgment of the earth shall come forth from the Heavenly city and shall be administered from the earthly Zion: Thus the saints shall judge the earth and the Church's association with her Lord places her in the glorious position of preeminence in that coming day.

We have shown the above picture of the Roman Empire at the height of its glory as illustrative of the condition which shall exist when the Lord returns in judgment to the earth. While we do not press for exact boundaries, nevertheless the confederation of European States will take place according to the prophecy and Antichrist shall dictate the policies and worship of all the Confederacy and when the Lord comes back His first work shall be to smite that Lawless One—"whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness (outshining) of His coming" 2 Thess. 2:8. Incidentally this picture is one of a set of marble maps on the walls of the Colosseum in Rome, showing the traditional glory of the Roman Empire and a mute testimony to the truth of God's Word which shows this empire to be still in existence though split up and lost sight of as to its coherence and earthly glory nevertheless so constituted that it can be welded together once more by some great personage into the most terrible and powerful of earthly kingdoms.

In the light of all this, let us "who are of the Day of Christ" look up and earnestly look for the Lord from heaven.
HE IS COMING SOON FOR HIS CHURCH.

TEACH me oh my Father to rest here, to stay myself upon Thee. And if the worst comes, knowing that even that is the very best since it comes from Thy hand.

Resting upon the living God.
Trusting even if beneath the rod;
From this strong post let me not fly,
Nor let me barter this great joy.
The joy of resting quietly,
Casting all my care on Thee.

CHRISTIANS AND POLITICS

WHAT is taught in the Word regarding the position of a Christian when called upon to vote? To which world does the Christian belong? Does he belong to this world or the world above? Is his citizenship on earth or in heaven? Is he dead to this world, or alive in it—which? If he be a citizen of this world—if his place, his portion, and his home be here, then, assuredly, he cannot take too active a part in its affairs. He should vote and strain every nerve to get the right man into the right place. He should put forth every effort to mend and regulate the world. If, in a word, he be a citizen of this world, he ought, to the best of his ability to discharge the functions pertaining to such a position.

But, on the other hand, if it be true that the Christian is, as regards this world, "dead"—if his citizenship is in heaven, if his place, his portion, and his home be on high, if he is only a pilgrim and a stranger here below, then it follows that he is not called to meddle in any way with the world's politics, but to pass on his pilgrim way, patiently submitting himself to every ordinance of man for the Lord's sake, yielding obedience to the powers that be, and praying for their preservation and well-being in all things.

Hear what our Lord saith, when addressing the Father in reference to "His own in 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." Again, hear the inspired apostle on this subject: "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. Phil. 3:17-20. So also, in the epistle to the Colossians, we read, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. Thank God we have a divine and all-sufficient directory for these things—If, therefore, we are to be guided by Scripture, we have no warrant whatever for meddling in this world's politics. The cross of Jesus has snapped the link which connected us with this world. We are identified with Him. He is our Model. If He were here, He would find His place outside the range of this world. By and by He will wield the sceptre, draw the sword and hold the reins of government in His hand, but now He is rejected and we are called to share His rejection. Our path in this world as Christians is obedience or suffering. We are called to pray for all in authority, but not to be in authority

ourselves. There is not so much as a single line of Scripture to guide me as a voter. If therefore, I act in this character, I do so without one word of direction from my Master—nay more, I act in a way utterly opposed to Him, and in direct opposition to the spirit and teaching of the New Testament.

DISCIPLINE AND GOVERNMENT

IS any one now by God's grace a believer, when suffering the bitter consequences entailed by past sin, entitled to take the comfort of those passages in the Word which speak of trial and chastening as being sent in love from a Father's hand? Doubtless in such a case, the Father may use the necessary consequences of past sin as a present discipline for the soul of His child; but we are disposed to view this and such like cases as illustrative of that great and solemn governmental rule, "Whatsoever a man soweth, that shall he also reap." You may see men suffering all their lifetime the natural consequences of past folly and excess. True it is that God, in His grace and mercy overrules, and turns their very consequences to account by using them for holy discipline; but all the while they are the fruit of past sin.

It is very needful to be able to distinguish aright between the actings of grace and the actings of government. They are often confounded. It is most solemn to think of the government of God. No exercise of His grace can ever interfere with the principles of His government. Grace pardons and restores; but government takes its course. If you sow tares, you cannot reap wheat. Grace can pardon your folly in sowing tares, but it will not change the crop. Moreover, as you walk through the field of tares, you may praise the grace that has pardoned your folly, while you weep over the folly that sowed the tares. The Bible abounds in illustrations of these things, and so does the history of the Church of God in all ages.

SANCTIFICATION AND SERVICE

"IF a man purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work."

Our success in working for Christ will be in exact proportion to our personal holiness, our consecration to Christ, and the closeness of our walk with God.

True sanctification flows from abiding in Christ, remembering always that we are one with Him, and that He is one with us, one with me. This is the source of true holiness.

A. D.

PERSONAL TYPES OF THE LORD JESUS

DR. NORMAN CASE

JAPHNATH-PAANEAH was the new name given to Joseph. Several meanings have been attached to this name; but the weight of evidence seems to be "the food of life." This is both beautiful and appropriate, whether viewed historically or typically. Then Pharaoh also bestowed on Joseph a bride; and the bride became his, even while rejected by his brethren.

The application of all this to the glorious Antitype is clear. In resurrection, the Saviour has received the name which is above every name. He is, indeed, "the Bread of Life" to our souls. Again: while rejected by the earthly people, He is receiving from the Father a people to be His heavenly bride. The Church is united to the glorified Christ. Yes, He is glorified! His personal sorrows and sufferings are forever past, and He is now on the throne of God. Our Lord, our Head, is exalted; and we are exalted in Him. This is the barest hint of the lessons to be learned from Joseph's Egyptian Bride.

But was Joseph to be forever separated from his brethren? No, indeed; that was far from the purpose of God. In their extreme need they came to Egypt; and after passing through much soul-exercise Joseph makes himself known to them; and ultimately he bestows upon them the best portion of the land. Every step in the bringing together of Joseph and his brethren is pregnant with spiritual instruction. But very briefly we must seek to indicate the application of it typically.

Araham's natural seed are not cast off forever; they will yet be a united nation in their own land. The Jews will soon learn that Jesus of Nazareth, whom their fathers rejected and murdered, and whom they have continued to hate and refuse—that He was and is **THEIR ONLY MESSIAH**. The One whom they consider as judged of God for His sins, was at that very time bearing away their iniquities; and such will be their sorrowful, heart-broken confession. Joseph's brethren had their consciences awakened, and confessed their sins to each other, before he made himself known unto them. What tender grace Joseph displayed to his sorrowful, repentant brethren. His one aim seemed to be to set them at rest in his presence. This scene naturally suggests Zech. 12:10. Ere long there shall be a literal fulfilment of this Scripture. Yes, the children of those Jews who crucified the Christ, shall soon "look upon Him whom they have pierced, and mourn for Him." As Joseph's brethren were given the best place in Egypt, so Israel's land shall yet be the most fruitful

of all the earth, and they shall be the first among the nations.

The history of Joseph teaches us, that humility goes before honor, bitter before sweet, the cross before the crown. This is a principle in God's dealings with all His own in all ages. Let us recognize it, for it will be the key to many a trial that will meet us as we are journeying through the wilderness. Like Joseph and his great Antitype, may we endure the cross and despise the shame. So that with Him and the elect of all ages, we may prove that "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Moses

On first thought we might judge that Moses stands in too great a contrast to Christ to be a type of Him. But a little search will prove, that the contrast is between the two dispensations rather than the two persons. "The law was given by Moses; grace and truth came by Jesus Christ."

Jehovah's words to Moses were: "I will raise them up a Prophet from among their brethren, LIKE UNTO THEE." In the epistle to the Hebrews his typical character is again seen (Heb. 3:1-6). Christ as the apostle, the sent One from God to man, was typified by Moses; as the High Priest returning from man to God, Aaron foreshadowed Him.

We may view Moses as a type of the Saviour in the following particulars: In his birth and early history; as the deliverer and ruler of Israel; as a Mediator; as a Prophet.

IN HIS BIRTH AND EARLY HISTORY. Moses was born at a time when his people were oppressed and downtrodden. When Jesus was born, the Jews were under the power of Rome: Herod, an unprincipled king, governed them. Moses' parents evidently had Divine instructions that a more than ordinary future was in store for their son. His mother "saw he was a goodly child." This is more than a mother's usual appreciation of her offspring. It is explained in the New Testament as "fair to God" (Acts 7:20, Greek). With this God-given conviction of the child's glorious future, his parents hid him as long as they could; but unable any longer with safety to do so, they committed him to God and the Nile. "Them that honor Me I will honor," is a Divine principle; so that faith was not put to shame. The very palace of Pharaoh, the one who sought his life, became his home.

And very clearly to Mary and Joseph was intimated the wonderful nature and the exalted destiny of Him who should be born of her. Pharaoh endangered the life of Moses; Herod sought the life of Jesus. A like motive influenced both—fear of losing their crowns. Many were destroyed by both, but

in each instance the child escaped. Thus does God take the wise in their own craftiness.

Moses was born "one of the people"; so was the Christ. But Moses had the training of a king's son—every comfort and luxury would be his portion. Not so our Lord. He was born in a poor man's family; no king's daughter waited to receive Him. He was one of the poor in all His experiences and surroundings. He was not the reputed son of a king, as Moses, but the reputed son of a carpenter. And the Gospels clearly indicate that at the carpenter's bench the Son of God actually labored (Mark 6:3). What a dignity and honor this has for ever put upon manual labor!

AS THE DELIVERER AND RULER OF ISRAEL. To save his people, Moses voluntarily renounced the wealth of Egypt, and all the honors and pleasures of Pharaoh's court. "For us men and our salvation" the Lord Jesus laid aside His glory, came down to earth, and "became obedient unto death, even the death of the cross."

The first attempt to deliver his people was unsuccessful; He was scorned and rejected by the very ones who should have received him. So with the Antitype. He came unto His own, and His own received Him not." Their rebellious, defiant cry was, "We will not have this man to reign over us." Stephen, with great effect, pressed home the similarity of the treatment of Moses and Jesus of Nazareth. But this same man, whom at first they rejected, shall one day be manifested as the Deliverer who shall "TURN AWAY UNGODLI-NESS FROM JACOB."

Egypt represents this world, and Pharaoh - Satan, its prince and god. Pharaoh was a hard master and oppressed the Israelites; but the service was freedom and happiness compared to the slavery of those who are slaves of sin and Satan, and such every unregenerate man is.

Moses was the greatest miracle-worker in the Old Testament. God thus demonstrated to friend and foe, that He had sent him. Likewise miracles, many and great, were performed by the Lord Jesus, the Father thus attesting that He had sent Him to be the Saviour of the world. But there is a striking contrast in the nature of the two series of wonders: those of Moses were chiefly acts of judgment; those of Christ were purely acts of mercy.

Jannes and Jambres, as leaders of the magicians, withstood Moses and endeavored to bring down his miracles to the level of their own enchantments. The Scribes and Pharisees opposed the Lord Jesus, blasphemously affirming that His miracles were wrought by power of Beelzebub, the prince of demons. And as, at last, the very magicians acknowledged that Moses wrought his miracles by the power of God, so

the very demons were constrained to confess that Jesus was the Son of God.

By the sprinkled blood of the Passover lamb the Israelites' firstborn were preserved from the destroying angel, by the blood of Christ, our Passover-victim, sacrificed for us, all who believe on Him are delivered from the wrath to come.

From that point onward Moses became their recognised leader. They "were all baptised unto Moses in the cloud and in the sea." The cloud over head and the waters on each side, as it were, covered them up, and when they emerged on the other side it was a typical resurrection. Moses, not Pharaoh, was henceforth to be their law-giver and leader. So with the true Christian. In our baptism, we show that we have died to sin, the law, and the world. The flesh no longer has any claim upon us, we have died to it; we are no longer of the world, therefore its prince is no longer our master. Henceforth Jesus Christ is our Lord. This practical aspect of baptism is too often forgotten among believers, though the point is made much of in the Word of God. Our constant question should be, "Lord, WHAT WILT THOU HAVE ME TO DO?"

MOSES AS A MEDIATOR. Of the giving of the law it is said: It was ordained by angels in the hands of a mediator. Israel felt their need of a mediator, and God provided Moses. Referring to the giving of the law, Moses once said: "I stood between the Lord and you at that time, to show you the words of the Lord; for ye were afraid by reason of the fire, and went not up into the mount." And every sinner who in any measure knows himself and God, feels the same need. Man must have a mediator—one to interpose and act on God's behalf to him, and in his behalf with God. Such a mediator has been provided in the person of the Lord Jesus. He is the only possible One (1 Tim. 2:5).

Moses was the mediator of a covenant of works; Christ of a covenant of grace. Thus it is spoken of as "a better covenant." The law cursed and condemned, without the least mercy, anyone who violated the least of its commandments. The Gospel tells of One who has borne the curse of the law so that all who receive Christ go free. The Law, though it was the ministration of death, was glorious; but the Gospel, the ministration of life, is much more glorious.

Through all their wanderings, Moses was the channel of blessing to the nation. The manna, the quails, the water from the rock, all came through him. In this he was a faint foreshadowing of our Lord Jesus. For every blessing a guilty world and an ungrateful church receive, comes through the cross of Christ. Well may saved ones sing—

"Our every joy on earth, in heaven,
We owe it to Thy blood."

PIONEER WORK

SAMUEL C. KELLER

IN the natural order of things a pioneer is a man who goes beyond the edge of civilization into a place where the foot of man has never trod. He cuts down the virgin forest, builds his cabin and clears the land to cultivate that he may have food to eat, and in this way he opens up the way for others to come to settle there.

The Scriptures teach us the same methods apply to the things of God. If the kingdom of God is to be enlarged and extended, someone must go where the gospel has never been preached and clear the path by settling down to labor for souls and the gathering together a company to carry out the teachings of Christ.

Two examples of this are given in the life of the Apostle Paul. First in Acts 18 where he went to Corinth and found a man and his wife there who were disciples. As he intended to stay to see a work of God established, he abode with them, working during the week and preaching on the Sabbath day. Two other of his fellow-laborers arrived so that a more public work was started. This aroused the opposition of the Jews and Greeks who were against the Lord Jesus. They did not leave the city and say they were not able to get an interest, but moved to another man's house and continued one year and six months and laid the foundation of the assembly there that came behind in no spiritual gift.

The next place the Lord sent them was to Ephesus where in their search they located about twelve men who were disciples, but had not been brought into the liberty that is in Christ. When Paul told them they had not believed on the Lord Jesus, they saw where they had come short, believed and were baptized. Things were not easy there as it never is where God is working, so that after three months they had to change the place of the meetings from the synagogue to the school of one Tyrannus where Paul had two years meetings in the one place. He was not just a platform man, he taught publicly and from house to house. Acts 20:20. This continued for the space of three years, Acts 20:31, as Paul believed his life's work was to enlarge the inheritance of the Lord Jesus.

One is likely to hear that such a thing is not possible in these days when men think they must travel from assembly to assembly, or write letters to obtain funds to enable them to keep going, but the scriptural order is being followed in the State of Iowa and God is honored there.

In the year 1913, God saved a young farmer named Oliver Smith through the godly life and testimony of a devoted Christian, Mr. Charles Herman. From the time this

young man was saved he had a passion for souls and spoke to all with whom he came in contact. One after another were led to the Saviour; his employees, some of his customers and others to whom he spake. He had meetings in Clayton and Garnavillo where souls were saved and assemblies gathered. The work in Garnavillo was small at the first but has grown to a strong, healthy assembly and at least five hundred persons attend their yearly conference.

About nine years after his conversion, God called him to a wider field of service, led him to leave the farm and engage in the work of the Lord, first with Mr. John Blair, a worthy servant of Christ at Independence. When all other tents were down, he started out alone relying upon God to bless his labors. He put up his tent in the fall of the year at Stout, Iowa. About seventy-five professed to be saved. Many were baptized and an assembly was formed which has grown steadily. They have a yearly conference attended by more than five hundred people.

The next fall the tent was in Parkersburg where about thirty were led to the Lord. At this time, other assemblies began to ask Brother Smith to come to their cities to preach. He was strongly advised to make Iowa his field of labor which he has done.

His next effort was in an abandoned meeting house at Hitesville. Only four houses can be seen from the place, but this preacher is a persistent visitor and had thirteen months meetings without a break; God honored his labors and an assembly was planted that has grown until they have had to enlarge the building twice and five hundred people attend their yearly conference.

There are now ten assemblies in this section of the country all in hearty fellowship, operating on scriptural principles. They have no special attractions, do not use musical instruments, do not choose their speakers at conferences, have no separate meetings as young peoples meetings, nor sister's meetings; all the services they have are open to all the assembly except the meeting of the elders.

As the work grew, God raised up other men who had been saved in connection with this work to give all their time to the work of the Lord. They work in fellowship with Brother Smith and follow the example that he has set. They do not travel from assembly to assembly and build on another man's foundation, but go into new sections of the State and lay foundations for new assemblies. Louis Brandt has labored in Eastern Iowa for some years and has seen a number of souls led to the Lord and a nice assembly formed. Paul Elliott, Walter Eltjes and Leonard DeBuhr are all in the Hitesville Assembly. They work in Iowa where God gives them souls each year to encourage them. Elgie Jamison lives

in Mason City where he has seen a good work done as well as in surrounding towns.

Other preachers have come in to have meetings; they have reaped the harvest from the seed these pioneers have sown. They have been given a hearty welcome, and thus far the work has been preserved from the men who would draw disciples to themselves and turn the people of God away from the truth as it is in Christ Jesus.

This work ought to be an encouragement to every honest preacher who desires to do work for God; especially to those who have never done real pioneer work and never have seen one assembly gathered to the Name of the Lord Jesus. How can a man teach God's people the way an assembly should be conducted and who should be received, when God has never used him to gather one together himself; he is like a man telling parents how to raise children who has never had any of his own.

God is looking for men to go into new fields to settle down to labor for souls and establish assemblies, and will work with such laborers. There are a number of places in this land white to harvest, ready for settlers; the work may be hard at first but will be fruitful. The workers will have the commendation of the Lord and a full reward in that day.

“BY faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.”

Abraham obeyed. Obedience is the foundation of a life of faith. Many persons have tried to believe without obedience to the Word of the Lord that points out God's will and God's path. They have said they did not have the gift of faith, but what they needed was the grace of submission.

Abraham went out not knowing whither he went. The path of faith is an unknown way. We desire to walk in faith's road, but we war against the darkness and uncertainties of the way. We want to see, and when sight is perfected, faith flees away.

Abraham afterward received an inheritance. The end of faith reveals the inheritance of God. Man's sight may bring man's acquirements, but these are transitory and soon pass away; but true faith in God secures “An inheritance incorruptible, and undefiled, and that fadeth not away.”

My soul, art thou a servant of faith, or a wayward child of sight? Tell me, and tell thy God.

My soul, the darkened path of faith in this present world leads to the glorious light and blessing of that Eternal City whose architect and builder is God.

THE LORD IS MY BANKER

I AM not a strong believer in dreams," the drummer remarked, as he drew his chair closer to the stove, "but I can tell you a little circumstance that happened a few years ago, which has remained a mystery to me to this day.

"I have been traveling for a large wholesale drug company in St. Louis for a number of years, and I have met all sorts of customers, and have had a varied experience with many of my patrons. On one of my runs in the southwest I had one very particular old friend whom I will call Brother Benton, because everybody in that section calls him by that name. He nearly always had an order for me; but whether he did or not, I always felt better after making my call, on account of his cheerful ways and pleasant words. I could see my customers only twice a year, at best, and I looked forward to my visit with this old customer as one of my best days.

"On one visit, I sold him a much larger bill than he had ever made before, but I did not hesitate to recommend the House to fill the order. I had learned that he was universally loved and respected in his town as a sincere Christian. He would not keep ardent spirits, nor would he hear for one moment of giving space in his house to tobacco in any shape. 'My Bible,' said he, 'condemns both whiskey and tobacco, and I will have nothing to do with them.' No amount of persuading or liberal discounts could induce him to deviate from his rule.

"About six months after I had sold him the large bill, I was notified by the House that the bill was unpaid, and that I should call as soon as possible and collect it. I hastened over my territory and called in person to look after the matter. I found a new face behind the counter, and I learned that a short time after I sold that bill, my old friend had taken the smallpox and he and his family had been under quarantine for a long time. His sickness had lasted for several months and he was still confined to his home. I did not see him but he sent me word that the matter would come out all right in the end.

"He had suffered more losses than he thought, and six months went by and the bill was still unpaid. I wrote the House and told them the condition of things, and they were holding up all proceedings against him. Six months went by again, and I was ordered to go at once and collect the bill or enter suit. I had but one thing to do though I confess I had some rebellious thoughts. The night before I arrived at his town I spent several weary hours rolling and tossing on my bed trying to contrive some plan to avoid closing out my old friend. He lived eight miles from the railroad, and I must

see him on the morrow. I knew that if I brought suit, in all probability others would do the same, and a good man would go to the wall for no fault of his own. While tossing on my bed, I must have fallen asleep. I thought I had called on my old friend, and we were sitting in his family room, with all his family around him. He turned to me and said, 'We are just about to have our morning prayers, and we shall be glad to have you join with us.' I replied, 'With pleasure.' He said, 'We will read the 23rd Psalm.' He began to read, but I was astonished at the words I heard. I had learned that Psalm in Sunday school when a boy, and while I had not read my Bible as much as I should have done, still I will never forget that 'The Lord is my shepherd.'

"The words were read in a clear voice, and my heart rejoiced, though I had never heard it that way before. He read: 'The Lord is my banker; I shall not fail. He maketh me to lie down in gold mines; He giveth me the combination of His tills. He restoreth my credit; He showeth me how to avoid lawsuits for His Name's sake. Yea, though I walk in the very shadow of debt, I will fear no evil for Thou art with me; Thy silver and Thy gold they rescue me. Thou preparest a way for me in the presence of the collector; Thou fillest my barrels with oil; my measure runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will do business in the name of the Lord.'

"Having read this Scripture, he knelt down and prayed. I thought I had never heard such a prayer in all my life. He fairly took my breath from me when he asked his Heavenly Father to bless me, his friend.

"With his 'amen!' I awoke with a start. I concluded that I would call on my old friend early in the morning at his own home. I arose in time to procure a team, and was knocking at his door just as the sun was coming above the eastern horizon.

"He met me at the door with a hearty handshake and said: 'Come in, come right in; we are just going to have morning prayers, and we will be glad to have you join with us.' He took me into the room and introduced me to his wife and children. He took up his Bible and said, 'We will read the 23rd Psalm.' He read it in a clear voice, but read it as it is written in the Book. I cannot tell you my feelings and thoughts as he read. We then knelt in prayer, and he humbly made known his wishes, but it did not sound like the one I had heard in my dream, though he appeared to go over the same thoughts. He told the Lord he owed some money, and that it was past due, and he asked him that a way might open to pay it that same day. He then prayed for me; and while on my knees I resolved that for one time in my life I would disobey orders.

"After prayers we both went directly to the drug store, and just as we entered the door, a young man met us, saying, 'Brother Benton, father sent me over here this morning to tell you that he would take the house and lot you spoke to him about some days ago. He told me to hand you this money, and that he would pay the balance on the delivery of the deed.'

"The old man took the roll of bills, and tears began to roll down his cheeks as he turned away. He wrote the young man a receipt for the money and gave it to him. He then turned to his ledger and began to figure. He then turned to me and said, 'Will you kindly receipt this bill?' I saw that he had added all the interest on the bill. I told him I was ordered by the House to remit the interest. He declined to receive it, and said he desired to pay all his just debts. I took the money and sent it in.

"The House wrote him a very complimentary letter, thanking him for the remittance. In a great measure my dream had come true.

"At the time I was tossing on my bed, my old friend was on his knees in his closet, pleading with his Banker for a loan. I am very much gratified to know that he got it and ever since, in all my discouragements, I apply the 23rd Psalm as the remedy."

Jesus said, Except a man be born again, he cannot see the Kingdom of God. John 3:3.

IN 2 CORINTHIANS 8 AND 9 WE HAVE:

THE FOUNDATION OF GIVING—"They first gave their own selves to the Lord," verse 5.

THE DIVINE EXAMPLE OF GIVING. "For ye know the grace of our Lord Jesus Christ that though He was rich yet for your sakes He became poor that ye through His poverty might be rich."

THE PRINCIPLE OF GIVING. "For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." verse 12.

A DIVINE PRINCIPLE. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully." Chapter 9, verse 6.

A DIVINE PURPOSE. "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver." Chapter 9, verse 7.

A DIVINE PROVIDENCE. "God is able to make all grace abound towards you that ye always having all sufficiently, may abound to every good work." Chapter 9, verse 8.

THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT. Chapter 9, verse 15.

H. J. B.

ALL THINGS POSSIBLE WITH GOD

WHILST the full soul loatheth an honeycomb, to the hungry soul every bitter thing is sweet. These truths, are perhaps, more proved in regard to simple scriptural statements than in any other way. The humble, meek and growing Christian picks up the crumbs, and delights to handle and turn over the simple passages and promises of God's Word, pleading them in prayer, meditating on them in secret, and endeavoring to fortify himself by them in practice.

Not so the more lofty or self-satisfied Christian: (and alas! may we not all more or less plead guilty of this sin?) he passes by the simpler passages; he would fain dive deep, or soar high, and be restless if obliged to tarry at an elementary truth. But thanks be to God, as we grow in experience, so we grow in setting a high value upon the simplest and most elementary portions of God's holy Word. And may we not consider it a subject of praise and thankfulness, that God's pure word is daily becoming more and more the household bread of our souls? Much as we value the love and gifts of others, truly do we find that they serve us really only as they are used by God, and as we use them to Him. Happy advance, when our souls find all our good in Him, though this be learned through the breaking of earthly cisterns.

Jesus, to whom I fly,
 Does all my wishes fill:
 What though the creature streams are dry
 I have a fountain still.

When walking in the narrow path, and realising the daily difficulties of the Christian life, the grand truth that God is a God of impossibilities, will afford a deep solace and consolation to the tempted and harassed soul. Whilst he contemplates this glorious character of God, he will be led, in calmness and composure, to lay all the difficulties at the footstool of Divine grace; he will be led to look less at difficulties and more at God: he will be less often disappointed, and *oftener made glad: he will be led to consider matters, as this or that will be for God's glory; easy though it be or difficult, he will plead with One who, he knows, is fully able to maintain His own glory and honor, though, as to sight and reason, there may be many obstacles.*

The history of the children of Israel, fully verifies this character of God. Have we any difficulties, personal, family or others of a graver nature? Yea, have we not many? Let it be our business, then, to prove our God, and to know Him as the God of wonders. Jeremiah pleads thus, "Ah, Lord God! behold Thou hast made the heaven and the earth by Thy great power, and stretched out Thine arm, and there is nothing too hard for Thee."

THANKSGIVING

A LITTLE fellow, rescued, at terrible risk to his deliverer, from a burning house, clasped his arms tightly round the fireman's neck as they descended the ladder amidst the cheers of the assembled crowd, and cried, "Oh, man, I do love you!" The awful roar of the flames as they shot forth from the upper windows made his deliverance so real that the little fellow's heart almost broke with gratitude. "Whoso offereth praise glorifieth Me."

May we never forget the One who has plucked us as brands from the burning; and as we think of what we have been saved from, and what we have been saved for, and the awful cost of our redemption, may we give thanks out of a full heart. The outcast woman in Simon's house, whose only language was that of tears, had her Saviour's commendation, "She loved much." Jonah, with the sweet consciousness of forgiving love stealing over his troubled conscience and chasing away the sorrow of his wearied spirit, burst out into a psalm of praise—"I will sacrifice unto Thee with the voice of thanksgiving." Surely his sacrifice ascended into the presence of the Lord as a sweet savour. Oh for more of the spirit of thanksgiving.

"Praise my soul, the King of heaven,
To His feet thy tribute bring:
Ransomed, healed, restored, forgiven,
Who like thee His praise should sing?"

Jesus in the Midst

A MIDST us our beloved stands,
And bids us view His pierced hands;
Points to His wounded feet and side,
Blest emblems of the crucified.

If now with eyes defiled and dim,
We see the signs but see not Him,
Oh, may His love the scales displace,
And bid us see Him face to face!

Our former transports we recount,
When with Him in the holy mount;
These cause our souls to thirst anew,
His marred but lovely face to view.

Thou glorious Bridegroom of our hearts,
Thy present smile a heaven imparts;
Oh, lift the veil, if veil there be,
Let every saint Thy beauty see.

Cleveland, Ohio.—Conference here was large, good and helpful to all with ministry that began with death and resurrection and seemed for the most part to follow this thought as it affected the practical life of the Lord's people. A good number of the Lord's servants were present and Bro. McClurkin remained for 2 or 3 weeks of appreciated ministry meetings.

Parkersburg, Iowa.—Leonard DeBuhr and George Gould were to begin meetings in the Community Hall here in Oct. They were looking forward to the opportunity of reviewing the work of the tent meetings of 1947 when God gave an abundant harvest.

Los Angeles, Calif.—Brother Keller's sickness has been traced conclusively to a heart injury and a long period of rest is enjoined upon him by his doctors. He is able to write some and engage in minor activities in a very limited way. Let us continue in prayer for him.

South Houston, Texas.—A new Assembly has been established here and a new Hall built at 11th St. and Spencer Highway where some have been saved from time to time and a number have recently left the sects. This meeting is formed in hearty fellowship with the Houston Assembly as well as other Assemblies of the district. Correspond. is B. S. Avenell, P. O. Box 401, South Houston, Texas.

Blue River, Wis.—At last report Oliver Smith and Paul Elliott were in second week of Gospel meetings here, one has professed, others listen well.

Waterbury, Conn.—Luigi Rosanio expects to leave Italy for his home here Nov. 30, but may, in the will of the Lord, return to his native land for further Gospel work. God has opened the hearts of many as in the case of Lydia of old. The need is still great, the door still wide open, for how long we cannot tell. Let us pray for this land of superstition.

Pawtucket, R. I.—J. Conaway had two weeks here in Sept. with appreciated ministry to saint and sinner, he also visited Boston and New Bedford.

CANADA

Nova Scotia.—Isaac McMullen and George Gould had good tent meetings at Cambridge and Brambo. They saw fruit in conversions, about 12 professing. There are expectations of an Assembly being formed at Cambridge.

Lashburn, Sask.—C. H. Willoughby has been with the little flock here ministering God's Word with joy of soul and visiting amongst saints in the region. Those lately professing faith in the Lord Jesus have, in most cases, been "added" to local assemblies.

Simcoe, Ont.—Saints here were looking forward to a day of meetings Oct. 17 in their new Hall to be followed by a series of special Gospel meetings.

Toronto, Ont.—Jas. McMullen spent a happy three months in Nova Scotia, visiting Port Howe, Sydney and Sydney Mines. He also visited Moncton, N. B. Saints were appreciative of help given. F. G. Watson reports Arnstein and Huntsville Conferences very good, with good attendance, even though dates were the same. The Lord gave needed help.

Oshawa, Ont.—Brethren Fletcher, Blackwood, Schwartz, Sprunt, Percy and Howard ministered the good Word of God at recent Conference here to profit.

Note: We expect to have more room for Canadian news next month. Will our brethren please send in their reports early.

OTHER LANDS

Venezuela.—W. Williams in his interesting report writes: "Here we are nearing the end of Sept. How time flies. With Sr. Linares, my wife and Bruce Cumming we spent five months in Falcon in the little seaport of Cumarebo. Our intention was to help them build a new Hall and also a house for a worker. They were reduced to a small "sala" and the heat was such that no unsaved would go inside. We felt we had to do something and they gave all they could and helped by outside brethren, we finished a fine Hall to hold 180. We sent out no circulars, made no appeals and the Lord graciously enabled us to finish the Hall free of debt. Linares and I had a month's meetings in it while we worked at the house and had the joy of seeing some saved. We finished with a baptism of six and the Hall was packed to the door. Two got saved the night of the baptism. Bruce Cumming

and his wife are liking the house fine and they have got a good field for pioneering. We met Miss Goff at the Airport yesterday and it is good to see her looking so well."

CONFERENCES

Bryn Mawr, Pa.—Annual Conference here D. V. on Thanksgiving Day, Nov. 25, at 10:30, 2:30 and 7. Fri. and Sat. evening meetings only at 7:30 in the Gospel Hall. Lord's Day Nov. 28th., 10:30, 2:30 and 7. Meetings Thurs. and Lord's Day in the Fire Hall. Corresp., Samuel Martin, 649 San Marino Ave.

Phoenix, Arizona.—Saints meeting in the Gospel Hall, 1246 E. Garfield St., intend D. V. to convene their Annual Conference at Thanksgiving weekend. Dates are Nov. 25, 26, 27, 28, preceded by Prayer Meeting Wed. evening the 24th, at 8 P. M. Servants of God walking in the old paths will be made welcome. If you intend going write Wm. Ismay, 3302 E. Pierce St., as it will facilitate arrangements for accommodations.

Lake Geneva, Wis.—Annual Conference here God willing, Nov. 6 and 7 in the High School Auditorium. Prayer Meeting Fri. night at 8 in the Gospel Hall, Walworth and Sage Sts. A hearty invitation is extended to all and prayer is requested that the Lord may pour out a blessing. Corresp., Fred Kundert.

Pittsburgh, Pa.—As we go to press the dates for the Annual Conf. had not been definitely decided upon but in all likelihood, it will be held Nov. 27 and 28 in the Friendship Avenue Gospel Hall. We would suggest that any purposing being there make sure of dates and details before going by writing the Correspondent, Norman Gunn, 3043 Delwood Ave., Pittsburgh 16, Pa.

FALLEN ASLEEP

Detroit, Mich.—On October 8 the saints of this whole district lost a beloved friend and brother in the death of Mr. Henry Gillow, aged 69. It would be difficult to state in short compass the worth and work of this man of God but his record is on high where he was content to leave it. Central Hall, especially, where he shepherded and cared for the flock for many years with others of his brethren will especially miss him. His faithfulness and godly counsel has been self evident in the Assembly and he stood for simplicity and godly order therein to the last. A man of deep conviction regarding the truth of God, one with whom it was a delight to talk over the things of God as he was well instructed, intelligent and highly spiritual, we shall not soon see the like again. Ever with his good wife who is left to mourn but with the tenderest and happiest memories, opening up their hospitable home which was a "Bethany" to the Lord's servants and His people at all times, many have reason to thank God for them. Here mind and body found refreshment. Beloved Henry Gillow we knew as a princely man and his work will be fully revealed in "that day." He was saved in his early teens at the first series of meetings held by the late T. D. W. Muir in their neighborhood in Dearborn in the early days of the testimony in Detroit. May the Lord raise up godly under shepherds like our departed brother.

Cleveland, Ohio.—Mrs. John Dunlop of Addison Road Assembly went to be with the Lord July 9. In fellowship for 42 years, she endured a considerable season of weakness and it is a joy to know she is "at home" where sickness is unknown and where all His saints shall soon be gathered.

Cylinder, Iowa.—Ole Stokka of this Assembly "went home" Oct. 2, aged 68. Saved in 1935, a good, tender-hearted brother. Prayer is requested for two unsaved sons and one daughter.

Monrovia, Calif.—We have just heard of the recent homecall of Miss Eva Linstruth. Saved 52 years ago in Crogan, N. Y., her birthplace, through the ministry of T. D. W. Muir. In Assembly fellowship since that time, latterly in Ave. 54 Assembly where she was much loved because of the joy she had in speaking of the Lord.

Rockford, Ill.—On Sept. 21, Stafford M. Ransome departed to be with Christ, aged 67. Saved in England in his teens through the hymn "Just As I Am," he came to U. S. A. in 1906 and was associated with Assemblies in Cleveland and Elkhart and for past 24 years here. A godly brother with a willing heart to visit small Assemblies with the Word. Remember our sister and her family in prayer.

Harrisburg, Pa.—Word has just come of the sudden home call of Leon F. Miller of this Assembly. Details will be given next month.

Words in Season

THE BIBLE FAMILY MAGAZINE



Shepherd of Mine

SHEPHERD of mine, lead on
The way seems strange and lone;
And oft amidst the changing scenes
The questioning heart would fail me:
But Thou art near, Thy Word to cheer
Which tells we're nearing home.

Shepherd of mine, draw near,
'Tis dark, I cannot see;
If I can feel Thy presence true
To cheer me in this night so drear,
I'll close abide Thy pierced side
Until the morn breaks through.

Shepherd of mine, 'tis well
I had Thee by my side;
For in the night the powers of hell
Did do their worst and had I fell
Before them, gone had been the joy
Of fellowship with Thee.

W. H. F.

DECEMBER, 1948

WORDS IN SEASON

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IMPORTANT: As announced last month, Mr. Wm. H. Ferguson is assuming the duties of Editor, and all matters pertaining to WORDS IN SEASON will henceforth be handled D. V. through our Detroit Editorial Office.

Address all mail and reports and make all Money Orders and Checks for Subscriptions payable to WM. H. FERGUSON, 13400 Lauder Ave., Detroit 27, Mich.

"WITH CHRIST"

Our beloved and esteemed brother Samuel C. Keller, Servant of the Lord and recent Editor of this Magazine "went home" November 14, shortly before midnight from Los Angeles, Calif. Full details and Memorial in January issue.

ADDRESS OF CORRESPONDENTS

Harrisburg, Pa.—Norman E. Gutshall, 200 No. 30th St., Penbrook, Harrisburg, Pa., for Seventeenth St. Assembly.

Simcoe, Ont.—James Young, R. R. 5.

Carbonear, Newfoundland.—W. H. Powell.

St. Johns, Newfoundland.—Albert Barber, Munday Pond, St. Johns.

CHANGE OF ADDRESS

Barbados, B. W. I.—Samuel McCune, General Del. Bridgetown.

Brighton 35, Mass.—Sydney O. Porteous, % 51 Fairbanks St.

Guthrie, Okla.—Thos. R. McCullagh, 411 E. Logan St.

UNITED STATES

Cataract, Wisc.—S. Hamilton has been holding forth in the Town Hall here—some interest shown.

Chicago, Ill.—D. Calderhead and J. Lipke were with the Avondale Assembly here in the Gospel but we have not had report of meetings yet.

Blue River, Wisc.—Oliver Smith and Paul Elliott had the joy of seeing an aged lady of 77 profess here at recent meetings.

Rochester, N. Y.—The small Assembly at Frost Ave., was cheered by a two weeks' visit from Harold Wagler recently.

Boston, Mass.—Recent conference here seemed to have the marks of God's blessing and saints were encouraged and strengthened and urged to go on in godly and simple ways. Ministry emphasized Shepherd care of the Lord, Separation from the world in every form, and Personal Witnessing for Christ. R. McCracken, Sydney Porteous, J. Gunn, W. H. Ferguson ministered the Word with missionary brethren Wightman and Tharp.

WORDS

IN

SEASON

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Our message to our readers on last page of this insert will be of interest to you—**READ IT.**

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin
Edited for 11 years by Charles R. Keller

Vol. 40

DECEMBER, 1948

No. 12

GATHERED GEMS

THE WORD

A GAINST this sea-swept rock
Ten thousand storms their will
Of foam and rage have madly spent;
It lifts its calm face still.

« « «

The Lordship of Christ, though sometimes mystified
by us in our preaching, in simple language, is TO KNOW
THE WORD OF GOD and TO DO IT.

G. B. at Arlington Conference.

« « «

Those are the best Christians who are more careful
to reform themselves than to censure others. —Fuller.

« « «

Christ's love is like the beams of the sun; it reaches
east, west, north and south.

« « «

Oh, that I may love Christ more! What can the world
give in comparison with Him! While I have Him for my
Friend and Portion, and a bright eternity in view, let me
be contented to be slighted, scorned and cast out by all
men.

Henry Martyn.

« « «

If I take a cup and pour water into it, presently the
water rises to the brim of the cup. But I pour on and it
overflows; more still and more still as I continue to pour,
so it continues to flow over. THIS IS WORSHIP; the over-
flowing of our cups with praise and thanksgiving, be-
cause God is still pouring in.

Anon.

« « «

When the hearts of the Lord's servants burn with zeal
the devil has his wet sheets ready.

« « «

It is a hopeful sign when the people of God are un-
satisfied with their present attainments; when they are
longing and yearning for more of God, and for closer com-
panionship with His Christ. When there is real thirst for
God in the soul of the saint, he cries out—"My soul thirst-
eth for God, the living God" and none ever thus sought
God in vain.

Anon.

THE BLACKSMITH'S NEW GATE

“YES, but that’s just where I don’t go with you,” said the blacksmith. “You see, I hold that salvation isn’t so easy for any of us as all that; it’s quite true that the Lord has done His part, but we’ve got to do ours as well.”

Such were the words uttered by a blacksmith to a Christian farmer, who had been speaking to him about God’s way of salvation. After replying to the above statement, the farmer said, “What I called in for this morning was to get you to make me an iron gate. See, here are the measurements; now when do you think you’ll have it ready?”

“Well, you shall have it by Tuesday, if that will suit you.”

“That’ll do first rate; so I’ll call in on Tuesday with the spring cart and take it away.”

Accordingly, on the day appointed the farmer drove up to fetch the gate; and there, sure enough, it stood, spick and span, against the smithy wall; and the smith, hearing the wheels, emerged from the smithy with a look of honest pride on his face, good workman as he was, and greeted the farmer with a “Well, sir, there’s your gate finished and ready to time; and a good gate, too, though I says it as shouldn’t.”

“Ye-es,” said the farmer, as he ran an apparently critical eye over the gate, “Yes; but do you happen to have a file handy?”

“File!” thought the blacksmith. “What’s he want with a file, I wonder.” However, he went and fetched the desired implement, which the farmer received without a word, and with which he proceeded to rasp vigorously at the gate. At first the blacksmith eyed this proceeding with a non-plussed air; but, his temper beginning to get the better of him as he saw his work disfigured, he shouted out at length, “Here, sir, the gate’s all right, and doesn’t want anything done to it, and you’re just spoiling it, for you know nothing about gates; so if you don’t like it, why, you leave it before you’ve done more damage, and I’ll soon get a customer for it, I warrant.”

“Quite true,” said the farmer, “I do know nothing about gates, and it’s certain that I should make a mess of it, if I went on. And it’s just the same with salvation. You can’t do anything to save yourself; the work necessary for that has been done, and done by the Lord Jesus Christ; and if you try to improve upon that work, you’ll only spoil it. The Lord Himself declared that ‘It is finished’ and yet here are you, nineteen hundred years after, declaring that it is not finished, but that you must do your part. A fine part mine would have been in finishing your gate, wouldn’t it? And what part can you take in finishing a work that the Son of God has accomplished? You’ll only spoil it, if you try.”

Yes, but what thousands are making the blacksmith's fatal mistake! They are occupied with their own doings instead of resting their souls upon the work Christ has done. They are putting works before salvation, instead of where God puts them, viz, after salvation; they are making saviours of themselves, while God makes a Saviour of His Son. My reader, if you are still deluded by this snare of Satan, ponder well the words, "Through this Man (i. e., the risen Jesus) is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things . . . Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days—a work which ye shall in nowise believe, though a man declare it unto you" (Acts 13:38-41). Salvation is "through this Man," not through you; it is God's work, not yours.

J.F.

FATHOMLESS LOVE

HOW excellent is Thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of Thy wings; they shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures." Ps. 36:7, 8.

It is good to trace back the waters of quietness to their wondrous Fountain-Head. "Therefore." It is not the promise of rest, or joy, or safety, that so stills the heart; it is not present relief from suffering; it is not taking away of present pain. It is the love of God, that brings life and strength and full content. And as the mountain spring rises suddenly out of the ground, fed by some unseen, unknown supply, so this. We follow the stream back from point to point for a while; but then we are stayed:

"For Jesus hath loved me;
I cannot tell why."

THE AFFLICTIONS OF THE BELIEVER

THE thought that Satan afflicts us is not a happy one, taken alone; but we must remember that if he does afflict he is but an instrument in Love's hand—doing Love's business, in Love's way, in Love's measure. How fully we see this in Job. Never was the knife more nicely balanced in a surgeon's hand to do exactly the work that wisdom saw needful for the patient than was Satan under God's hand in Job's trials."

GOD'S Ambassadors have no right to play with words without meanings when the world is at war against Satan! If Christ is to speak let's give Him an opportunity, but quoting God, not our ideas.

THE FOUR DAYS OF SCRIPTURE

The Day of God

WM. H. FERGUSON

THE apostle Peter, in his closing exhortations to those over whom he was exercising the shepherd care enjoined by His Lord that day beside the sea of Galilee, urges all in his second Epistle, ch. 3:12 to be looking for the hastening unto the coming of the Day of God and asserts in v. 13 his firm adherence to the promise of God that there shall be "new heavens and a new earth, wherein dwelleth righteousness."

By the Spirit he connects the dissolution of the heavens and the earth at the end of the Day of the Lord, v. 10, with the beginning of the Day of God, v. 12, which ushers us into the eternal state.

Although these events were some thousands of years off when the apostle wrote his inspired letters yet the effect of such knowledge and the promise of the Day of God was to be seen in a holy conversation and godliness as in v. 11, and a diligence to be "found of Him, in peace, without spot, and blameless." Prophecy, when rightly understood and accepted as God's unerring witness to His infallible Word, will have a salutary development in the Christian's life and should lead to separation from a doomed and dying world and a clinging to the promises of God through Christ Jesus.

Revelation 21:1, 8 gives us a view of the Day of God, the eternal state, then in verses 9 to 27 we are taken back to the Day of the Lord to see "the bride the Lamb's wife—that great city, the holy Jerusalem, descending out of heaven from God." Not coming altogether to the earth but over it would seem to be the position of the Church during the thousand years of Christ's earthly reign and kingdom. But it would seem that in the Day of God, in the eternal state, there will be a closer and nearer approach to men for we read in Rev. 21:2, 3—"I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

The thousand years that have passed in the above account have made no change in the Church—she is still as a "bride adorned for her husband." Time writes no wrinkles on the brow of eternity and eternal youthfulness is Christ's and our's during the ages to come, cp. Ps. 110:3.

You will note the expression in v. 3 of Rev. 21—"He will dwell with them and they shall be His people." A most in-

structive study would be to trace this expression throughout Exodus, Leviticus, Jeremiah, Ezekiel, Zechariah, etc., in the O. T. and 2 Cor. 6:16—all these scriptures referring to His desire to have a sanctuary and a people for Himself in separation from the world and in true holiness. Herein lies our strength of testimony today wherever found and every Assembly that owns and acknowledges His Lordship and the supremacy of the Holy Scriptures apart from earthly creeds and sectarianism, acknowledging the priesthood of all believers and refusing to recognize any humanly ordained ministry or priesthood, is especially pleasing to God's heart even when maintained in conscious weakness as it points forward even past the Millennial period where testimony is maintained in the conscious dignity of Christ's Royalty and Priesthood as in Zech. 4:1, 14. It rather points to the grand and glorious Day of God when God shall be all in all, when Christ shall have destroyed every enemy, the last enemy being death, and shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power—cp. 1 Cor. 15:23, 28.

Thus in the eternal state there is nothing to mar or challenge the will of God but in the eternal sunshine of His presence with perfect fellowship and closest communion between earth and heaven, we shall continue to worship the Lamb with the marks of Calvary and worship our God and serve Him truly in the Holy Spirit. **THUS THE REDEEMED OF HEAVEN AND EARTH SHALL AT LAST ENJOY TO THE FULL THE ETERNAL REST—THE DAY OF GOD.**

WAS IT WORTH WHILE?

Four Women Who Heard a Message and Acted on It

GEORGE BASHAM, Vancouver

RAHAB HEARD A MESSAGE OF GOD'S JUDGMENT, believed it and was saved. Josh 2:11.

RUTH HEARD A MESSAGE OF GOD'S GOODNESS and was united to the mighty man of wealth. Ruth 1:6.

REBECCA HEARD OF THE GREATNESS OF ISAAC and becomes a typical bride. Gen. 24:34, 38.

THE QUEEN OF SHEBA HEARD OF THE GREAT KING, believed not but came and proved the truth of what she heard. 1 Kings 10:6.

All of these O. T. names are found in the New Testament. Note carefully the decision they made. **IT WAS WORTH WHILE.**

HYMNS AND SPIRITUAL SONGS

F. H. BUSH, New Zealand

THE distinction between "psalms and hymns and spiritual songs" can scarcely be given in clear cut terms but they are not synonymous. PSALMS doubtless refers to those songs of the praise and mighty acts of God sung by David and other sweet singers of Israel. HYMNS (Greek—"humnos") to the pagan mind meant songs addressed to, or otherwise in praise of a god, or of a hero; in the strict sense of the word, a deified man. But to the Christian, in the scriptural sense, a hymn embodies a direct address of praise and glory to God, or to Christ as Lord. Compare Acts 16:25 and Heb. 2:12, where the verb corresponding to "hymn" is rendered "sing praise." A SPIRITUAL SONG (Greek—"ode") would give expression to Christian truths as aspirations generally, other than a direct address of praise and worship addressed to the Lord, which is what a Christian hymn properly is.

To "Sing and make melody in your hearts to the Lord" as in Eph. 5:18, 19 is evidently a consequence of being filled with the Spirit. Thus, His present leading in song is necessary, if that exercise is to be a sweet savour of Christ, Godward, and spiritually strengthening to us. It is inconsistent both with the Holy Spirit's ministry as in John 16:13, 15, and with scriptural example, that hymns should be addressed to Him, i. e., the Holy Spirit. Then, according to Col. 3:16 the Word of Christ must dwell in us richly that we may in all wisdom teach and admonish one another in psalms, hymns and spiritual songs.

The character and quality of the hymns and spiritual songs which we sing influences our spiritual tone and condition much more than is realized by many. Much spiritual injury can be suffered through the use of unscriptural hymns. If such are sung through the lack of scriptural intelligence, believers are thus exposed to the danger of forming unscriptural views and ideas. But if believers know that what they are singing is unscriptural, yet continue in doing so, a sadly careless state of soul is evidenced, the tone is lowered, the conscience is blunted.

We urge that only with wise discrimination should sacred songs referring to ourselves and our experiences be sung. Some of these suggest occupation with self rather than with Christ. Some put into believers' mouths assertions of loyalty and devotedness to the Lord, and experiences of communion, with which the lives of many do not agree. This is a serious matter indeed. A servant of the Lord once plainly said—**TO SING WHAT IS UNTRUE IS NO MORE PLEASING TO GOD THAN SAYING IT.** If the Spirit is leading a brother

to give out a hymn or spiritual song, it will not be one claiming higher spiritual experiences than those gathered can truthfully sing; or if it is an expression of praise and worship, it will be on the spiritual level to which the gathered saints can rise.

This present evil age eagerly catches up the class of music known as "jazz"; and, alas, the tendency has gained ground amongst professing Christians, to popularize music of a flippant type, sung to religious words expressing shallow sentiment and unsound, unscriptural thoughts. Some such songs lack the spirit of reverence; and it is regrettable that many otherwise spiritual songs are blemished (unintentionally perhaps) by undue familiarity in addressing or mentioning the Lord. The WORD gives us no license to address Him as dear Lord, sweet Saviour and the like, nor is it a mark of true devotedness or reverence to do so.

The Holy Spirit has provided the Church with a good range of Scriptural, spiritually rich hymns and the saints lose heavily if, while many such hymns are neglected, light "sacred songs" of questionable spirituality and unscriptural ideas are permitted to displace them.

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Assoc. Editor's note: In relation to the above article we would emphasize the desirability of a proper discrimination in the use of many new hymns and hymn books. SCRUTINIZE carefully all new hymns and hymn books. The words of the Lord are not out of place, perhaps, in this connection—"NO MAN ALSO HAVING DRUNK OLD WINE STRAIGHTWAY DESIRETH NEW: FOR HE SAITH, THE OLD IS BETTER."

NEEDFUL TO A HYMN

TO a hymn three things are needful:

 PRAISING OF GOD

 REJOICING OF HEART

 AFFECTIONATE THINKING OF GOD'S LOVE

SONG is a great gladness in the thought of eternal things and endless joy; breaking forth in a voice of praise.

PSALMS: This is well called, therefore, a book of HYMNS and SONGS, for it teacheth us to praise God with glad cheer and mirth, and softness of soul, not only in heart but with a voice of praise; thus teacheth it the ignorant and conformeth men who fell in Adam to Christ in newness of life.

RICHARD ROLLE
Born 1280 A. D.
Saved 1300 A. D.

PIONEER WORK

S. C. KELLER

ONE who has been used of the Lord for some years in pioneer work and the establishing of new assemblies, made this remark, "It was not possible to do that sort of work any longer, as the men who were going out into the work of the Lord confined their activities to the assemblies that had been formed through the labors of others, and the elders gave them the funds that were in the treasury of the Lord which left little or nothing to send to the ones who were laboring in new fields." God heard this statement and planned to teach His servant that while He met the needs of those who labored for Him through those who were saved, He was not limited to "assembly" gifts.

In the year 1931, God exercised this servant and his wife to go to Salt Lake City, Utah, a virgin field, as no one from the assemblies ever labored there before. It was considered a most difficult field to labor in, as it was the headquarters of that powerful organization known as the Mormon Church. There were no assemblies for five hundred miles on any side of it save a small company of about eight, meeting in a home in Idaho.

This man and his wife began house to house visiting, planning to stay four weeks and distribute two thousand copies of God's Way of Salvation. They found it such a good field to labor in, that they continued this work for four years, and put in the hands of the people in their homes about two hundred thousand pieces of literature, consisting of Bibles, Gospels, booklets and tracts. The method employed was to visit from house to house, engage the people in conversation about their spiritual welfare and leave them a booklet or some tracts.

A house was rented with rooms large enough for meetings. At first the audience was two women, one the wife of the preacher, but the number grew until about thirty were regular attenders. Then a tent was purchased in which the meetings were held for sixteen weeks. A brother came to help but left before the reaping time came. There were no special hardships about the work and little real persecution, but it was an excellent opportunity to prove God and learn the reality of His promises. There was no rich man to look to as the work was supported by working men and women of the Lord's people. God supplied enough funds to meet all the needs of the work and some to distribute to the poor. These workers learned that God has servants everywhere and meets the needs of those who labor for souls.

PERSONAL TYPES OF THE LORD JESUS

J. NORMAN CASE

THE intercession of Moses as mediator saved the people from judgment. They had sinned grievously in the matter of the golden calf, and a righteously angry God threatened them with destruction. But hark to those earnest, God-like pleadings of the man Moses: "Oh, this people have sinned a great sin, and have made them gods of gold! Yet now, if Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of Thy book which Thou hast written." That is, Moses offered himself for death that the nation might be spared. But such a sacrifice could not be accepted.

But at Calvary we see One who has accepted. Worse than ten thousand deaths befell our adorable Substitute. He died beneath the stroke of judgment, and we are delivered from wrath through Him. He lives again to intercede for us; to save us from sin's power; to save us to the heavenly inheritance. Moses could not bring them into the land; but our Redeemer will not give over His work till all His people are "safe at home within the veil."

AS A PROPHET. God's revelation of Himself has been progressive. At the beginning He was known as Elohim, the triune, omnipotent, Creator. The attribute herein revealed was power, might force. To the patriarchs He revealed Himself as EL SHADDAI, the all-sufficient God, the One who supplied the wants of every living thing. But to Moses He manifested Himself as Jehovah, the self-existing, unchangeable, and eternal One—God in covenant relationship with His people. And all the revelations under the old covenant were but additions to this last named glorious title, as Jehovah-Tsidkenu, Jehovah Shammah.

Moses was pre-eminent as a prophet. No man of old was admitted to the familiar intercourse with Jehovah which Moses enjoyed. But not till Christ came had we a full revelation of God. All the others were partial and fragmentary. Not till the incarnation, was God made known in that highest, yet dearest, of all relationships — FATHER. "No man hath seen God at any time; the Only Begotten, which is in the bosom of the Father, HE HATH DECLARED HIM."

This is the characteristic revelation of God in this age. Only in the Son could God reveal Himself as Father and only as we are "in Christ" can we call God our Father, for He is first of all the Father of our Lord Jesus Christ, and then the Father of all who believe on Christ.

Favored as Moses was, even to him God could only show His "back parts," the less glorious parts of His character. But

in Christ we have the last, highest, and perfect revelation of God. All that we can ever know of God is to be seen in Christ, for He has shined forth giving "the light of the knowledge of the glory of God in the face of Jesus Christ."

Moses and the prophets were like the moon and stars in the night, their testimony was infinitely better than total darkness, yet it was night only; but now in Christ, we have the sun at noon-day.

Fain would we speak of the wife and children whom God gave Moses in his rejection, and other points, but space fails us. Personally, we might learn many practical lessons from the life of Moses. I point out one: God ever trains His instruments for special work, and the training is oftentimes long and painful. With Moses two-thirds of a long life was taken up in fitting for service. Eighty years training for forty years work. To us it seems all out of proportion. Yet it was God's way, and that is ever the best. May we, too, be prepared to undergo any training necessary, that we may be vessels meet for the Master's use, and prepared unto every good work.

Joshua

Just as Melchisedek and Aaron are both needed to give a full view of Christ as Priest, so Moses and Joshua are required to give a complete type of Christ as Leader.

Hebrews 4:8, clearly proves that Joshua is a type of our Lord. In this chapter, Canaan and the Sabbath are types of spiritual and heavenly rest. Joshua brought Israel into a rest, but it was not perfect, and therefore was not permanent. But Christ will bring all His people into the perfect and eternal Sabbath-rest of God. Ere long we shall fully have part in God's new-creation rest, and at the same time shall enjoy the anti-type of Canaan-rest which is cessation from conflict. We will view Joshua as a type from three stand-points: As a MAN, as a LEADER, as a WARRIOR.

JOSHUA AS A MAN, A TYPE OF CHRIST. It will be seen that both bear the same name. JESUS is the New Testament name for Joshua. Acts 7:45; Heb. 4:8. In apostolic times it was evidently an ordinary personal name (see Acts 13:6; Col. 4:2.) The name was given from time to time in honor, I presume, of the man we are considering. But with our Lord it is His personal name, His name as a man among men. The use thereof by the Holy Spirit is most instructive, but of it we may not enlarge. The name means "The Salvation of Jehovah," or "Jehovah the Saviour." We learn that it was specially given to the son of Nun; he did not always bear it, Num. 13:16. The name was prophetic of what Joshua would in due time accomplish in leading Israel into the land and saving them from their enemies. The name JESUS was

also A GOD-GIVEN NAME TO THE REDEEMER OF MEN. It was given Him before His birth. The one was the instrument of a temporal salvation to the tribes; but the other is the procuring cause of the eternal salvation of His people. Joshua delivered the people from earthly foes, the Lord Jesus saves those who believe on Him from sin, and all its consequences. Matt. 1:21.

Joshua, as born among the people when they were afflicted and downtrodden, shared in all their sorrows and sufferings, and Jesus Christ is a brother born for adversity. He knows by experience all the sorrows, afflictions, and trials of this earthly life. Christ is in heaven now, but He is there enriched with all the experience His sojourn on earth brought Him. Blessed enrichment! For He "Though exalted feels afresh, what every member bears."

Joshua was conspicuous for his love of truth and his courage. When, through fear, the ten spies gave a false report of the land, Joshua boldly stood forward and witnessed to the truth. Faith in the purpose and power of Jehovah enabled him to act. And in these characteristics he was but the shadow of Him who is pre-eminently "the faithful and true Witness."

In all his career, nothing is recorded against Joshua, if we except the treaty with the Gibeonites; and this evidently was a fault of the head rather than of the heart. But the Christ of God never once took a wrong step or made a mistake. Whatever He did, in word or deed, was wrought in communion with the Father, and in the fresh unction of an ungrieved Spirit.

As the Leader. Joshua received his call to this work directly from God. Num. 27:18. Of all the myriads of Israel's hosts, he was the one chosen of Jehovah to lead the people into the land. Prior to entering on his work, he received the gift of the Spirit as the all-necessary qualification for such service. As we read this we are reminded of the grand prophetic announcement of Isaiah: "Behold My servant, whom I uphold, I HAVE PUT MY SPIRIT upon Him," etc. The eternal Son is the elect servant of the Father in the glorious scheme of redemption. Himself testified that He was set apart, appointed, and sent by the Father, John 10:36. Our Lord's special reception of the Holy Spirit at His baptism, all will recall.

Not till the death of Moses did Joshua come to the front; till then, though the friend and companion of Moses, he was in comparative retirement. And the early part of Jesus' life was spent in obscurity of Joseph's home and workshop. Such is God's way with all His servants. HE TRAINS IN PRIVATE,

holy ones or those set apart for God. The Lord means His people to be used only for holy purposes. We are saints now, God calls us so. Our bodies are for the Lord, and the Lord for the body. It would be well if we remembered this more. All our members, our ears, our mouths, etc., ought to be at the disposal of the Lord.

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CHILDREN. This name shows us our place of nearness to God. "For ye are all the children of God by faith in Christ Jesus." This is a relationship that can never be broken. As the children of God the world knoweth us not because it knew Him not. The more we are like the Lord Jesus in our ways, the less shall we be understood by the world. Although the spiritual man is able to discern all things and is able to understand the position of the worldling because he was once there himself, yet he, himself, is discerned or understood by no man, 1 Cor. 2:15.

A FRAGMENT

WE have only one little life to give back to Him who gave Himself for us. Shall, then, that frail, passing life be given to Christ or to the perishing world? If we choose the world as our portion (exhaust its pleasures as we may), our experience will eventually be like Solomon's, and the day will come when our hearts will utter the bitter cry, "Vanity of vanities; all is vanity and vexation of spirit"; "for what can the man do that cometh after the king?" On the other hand, if we accept Christ and His Cross, there awaits us "an inheritance incorruptible, undefiled, and that fadeth not away." For "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit."

SECRET PRAYER

BE sure that you look to your secret prayer; keep that up, whatever you do; the soul cannot prosper in the neglect of it. Apostasy lurks outside the closet door.—Philip Henry.

DO YOU KNOW?

"DO you know, my fellow Christian,
 all the time and every place
 Men are looking for the image of the
 Master in your face?
 And the image you're reflecting is
 distorted or is fair,
 Just according to the measure of the
 time you spend in prayer."

PRACTICAL HOLINESS

H. BONAR

A HOLY life is made up of a multitude of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Rutherford, or Brainerd, or Martyn. Little words, not eloquent speeches or sermons; little deeds, nor miracles, nor battles, nor one great heroic act or mighty martyrdom, make up the true Christian life. The little sunbeam, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshment, not "the waters of the river great and many," rushing down in torrent-noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little indulgences of self and of the flesh, little acts of indolence or indecision or slovenliness or cowardice, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gaiety, little indifferences to the feeling or wishes of others, little outbreaks of temper, or crossness, or selfishness, or vanity—the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life.

And then, attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to little words, and looks, and tones; to little benevolences, or forbearances, or tendernesses; to little self-denials, and self-restraints, and self-forgetfulnesses; to little plans of quiet kindness and thoughtful consideration for others; to punctuality, and method, and true aim in the ordering of each day—these are the active developments of a holy life, the rich and divine mosaics of which it is composed. What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.

If we would aim at a holy and useful life, let us learn to redeem time. "I am large about redeeming time," says Richard Baxter, "because therein the sum of a holy obedient life is included." Yes; let us redeem the time because the days are evil (Eph. 5:16; Col. 4:5). A wasted life is the result of unredeemed time. Desultory working, impulsive giving, fitful planning, irregular reading, ill-assorted hours, prefatory or unpunctual execution of business, hurry and bustle, loitering and unreadiness — these, and such like, are the

things which take out the whole pith and power from life, which make success and progress an impossibility, either in things temporal or spiritual.

There need not be routine, but there must be regularity; there ought not to be mechanical stiffness, but there must be order; there may not be haste, but there must be no trifling with our own time or that of others; "Whatsoever thy hand findeth to do, do it with thy might," (Eccles. 9:10). If the thing is worth doing at all, it is worth doing well; and in little things as well as great, we must show that we are in earnest. There must be no idling, but a girding up of the loins; the warring of a good warfare; stedfastness and perseverance, "always abounding in the work of the Lord." The flowers are constant in their growing; the stars are constant in their courses; the rivers are constant in their flowing; they lose no time; so must our life be, not one of fits, or starts, or random impulses; not one of levity or inconsistency or fickle scheming, but steady and resolute; the life of men who know their earthly mission and have their eye upon the heavenly goal.

A holy life in man's estimation may be simply a life of benevolence, or of austerity, or of punctual devotion, or of kindly geniality, or noble uprightness, or liberal sympathy with all creeds, all sects, all truths, and all errors. But a holy life in God's estimation, and according to Bible teaching, must be founded upon TRUTH, must begin personally in conscious peace with God through the blood of the everlasting covenant; must grow with the increase of truth and deliverance from error; must be maintained by fellowship with God, in Christ Jesus, through the indwelling of the "Spirit of holiness." Error or imperfect truth must hinder holiness. Uncertainty as to reconciliation with God must cloud us, straiten us, fetter us, and so prevent the true holiness, besides also fostering the false. Fellowship must be preserved unbroken, that its sanctifying, quickening power may go on uninterrupted. Nothing must come between; not the world, nor self, nor the flesh, nor vanity, nor idols, nor the love of ease and pleasure.

The Word must be studied in all its fulness. Over its whole length and breadth we must spread ourselves. Above all theologies, and creeds, and books, and hymns, must THE WORD be meditated on, that we may grow in the knowledge of all its parts, and in assimilation to its models. Our souls must be steeped in it; not in certain favorite parts of it, but in the whole. We must know it, not from the report of others, but from our own experience and vision, else will our life be an imitation, our religion second-hand, and therefore second-rate. Another cannot breathe the air for us, nor eat for us, nor drink for us. We must do these for ourselves. So no one

can infuse into us the life or truth which he may possess. These are not things of proxy or merchandise or human impartation. Out of the book of God and by the Spirit of God must each one of us be taught, else we learn in vain. Hence the exceeding danger of human influence or authority. A place of influence in such a case becomes perilous alike to the possessor of the influence and to those over whom that sway is wielded. Even when altogether on the side of truth, its issue may be but an unfruitful formalism, a correct petrification, an intelligent orthodoxy, and both they who possess the influence and they who are under its power ought to be greatly on their guard lest the human supplant the divine, and the fear of God be taught by the precept of men (Isa. 29:13); lest an artificial piety be the result, a mere facsimile religion, without vitality, without comfort, and without influence.

One who has learned of Christ, who walks with God, will not be an artificial man; not one playing a part or sustaining a character. He will be thoroughly natural in manners, words, looks, tones and habits. He will be like that most natural of all creatures, a little child. Christianity becomes repulsive the moment that it is suspected to be fictitious. No affectation, nor pedantry, nor conceit, nor set airs, nor what the world calls whining, can serve the cause of Christ, or give weight to character, or win an adversary of the cross. The "epistles of Christ," to be "known and read of all men," must be transparent and natural. In living for Christ, we must follow HIM fully, not copying a copy, but copying HIMSELF; otherwise ours will be an imperfect testimony, a reflected and feeble Christianity devoid of ease, and simplicity, and grace; bearing the marks of imitation and art, if not of forgery.

WOMAN'S COVERING

THE woman's covering in 1 Cor. 11, is manifestly distinct from her hair. Verses 5 and 6 place this beyond all question. As to the question when or where, we must remember that the apostle does not speak of "coming together" until the seventeenth verse. The whole passage teaches us that the covering on the woman's head is the expression of her subjection to authority. The woman is to be subject to the man, as the Church is subject to Christ.

IT is better to suffer for speaking the truth, than that the truth should ever suffer for the want of speaking.—Selected.

FORMALISM AND IRREVERENCE

WE can find no record that Israel ever went back to idolatry after their return from captivity. That gross sin had been abandoned; and this, to the superficial observer at least, would give hope that God's ancient people were now a spiritual people, cleansed from their idols, and walking in the fear of the Lord.

This, however, was far from being the case. In our Lord's time there did not seem to be an "idol" in the whole land of Judah—that is an idol of wood or stone. Nevertheless, Israel at that very time were farther away from God than in the days when they cried, "O, Baal, hear us." In those bygone days there was at least hope of recovery. The "commonwealth of Israel," notwithstanding its idolatry, was not altogether dead to the call of God. At the voice of an Elijah, it could arouse itself out of its deep idolatrous sleep. Yet, when Christ came, a greater than Elijah was there, and they were utterly deaf to His voice. Elijah attested his authority by signs and wonders; and idolatrous Israel acknowledged the finger of God. Yet, when Elijah's Lord and Master appeared in the plains of Judah, doing mightier works than any prophet of the old dispensation, Israel refused to acknowledge that God had any part in these works at all. They had purged themselves from their old sin of heathen idolatry; yet here we find them in a state of blindness, such as, in Old Testament times, they had never known. How do we account for this, and what is there here for our learning, upon whom the ends of the world are come?

We believe the explanation will be found in Matthew 12: 43-45, where our Lord says: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself; and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." The evil spirit of idolatry had gone out of God's ancient people. But, when it had gone, it left an empty house; and what avails it though some gross sin be cast out, if God is not brought in? Israel failed to call in Jehovah to cheer the desolate hearth; and thus we see the sad spectacle of seven other spirits, more wicked than ever, taking possession of the remnant of Israel; and truly their last state was worse than the first.

Idolatry at least betokened the existence of a spirit of reverence that reached out for some one or something on which to lavish its adoration, and was ready to respond to the prophet's voice and turn again to their covenant God. But

as the time drew near when the sceptre was to depart from Judah, this spirit of reverence seems to have departed, and nothing now remained save a cold, self-satisfied formalism, which so blinded the nation that they knew not when He came, even God's Eternal Son. Now in the present day one cannot fail to observe a lamentable decrease in this spirit of reverence. Gross sins may have been discarded, it is true; but in their place has there not arisen an easy and flippant manner of speech concerning the holy things of God? How often is God's word and God's work spoken of laughingly, and even jestingly, by those who profess to have left for ever behind them the gross sins of the world's idolatry! On looking back over the past twenty years, whatever may have been the gain, there has certainly been no increase of the spirit of reverence in the things of God. We believe it has been the reverse. We may be told that the light and easy style of things presently prevailing in many quarters, is more in keeping with the spirit of the times. But, beloved, it is not the spirit of the times, but the Holy Spirit, that is our Teacher in these things and He has said that God is to be served with reverence and Godly fear.

It seems to be characteristic of these last days that there is a great lack of veneration for holy things. God's Word and God's Name are used with a levity that is appalling, and an unholy familiarity has taken the place of the reverent and Godly handling of Divine things that so widely prevailed in our younger days. It seems to have been forgotten that God is in heaven and we are on the earth, and that He is the lofty One who inhabiteth Eternity. Knowing these things, it becomes us to be watchful. We may be told that we are holding down our heads like bulrushes, while we should be shouting "glory, hallelujah!" Be it so. While we have that deep inward joy with which a stranger may not meddle, we can afford to be misunderstood. It is simply a question of "how shall we please God?" and if He has His true place in our hearts, our words, our whole manner of life will tell that we revere His Name.

BACKSLIDING

"A TRUE saint may be a grievous backslider in practice, but he cannot be a backslider in principle. He would do according to the law in his mind, even when evil is present with him through the law of sin which is in his members; but the force of corruption is so violent that he is brought into captivity to that law of sin; and by its tyranny holden down, in spite of all his groans and struggles for deliverance; which, however, in the use of the appointed means, he shall most assuredly obtain, in the Lord's own time. Yea, though

a troop may overcome him, Gad-like, he shall overcome at last."

"It is not so with the backslider in heart. His falls into sin cause him to depart from the appearances he might have of grace, till at last he falls from all profession. The sin that he commits he even approves in his heart, though natural conscience may at times give him some uneasy sensations, till it is quite seared. All his falls into sin drive him further and further from God, whereas those of true believers cause them to flee to Christ for strength, and to walk warily for the future."

Selected.

Treasure in Heaven

PAULINIS when told the Goths had entered his house and carried away all that he had, lifted up his eyes to heaven, and said, "Lord, Thou knowest where I have laid up my treasure."

Jesus, Lord of Glory

(1 Cor. 2:8)

JESUS, Lord of glory,
 Son of God Most High!
 Ransomed saints adore Thee
 By Thy blood made nigh.
 Bowed in fearful anguish
 On the shameful tree,
 Thou the foe didst vanquish,
 Thine the victory!
 Through Thy great redemption
 Slaves of sin are free;
 In Thy resurrection
 One in life with Thee.

Jesus, Lord of glory!
 God Incarnate Thou!
 All as Lord must own Thee,
 All before Thee bow.
 Soon, at Thine appearing
 With Thy glorious Bride,
 In Thy love exulting,
 Thou shalt be admired.
 Christ, the Hope of glory!
 'Tis God's purposed will
 Our Redeemer's glory
 Ev'ry place should fill.
 F. H. Bush, N. Z.

A MESSAGE TO OUR SUBSCRIBERS AND READERS

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It seems good at this juncture to present a few facts before you for prayerful consideration and with a view to a continuance of your interest in WORDS IN SEASON and its future growth and development as a means of help and blessing to His people. In this way any who have not understood how WORDS IN SEASON is carried on, or who have had misleading information passed on to them, may be helped more intelligently to enter into this service with us.

WORDS IN SEASON is not at all a commercial enterprise. It was commenced with a view to providing suitable, practical and Scriptural ministry for the Lord's people, presented in such a way that the many can enjoy it, get benefit from it and be edified thereby. Any loss in connection with the operation of the Magazine at any time has been absorbed and made up by the Editors and any excess in any year has been turned back into the work of the Lord, in fellowship with others, or used in His service.

Inasmuch as the necessary business in connection with the Magazine will now be carried on from the Editorial Office in Detroit, Michigan, the Editor wishes to suggest a few ways in which YOU can be a distinct help in the work of publication.

1. We would say most sincerely—"Brethren, pray for us . . . that the Word of the Lord may have free course, and be glorified."

2. Men who have some ability, which often lies latent, should be exercised to send us in short, pithy articles for insertion in the Magazine. 750 to 1,000 words makes the most likely contribution for the profit of all. We do not suggest continued articles unless each theme is complete in itself and can stand alone. Articles should be typewritten, double spaced, with one inch margin on each side. We do not guarantee the use or return of any manuscript. Incidentally, we should state that none of our contributors receive any remuneration for their articles.

3. Subscribers can help greatly by renewing subscriptions promptly. You will find month and year of expiration stamped on your mailing envelope—last figure. No receipts are mailed. Your magazine is your receipt.

4. You can also help greatly by trying to obtain from time to time new subscriptions. This helps us and increases the scope and usefulness of the Magazine. We desire to keep our book-

keeping and necessary expenses of publication at a minimum and you can easily realize that between cost of publication and subscription price there is a small margin and unnecessary mailing costs and office expense should be eliminated. Postal Notes or Money Orders are a convenient medium of mailing and this saves cost of exchange on personal checks.

In talking matters over with our brother Samuel Keller from time to time I have made it plain that I do not wish this greatly to interfere with, or lessen our work in the Gospel and amongst His people and this added service is received as a stewardship from the Lord which we are very glad to try to fulfil as He enables us.

5. PASS your Magazine on to others and if you desire an extra copy or two to bind in yearly volumes, which those who do greatly appreciate, such extra copies can be obtained from us at nominal cost.

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Our brother Mr. Keller will continue as Consulting Editor and I am sure that in taking up this burden we will have the cooperation of all lovers of the truth of God in relation to the continued wide circulation of WORDS IN SEASON amongst the Lord's people everywhere.

In laboring thus together for the good of the testimony, the blessing and upbuilding of God's dear people, as well as the salvation of the lost, we shall each have a share in any reward our gracious Lord shall see fit to grant "IN THAT DAY."

William H. Ferguson, Editor.

Waterbury, Conn.—Weather was delightful for our Conference and the Lord gave distinct help to His servants in Ministry and in the Gospel, to the "strengthening of the things that remain." Some unsaved were deeply concerned. Bre. R. McCracken, Jn. Conaway, O. MacLeod, Isaac McMullen, J. McCullough, Wm. Ferguson and others ministered the good Word of God. The Assembly here had a most interesting open air work all Summer, reaching many in Terryville, Bristol and Meridan. In last mentioned place the authorities greatly favored them.

Hickory, N. C.—O. MacLeod reports some interest in efforts between here and Lenoir, a few souls have been saved. D. V. he hopes to return later and follow up the work.

Los Angeles, Calif.—Mr. Keller had another severe embolism Oct. 31. Continue in prayer for him. S. Rea has been in the district. Saw a young man saved in Long Beach. T. Robinson still continues in Monrovia.

CANADA

Vancouver, B. C.—Cedar Cottage Conference was very large and ministry good. G. Reager, P. Plubell, S. Mick, G. McKinley and F. Percy gave help. Reager and Plubell continued in So. Main Assembly in the Gospel and F. Pearcey went to Arlington, Wash., where the Lord was working at last report.

Barrie, Ont.—David Miller returned home after a six months' journey which took him as far as Western Canada and the Western States. He gave away thousands of Gospel tracts in the various cities enroute and enjoyed greatly his contacts with the saints. J. Pearson and G. Taylor visited here and in Sunnidale recently.

Simcoe, Ont.—The all day meeting here in the new Hall, Oct. 17 was well attended notwithstanding rainy weather. Word was ministered by R. McCrory, G. Shivas and W. H. Ferguson. Bre. Nugent and Wagler preached the Gospel and continued with Gospel meetings. The saints here also conduct a S. S. work at Nixon where they purchased a building for this purpose. 12 Assemblies were represented at their Conference. Bro. Baillie, now sick at his home in Toronto, helped them greatly in the construction of their hall.

Niagara Falls, Ont.—Blackwood and Shivas were together in a Gospel effort here.

Windsor, Ont.—Saints of Partington Ave. Assembly had a good day Nov. 7. Hall was packed at night, with baptism following. W. Ferguson came over from Detroit to help us.

Saltcoats and Yorkton, Sask.—Cottage meetings for Christians were held in these places by C. H. Willoughby. Attendance good, saints of the Assembly supporting heartily.

Togo, Sask.—Jas. Ronald from Portage is evangelizing in this place, 70 miles from nearest Assembly.

Fredrickton, N. B.—An Assembly has been formed here through the labors of Isaac McMullen and W. J. Glasgow. A building has been purchased and made over into Hall. A number have proved steadfast and seek to carry on in godly ways. Corresp. is A. G. Christie, 334 Union St.

Montreal, Que.—Bre. Gray and Maxwell were with the saints here in Ogilvy Ave. Assembly recently in the Gospel.

Arborfield, Sask.—Alex. McGaughey has been holding forth here with encouragement—interest good—one young man and woman professed, others troubled. He also visited Maidstone and Lashburn.

OTHER LANDS

Barbados, B. W. I.—The Lord seems to be leading our brother S. McCune back to this Island for further labors. He has spent the past 23 years on various Islands of the West Indies.

Buenos Aires, Argentina.—Word has been received through brother Meridew (at present visiting saints in U. S. A. and Canada) that the Government has passed a decree for registration of religious cults. How this will affect the laborers and testimony there is not known, but prayer is requested that God will again overrule in this matter as heretofore.

Praha, Czechoslovakia.—F. J. Kresina writes of encouragement here in various labors, helped by other brethren, amongst them his son. He visited a large town in No. Bohemia where 6 were baptized and also visited Jicin where 35 believers came to hear the Word. At Prague the conference was good, about 300 believers attending and 20 were baptized. Meetings were held in a hired Hall.

CONFERENCES

Montreal, Que.—Annual Conference at New Year commences D. V. with Prayer Meeting Thurs., Dec. 30 at 8. Meetings will be held Fri. in their Hall, 821 Ogilvy Ave., Park Extension. On Sat. and Lord's Day, Jan. 1 and 2, they will convene in the Community Hall, Town of Mount Royal. Commun. to W. E. Reid, 5928 Clanranald Ave., Montreal 29, Que.

Windsor, Ont.—The saints here purpose having two days' meetings at New Year. They will convene for the first meeting, Sat. aft., Jan. 1 at 2:30, continuing in the evening and will have meetings all of Lord's Day, Jan. 2. All the meetings will be in the Gospel Hall, 644 Partington Ave. Corresp. to Wm. Lever, 336 Curry Ave.

Seattle, Wash.—Annual Conference of Roy St. Gospel Hall will D. V. be held Sat. and Lord's Day, Jan. 1 and 2. Prayer meeting Fri. night, 7:45. Other meetings at usual hours—Lord's Day morning at 10:30. Circulars later. Communications to Geo. A. Morrison, 4418 Woodlawn Ave., Seattle 3, Wash.

Camden, N. J.—Annual Conference D. V. Jan. 1 and 2 in High School at Haddon Heights, N. J. Prayer meeting, Fri. 31st at 8 in Gospel Hall, 915 No. Front Street. Usual order of meetings. Corresp. to Herbert W. Staats, 21 S. Davis Ave., Audobon, N. J.

FALLEN ASLEEP

Harrisburg, Pa.—On Oct. 3rd Leon F. Miller of this city passed into the Lord's presence, aged 57. Saved at meetings held by bre. Duncan and Beveridge in 1906 and baptized in Susquehanna River. Shortly after this he was received into the Seventeenth St. Assembly where he continued to the last. The oft repeated phrase—"Deeper down than Tyre and Sidon must the Christ rejecter go"—God used to reveal to him his state and need of a Saviour and a godly Mother's prayers were answered in his conversion.

Endowed with natural gifts, brother Miller was a leader in his field as Chief Official Court Reporter for Dauphin County Courts but his chief interests lay in the Lord's work and he was ever ready to help the Lord's people and was a valued minister of the Word. He had a rich knowledge acquired through careful and constant study. In 1914 he was united in marriage to Mary Ann Keller, sister to our Consulting Editor, Mr. S. C. Keller. She, with her daughter, survives and prayer is requested for them in their loss.

Dayton, Ohio.—Mrs. Jean Harriman "went home" Oct. 9, aged 73. Saved shortly after the tragic death of her husband in the crash of the dirigible Roma, Feb. 21, 1922, through the instrumentality of bro. Hugh Donnachie of Pittsburgh, a friend. A steady, kindly and humble Christian.

Messenia, Iowa.—Mrs. Margaret Johannes passed into His presence Oct. 9, aged 80. Saved when a girl of 14, she has gone on well. In fellowship in Lyman and Berea, Iowa, for many years.

Manchester, Iowa.—Mrs. Eugene Moire went home to be with the Lord she loved and sought to obey, Oct. 12, aged 55. She leaves 10 children, some unsaved, for whom prayer is requested.

Hampton, Iowa.—Foster Whitsell was called home Oct. 16, aged 63. Saved in 1931—a dear, tender hearted brother who sought to show love to all.

Detroit, Mich.—Thos. Bollman of Central Gospel Hall went home July 25, aged 71. Although not able to attend much of late he maintained an interest in the Lord's work—a kind and humble brother.

Hammonton, N. J.—Mrs. Hugh Brownlee was called home Sept. 1. Saved in Dec., 1919 through preaching of bre. Keller and Patrizio. A note found in her handbag after her homecall reads—"I am still rejoicing in that all my sins, past, present and future, are blotted out through the precious blood of Jesus."