

Words in Season

THE CHRISTIAN'S NEW YEAR!

New mercies, new blessings, new light on the way;
New courage, new hope and new strength each day;
New notes of thanksgiving, new chords of delight;
New praise in the morning, new songs in the night;
New wine in the chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts for His treasures, new smiles from His face;
New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New gleams of glory that waits thee above
New light of His countenance full and unpriced
All this be the joy of the new life in Christ!



J A N U A R Y



1939

WORDS IN SEASON

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EDITOR AND PUBLISHER

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

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UNITED STATES

Tulsa, Okla. A company gathering to the Lord's Name now meet here in the home of Walter T. McAfee, 412 S. Wheeling, Tulsa, Oklahoma.

Philadelphia, Pa. The new address for the correspondent of the Italian assembly is C. Illuminati, 4164 N. Franklin St., Philadelphia, Pa.

Buffalo, N. Y. The assembly now meets at 1160 West Ave. (one block east of Niagara and near Delavan Ave.), S. Brady, 116 Bidwell Parkway, Correspondent.

Note. All mail for Hugh Thorpe shall be addressed until further notice in care of Mrs. James Stirling, 64 Nathanael Ave., Pawtucket, R. I.

Brooklyn, N. Y. The Spanish assembly has moved into a new hall which is now located at 1005 Flushing Ave. L. Montalvo has moved to this address also, 1005 Flushing Ave., Brooklyn, N. Y.

Pittsburgh, Pa. The annual Thanksgiving conference held in Friendship Ave. hall was very well attended. The ministry was very refreshing and a fine spirit of unity prevailed from the kitchen to the platform. One special feature was a "Question Box." This proved a great success—answers being short and to the point. All felt thankful to God for His felt presence in the meeting.

Detroit, Mich. L. McBain began a series of meetings in the Chicago Boulevard hall and was later joined by R. McCracken. Meetings continued for over 7 weeks with good interest and some saved. The meetings on Thanksgiving day were to profit with ministry by brethren, McBain, McCracken, Gunn and Eric Smith of Bolivia.

Albuquerque, N. M. The assembly has been encouraged by seeing souls saved, and saints gathered to the Lord's name having been delivered from the systems of men. C. Davis, S. C. Keller and Wm. Allingham have encouraged us with their help.

Seattle, Wash. S. C. Keller had a series of meetings with us and then went on to Vancouver, B. C., Canada.

Phoenix, Ariz. Conference was good. Many Christians from various parts attending. S. Greer and others ministered the Word.

Los Angeles, Cal. J. Dickson had good meetings in the Jefferson St. hall.

Toronto, O. D. Roy had good meetings with us and several professed to be saved.

New England States. Chas. Keller had good and fruitful meetings in Waterville, Conn. S. J. Rea spent a month in Torrington using



ROBERT TELFER

1859-1938

A Prince and A Great Man Fallen . . . In Israel

2 Samuel 3:38

○ N November 30, 1938, Robert Telfer of Toronto, Canada, Evangelist and Bible Teacher, passed into the presence of the Lord, Whom he served faithfully, as His honored servant for many years. Age 78 years and 11 months. Born in Scotland. Saved in June, 1877, and four years later in Glasgow, he was gathered to the Lord's Name. He began to devote his entire life to the Lord's work in Chicago about the year 1883. His earlier days of service were spent in association with men of God, such as Donald Ross, Donald Munro, John Smith, W. J. McClure, W. P. Douglas, R. J. Dickson, C. W. Ross, Frank W. Crook, D. McGeachy; doing pioneer work in the United States and Canada. In late years F. W. Watson and he were much together. They spent a season two years ago in tent work in Prince Edward Islands. He was a man of sterling character, fixed principles and steadfast for the truth of God. An evangelist, in speaking with him some years ago, made the remark that drift and departure was coming in like a flood, and it looked like the ship was sinking—meaning of course the "old path" ship. Quick as a flash, brother Telfer replied, "Well then, I will sink with the ship." He maintained a straight course until he was taken home.

The godly might well weep over the taking away of a man of his type and cry, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men" (Psalm 12:1). He was a true shepherd who loved to visit and care for the sheep of God's pasture, and will be greatly missed.

Few indeed, were gifted to present the Gospel as he did, and he retained his Gospel spirit to the end of the journey. His ministry also to the Lord's people retained its freshness, and was such that reached the heart and conscience, and one aptly stated that his ministry along the lines of church truth, if obeyed, would result in a "good scriptural assembly." Many souls will be in heaven as a result of his active, untiring labors in the Gospel.

He spent last summer on the Canadian prairies, and was

able to minister the Word at eleven conferences. Later he went on to Vancouver along with D. McGeachy, and while on the coast took a heart attack in October, and brother McGeachy kindly offered to return home to Toronto with him. After his return he attended the Staynor conference, and later gave several assemblies in Ontario a visit for a Lord's day. Having been blessed with a good constitution his active labors continued almost to the end.

On Monday, November 14, he was taken to the hospital to be operated on for a carbuncle. A week later, another operation was performed and he seemed to be doing well. Through all his suffering he remained cheerful and hopeful, but had another heart attack on Sunday, followed by another on Wednesday, from which he never survived, and he was at home with the Lord. His end is described in Psalm 37, verse 37, "Mark the perfect man, and behold the upright: for the end of that man is peace."

The high esteem in which he was held was manifested in the many Christians from nearly all the assemblies for miles around Toronto who were present at the services which were conducted from the Highfield Gospel hall in Toronto. Six hundred or more people were crowded into the hall, gallery and basement, and a good number could not gain entrance at all.

The services were conducted by brethren F. W. Watson, W. P. Douglas, D. McGeachy, and Albert Joyce.

Fred Watson announced the opening hymn, "When My Life's Work Is Ended" and after prayer, W. P. Douglas spoke from Col. 4, verse 7, "A brother beloved, a faithful minister, and fellow servant in the Lord." He spoke of his first meeting with brother Telfer in Chicago in 1883 and of his continued activity in preaching the Gospel to the unsaved, and helping the Lord's people from that time, until he was called home.

Fred Watson followed, reading Acts 20:17 to 32; dwelling specially on verse 24: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the Grace of God." He was helped of God to preach the Gospel and tell about his service in company with brother Telfer in recent years.

D. McGeachy followed, and read and spoke from Num-

bers 27:16-18 and then closed the services with a hymn (Christ Is the Saviour of Sinners) and prayer.

It took more than 20 minutes for the people to file past the casket and more than 150 automobiles followed the body to its last resting place. Albert Joyce spoke a good word at the grave from 1 Cor. 15. Fred Watson closed with prayer, and then the hymn "Jesus Is Mine" was sung, after which the body was left in God's care until the time when mortality shall be followed up of life. WELL DONE, THOU GOOD AND FAITHFUL SERVANT!

Mrs. Telfer has been sustained by God in her bereavement. She was a true help meet to her husband in the Gospel, and all these years has nobly stood with him bearing the burden and heat of the day. Her two sons and one daughter also mourn the loss of a loving father.

"As fond as I am of His work in the field,
I'd lay down the helmet, the breastplate and shield.
The weapons of warfare, I'd put on the shelf,
The sword in the scabbard to be with Himself."



Note: On account of such a large number of letters and telegrams of sympathy having been received by our sister, Mrs. Robert Telfer, from the Lord's people in many parts of Canada and United States—she desires to take this means of offering her sincere thanks to the many friends for their kindness and sympathy shown here in the recent home-call of her beloved husband.

WORDS IN SEASON

A MONTHLY MAGAZINE

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

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

Vol. 31

JANUARY, 1939

No. 1

Cheer For The New Year



ANY of the Lord's people are likely entering the New Year with doubts and fears, not knowing the things that shall befall them before the close of the year.

The Psalmist could say, "Why art thou cast down, O my soul? And why art thou disquieted in me? Hope thou in God: for I shall yet praise Him for the help of His countenance." Psalm 42:5.

Two disturbing features were at work within the Psalmist. One caused his soul to be "cast down." The other caused "disquietness" within. Yet a third voice was heard saying "hope thou in God: for I shall yet praise Him for the help of His countenance."

When wholly occupied with our surroundings, we fail to see the bright light which is in the clouds, resulting in our being cast down, and disquieted, forgetting that the path of the just is as a shining light, that shineth more and more unto the perfect day. Our heavenly path began with what the words of the Lord Jesus so aptly expresses in Matthew 9 verse 2,

Be of GOOD CHEER; Thy Sins Be Forgiven Thee

This is the cheer of **salvation**, which every child of God has experienced, when they were able to sing for the first time truthfully, Happy day, Happy day, when Jesus washed my sins away.

The Lord reminded His own when He was on earth that in the world they would have **tribulation**, and how comforting was His word to the toiling disciples who were in trouble when He assured them in Matthew 14 verse 27,

Be of GOOD CHEER; It Is I; Be Not Afraid

And why should the child of God be cast down since He has said, "I will never leave thee, nor forsake thee." For those who are passing through trial or tribulation how comforting are the written words, "God is faithful who will not suffer you to be tempted above that which ye are able, but with the temptation also make a way to escape, that ye may be able to bear it." To those who were in sorrow, He said: "I will see you again and

your heart shall rejoice, and your joy no man taketh from you" John 16:22. To the oppressed He urgeth patience, "for the coming of the Lord draweth nigh" Jas. 5:8.

In Acts 27:25 the Apostle speaks of the "cheer" of **Preservation**.

"Be of GOOD CHEER: for I believe God, that it shall be even as it was told me."

Though He lead in a path we know not, yet at the end we shall be able to say truthfully: "He led us forth by the right way." No matter how we enter the New Year, we may be sure of this before the year is finished, if left in the body, He will give us cause to chide ourselves with the question: "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God: for I shall yet praise Him for the help of His countenance."

While the world and the path of the sinner is getting darker each year, yet the path of the just is getting brighter, for we are nearing the day when we shall see Him, not as "through a glass darkly, but then face to face," without a cloud between. Therefore may we go forward in the path of obedience, devotion, holiness, separation, consecration, service, trust and dependence on Him as the result of hearing His voice saying: "Be of GOOD CHEER; it is I; be not afraid."



DUTY OR LOVE?



ONE Friday afternoon in September, 18—, Albert Drecker went to close the drawbridge over the Passaic River, for a train of the New York and Newark Railroad to cross. His little boy of ten years old came running at his side, and playing on the bridge. While the watchman was engaged closing the bridge, he heard a scream, and saw his child fall into the deep water beneath. At this moment the train was not in sight, owing to a curve in the line, but he heard it already near at hand, and knew that no time must be lost. To save the boy's life would have been an easy matter; but the whistle of the train made it evident that the rescue of his child would involve the loss of many lives that were in his hands. What was he to do?

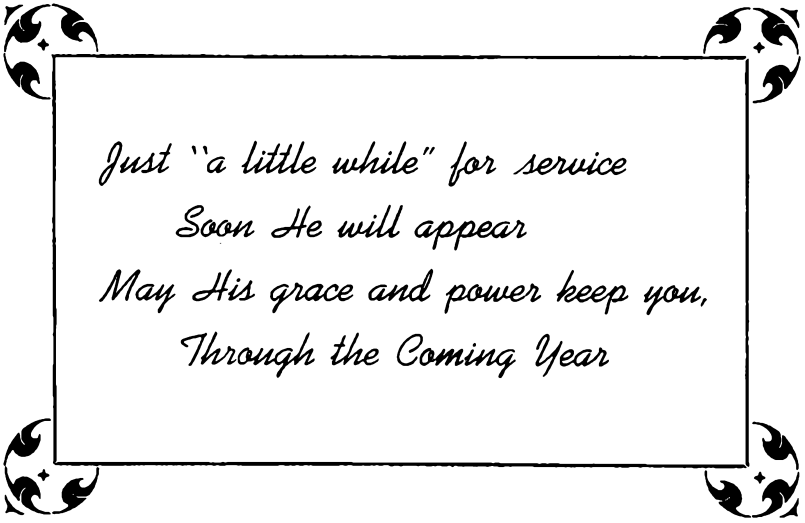
We may well suppose it was a moment of supreme agony! His child was drowning before his eyes, but Drecker stood to his post; he did his duty, and the train passed safely over it. But what was left for him? His darling child was drowned.

With an overwhelmed heart, the father stole down to the brink of the river, and drew in the lifeless body of his child. And then, what a sight to meet a loving mother's eyes, as he bore in his arms the precious burden! But the train passed on; the passengers were safe.

Our hearts are thrilled as we picture *this* scene. But what is *it* to that all-surpassing scene which happened at Calvary more than eighteen hundred years ago. The actors in *that* scene were God and Christ *for the world*. And by it, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

This was the great question—Shall the people who brought just wrath upon them on account of their sins—shall they be damned in hell-fire, or shall God's own Son bear the judgment due to them?

Indeed, faint is the story of Drecker when you think what it cost God the Father to give His Son. With the one it was a point of *duty*; but with God it was an unsought grace. Oh! what a sacrifice was the Lamb of God's providing when God spared not His own Son. Hear that cry in Gethsemane—"O My Father! if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt." That cry was heard in heaven; that cry was heard by the Father who delighted in His Son, and angels came and ministered unto Him. But if you were to be saved, if you were to go to heaven, there was no other way than that Christ should drink that bitter cup—that was the cup of wrath, full for you, the just reward of *your* deeds; but Jesus took it, Jesus drank it, to the very dregs, when the billows of divine wrath against our sin swept over His soul, and He said, "My God, My God, why hast Thou forsaken Me?" Thus He suffered and *died*, that all who believe on Him might be *saved*.



*Just "a little while" for service
Soon He will appear
May His grace and power keep you,
Through the Coming Year*

MISTAKES

Psalm 78:5-12

J. Pearson, Manchester, Conn.

(Continued from last month)



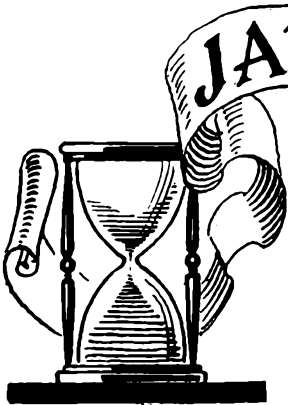
STEADFASTNESS in the things of God . . . a real purpose of heart to have dealings with God. I am afraid some of us are losing that desire for God's Word. You say, "But I know so much of the Bible so well, that I am well established." Well, some of us have read it through a number of times, and we can't get along without God's Word every day we live.

What about Ephraim? There was Ephraim, armed and carrying bows, but they turned back in the day of battle, they were cowardly. There never was a time in any history when the people of God were being made afraid as they are today, afraid of this and afraid of that. You and I will have some battles to fight. Someone says, "But I thought I was going to sing, 'Happy Day' all the way to heaven and never have any trouble." That was what I thought, too, but three days into the wilderness, and then it dropped me down. I want to mention a little about the enemies we have to fight today. Eph. 6 tells me to put on the whole armour of God, to have the loins girt about with truth. That is, all the truth, all the truth of God. What do we need the whole armour on today for? We have a three-fold enemy, the world, the flesh and the devil. Read 2 Sam. 23:20-21. Verse 20 speaks of two lion-like men of Moab. Moab was an unclean place. God says, "Moab is my wash-pot." It speaks of that wicked principle in me called flesh. "Two lion-like men of Moab." Here, this man slew them. Then he slew a lion—that speaks of the wicked one, the one that goes about as a roaring lion. "And he slew an Egyptian." The Egyptian speaks of the world. Notice how he slew the Egyptian. "He went down to him with a staff, and plucked the spear out of the Egyptian's hand and slew him with his own spear." The staff speaks of the Pilgrim going on through this poor world as a Pilgrim and a Sojourner. That is no longer popular. They tell us today that when you begin the Christian life, you must learn to be a good mixer, a good mixer with the world. And then you will win the people. Don't try it. They will take away your staff, they will take away your Pilgrim character. What's God's path for the child of God in this poor world? A Pilgrim and a Stranger, as he passes on through. What has a Pilgrim to do with the world down here? Has he to do with its social entertainments? No. He wouldn't be at home there. The Spirit of God indwelling the believer would make him miserable. How can some Christians go to such places, and not be disturbed? They are not Christians at all. That is the secret of the whole thing. They never had divine

life, and they haven't the Spirit of God. Mr. Moody went to the theater once after he was saved, and he said he thanked God for taking him there because it assured him that he was really saved because he was so miserable in the place. So here this man slew the two lion-like men of Moab, and then he slew a lion, and then the Egyptian. There will be something of the flesh come up to the child of God, and you will realize it is like a mighty giant, and you have to take the sword of the Word of God, and put him to death. "Suppose I put him to death today, will he be up again tomorrow?" He might be. Just as fast as I overcome one thing in the flesh, it is liable to come up again. You know the thing in your life that is like two giants. You know it well. You have had many a battle. Every child of God has had a battle, and it is not a sham battle. When David met Goliath it was no sham battle, that great big giant which is the exhibition of pride. That is the monster that is going to give the child of God a great deal of trouble. We have to meet Goliath. There is another giant we have to meet, with six fingers on each hand, and six toes on each foot. Everything he gets hold of he hangs on to, and everything his feet step on, he keeps it. His name is Covetousness. He is a terrible giant. You know Great Britain says, "What we have, we hold." We have it in the very warp and woof of our being, and this is the giant that the child of God has to meet and to battle with, and to take his head off. There was another giant in the Word of God, and we read about his bedstead, the size of his bedstead. You know where he spent the most of his time. He was slothful. This speaks of spiritual slothfulness in the things of God. Slothful in reading God's precious Word; slothful in devoting my time to God. The only time we pray is when we are asking God for something. Wouldn't it be nice, if communion with our blessed Lord was so sweet that we just wanted to be where He is. The Lord grant that it may be so! These are the giants we have to meet and battle with. But remember the Word of God, "Greater is He that is in you than he that is in the world." The child of God is made more than conqueror through Him that loved us. So we have real battles to fight along the way, but don't let us be like Ephraim and turn back in the day of battle. And remember, if one of us turns back in the day of battle, it will affect others. "No man liveth unto himself." Were you ever in a place where you felt everything had gone around you? Again and again you have. And you almost felt you were beginning to sink yourself. But we have a good Master, a good Shepherd, God's beloved Son, and He is able to keep us from falling and present us faultless before the presence of His glory. Ephraim turned back in the day of battle. Let us seek the strength that comes from God, and face the foe. Many a time, in the assembly where you live,

it seemed as if the little boat was going to the bottom. Listen. When the Lord Jesus Christ put those disciples into the boat, He said, "Let us go to the other side," not to the bottom. And the boat was filled with water, and filled with disciples—the only unsinkable boat except the ark. The reason why was,—He was in it. We are not going to sink to the bottom, thank God, even though the enemies, the world, the flesh and the devil are against us. Greater is He that is at the right hand of God, than he that is in the world, and He is not going to deliver us up to the enemy. Don't let us turn back, but let us say, "We will sail on, on, on." But says someone, suppose you have been tripped up and have gotten away from God? Read the case of Naomi. When God had dealt with that dear soul, she came back again. Oh, what a cost it was, her husband and two sons gone; but back she came in the beginning of barley harvest, a good time to come back. And look at the privilege God gave her after she was restored to God. Oh, what a God He is. He has often times shown grace, and we wonder if He will ever show us grace and mercy again, and He has done it. "This God is our God for ever and ever." Don't let us turn back.

(To be continued, D. V.)



1 9 3 9

"My presence shall go with thee, and
I will give thee rest" Exodus 33:14.

IN the opening days of another year this is a word to all our hearts. We need the assurance that the Lord will be with us. We would not face the year, with all its trials, perplexities, and temptations, with unprepared hearts. A year of conflict it doubtless will be with the forces arrayed against us, a perpetual fight with the powers of darkness, but the Lord with us is our confidence and strength. In order, however, that His presence may be practically known and enjoyed, I must keep following Him and not part company with that Lord who loved me and gave Himself for me. Let me see then that whatsoever I am doing, whether to His own people or to the poor world around me, I am doing it to Him, and from love to Him.

BLUE-RIBBON CHRISTIANITY (Our Heavenly Character and Calling)

Sidney Saword, Venezuela

Speak unto the children of Israel, and bid them that they may make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a **ribbon of blue**” (Num. 15:38).



IT should seem that God’s principal purpose in establishing this custom amongst the children of Israel was to keep before them a perpetual reminder of their true character as the people of God.

BLUE speaks to us of Heavenly things. In Exo. 24:10 we read that Moses and the elders saw under God’s feet, “as it were a paved work of a sapphire stone (transparent blue), and as it were the body of Heaven in his clearness.” The same Hebrew word translated “Sapphire” in this verse is rendered in Psalm 19:1, “Declare:” “The Heavens declare the glory of God and the firmament showeth His handiwork.” Hence the blue ribbon in the borders of the garment typifies the outward manifestation in the believer’s life of that inward Heavenly nature which he has acquired through the New Birth. The gold plate bearing the words: “Holiness unto the Lord,” which Israel’s High Priest wore when he entered into God’s presence, was fastened on a **BLUE** lace upon the forefront of the mitre. Such is the aspect of our Great High Priest, the Lord Jesus Christ, as He appears in God’s presence for us. There we see the blue displayed from the head; but “As He is so are we in this world,” that is, in our case, the blue is displayed near the feet, or in our daily **WALK**. God expects to see in the lives of His people a *reflection of Heaven itself*. This is the positive side of Christian testimony. Some Christians are more concerned with the negative side: what we must not do, and where we must not go. Such questions of course are in order, but if we were more exercised about bearing a positive testimony before men and living up to our Heavenly calling we would have less difficulty in deciding what we must not do. In these days there is undisguised distinctiveness in the get-up of the typical worldling, lips and cheeks painted, eye-brows plucked, nails waxed and cigarette smoking to complete the picture. There should also be an unmistakable distinctiveness seen in the deportment of the genuine child of God, and without adopting any oddities of dress or manner, there should be certain distinguishing marks in the believer that will make him recognizable by those he meets. Examples abound of absolute strangers identifying certain believers by observing in their deportment and even in their countenances that which indicated that “they have been with Jesus” and learned of Him.

Five things “from above” in the New Testament are mainly responsible for the formation of Christ-likeness and character

in the believer:—(*First*), John 3:3—“Born from above” (marginal reading). This is indeed a Heavenly beginning. Ask yourself, dear reader: “Have I been born from above? If you have not had this definite experience then you are lost, and your best endeavours to display the Heavenly Blue in your life will be futile. You can never rise above the level of your own nature. Therefore it is absolutely necessary to be born from above. The very nature of Heaven is implanted in every true believer, upon personally accepting the Lord Jesus Christ as Saviour and Lord. It is customary in earthly relationships to look for some points of resemblance between the parents and their offspring. There is something radically wrong if we do not exhibit any likeness to our Heavenly Father. It is noticeable how often the Lord Jesus referred to His Heavenly Father. All the attributes of the Father were reflected in the life of His Son. In Matt. 6:33 we see the Father’s righteous character. Does righteousness characterize our dealings with one another and with the unsaved? In Matt. 6:14 we see His forgiving spirit. Do others see anything of that same spirit displayed by us? In how many ways are our lives miniature reflections of the heart of God.

Second: Col. 3:2—“Set your affection on things above, not on things on earth.” We have received a Heavenly affection. The love of God has been shed abroad in our hearts, therefore any love or desire in our hearts to please our Lord has come down to us from above. “We love Him because He first loved us.” The Ephesian saints had a Heavenly affection to begin with, but later on they left their first love. They still labored, they had patience and could not bear evil, yet they had allowed their affection to cool. Once Christ had been the sole object of their love, now He is relegated to a secondary place. How is it with us? If we have left our *first* Love let us get back to Calvary, *the FIRST place*, and God will restore unto us the joy of His Salvation, and our affection will again be focussed on things above.

Third: James 3:17—“Wisdom from above.” This is not abstract; it is positively concrete: it is CHRIST Himself. In the Book of Proverbs WISDOM is continually brought before us and its perfect embodiment is found only in the Lord Jesus. “But of Him are ye in Christ Jesus, Who of God is made unto us WISDOM and righteousness, sanctification and redemption. He is the *Living Word*, and we learn of Him in the measure that we get acquainted with the *written Word*, not theoretically but experimentally. This Wisdom is in striking contrast to the wisdom of this world as outlined in James 3:15-16. When God’s Word is being enjoyed and practised then that heavenly Wisdom will be flowing through us to others around.

Fourth: Luke 24:25 and 49—“POWER from on high.” Every

true born-again soul is endued with power from above. If some would demur when thus confronted with the high standard of living that should characterize those who belong to Christ, let them be given to understand that this cannot be attained in our own strength, but that the very Spirit Who energized and directed every step of our Lord Jesus on earth is likewise indwelling and enabling every true believer to follow the steps of His beloved Lord.

Fifth: Phil. 3:20—A HOPE from above. This is a Heavenly Hope, and when a child of God has his eye fixed upon this Hope he will want to live for God and coming Glory, the little while that yet remains.

“With such a blessed Hope in view we would more holy be,
More like our risen, glorious Lord, Whose face we soon shall see.”

This we see that God’s people are Heaven born and Heaven bound. The popular fashion with many today is to wear the ribbon in the hat, or in other words, make a display of head knowledge; but God ordered that it should encircle the feet; it should form the circumference of the walk. Eph. 5:2 reads: “Walk in LOVE.” There’s the blue-ribbon boundary line; never get outside of that. In 2 John 4: “Walking in Truth.” Here again is the blue-ribbon boundary. The only safe place for our feet is inside it. The placing of the blue ribbon in the borders of the garments would also suggest practical godliness in the humbler spheres of life, such as the kitchen, the workshop and the daily round. The Lord Jesus unsparingly condemned the Scribes and Pharisees who “enlarged the borders of their garments;” which meant profession without practice, pretentious formality without reality. Not one of us are immune from the present trend of things as was foretold in 2 Tim. 3:5: “Having a form of godliness, but denying the power thereof.”

Let us consider how great things the Lord hath done for us: a heavenly nature, a heavenly affection, heavenly wisdom, heavenly power and a heavenly Hope, and may the Lord help us to reflect to a greater degree these distinctive features of a heavenly people.

SUPPOSE we were to lose our eyes, we would still see God, and God would see us. Suppose we were to lose our hearing, we would still hear our Father’s voice. Suppose we should gradually fail in every faculty, the Holy Spirit would still comfort us, and be with us. Many children of God have been very happy in the most deplorable circumstances. And suppose we should die. Ah well! that is the best thing that can be, for then we shall go home, to be with our heavenly Father forever.

PAUL—HIS CLOAK AND HIS BOOKS

(Continued from last month)

"The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments"—2 Timothy 4:13.



FIFTH: Paul's cloak at Troas, shows me *how mighty the Apostle was to resist temptation.* "I do not see that," you say. The apostle had the gift of miracles. Our Saviour, though able to work miracles never wrought anything like a miracle on His own account; nor did His apostles. Miraculous gifts were entrusted to them with gospel ends and purposes, for the good of others and for the promotion of the truth; but never for themselves. Our Saviour was tempted of the devil, you will remember, when He was hungry, to turn stones into bread. That was a strong temptation to apply miraculous powers which were intended for other ends, to His own comfort. But He rebuked Satan, and said, "Man shall not live by bread alone." Paul also had power to have created a cloak if he had liked. Why could he not? His very shadow healed the sick; if he had willed it, he could have prevented the cold and damp from having any effect upon himself. He who had once raised to life dead Eutychus, when he had fallen from a loft, and brought back the vital heat, could certainly have kept the heat in his own body if he had chosen. And I am bold to say, the devil often came to him and said, "If thou be an apostle of God, if thou canst work miracles command this atmosphere to rise in temperature, or these rags to be joined together, and form thee a comfortable raiment." You do not know—you cannot tell, for you were never put to it, what were the stern struggles the apostle must have had in resisting the foul temptation to use his miraculous gifts for himself. O brethren, I am afraid you and I are much more ready to give way to self than was the apostle. We preach the gospel, and if God helps us, oh! directly the devil will have us to take some of the praise. "You preached a good sermon this morning," said one to John Bunyan, as he came down the stairs. "You are too late," said honest John, "the devil told me that when I was preaching." Yes, we work the miracles, but take the honor of it to ourselves. There is the temptation to any man who hath gifts, to use them to his own purposes, and if he does, he is an unfaithful steward to his Master. I do beseech you, whether in the Sunday-school or the Church, never let the miracle-working power which God has given you be used for yourselves. You can do for Christ's sake mighty things, through faith and prayer, but never let prayer and faith be prostituted to so base a purpose as to minister unto the flesh. I know carnal minds will not comprehend this, but spiritual minds, who know the temptations of the devil, will know how

stern must be a life-long battle to keep ourselves back from doing that which might apparently make us happy, but which would at the same time make us unholy.

6. The sixth lesson from this cloak is, *we are taught in this passage how precisely similar one child of God is to another.* I know we look upon Abraham, and Isaac, and Jacob, as being very great and blessed beings—we think that they lived in a higher region than we do. We cannot think that if they had lived in these times, they would have been Abraham, Isaac, and Jacob. We suppose that these are very bad days, and that any great height of grace, or self-denial, is not very easily attainable. Brethren, my own conviction is, that if Abraham, Isaac, and Jacob had lived now, instead of being less, they would have been greater saints—for they only lived in the dawn, and we live in the noon. We hear the apostles often called “*Saint*” Peter and “*Saint*” Paul; and thus they are set up on high as on an elevated niche. If we had seen Peter and Paul, we should have thought them very ordinary sort of people—wonderfully like ourselves; and if we had gone into their daily life and trials, we should have said, “Well, you are wonderfully superior to what I am in grace; but somehow or other, you are men of like passions with me. I have a quick temper, so have you, Peter. I have a thorn in the flesh, so have you, Paul. I have a sick-house, Peter’s wife’s mother lies sick of a fever. I complain of the rheumatism, and the apostle Paul, when aged, feels the cold, and wants his cloak.” Ah, we must not consider the Bible as a book intended for transcendental super-elevated souls—it is an every-day book; and these good people were every-day people, only they had more grace, but we can get more grace as well as they could; the fountain at which they drew is quite as full and as free to us as to them. We have only to believe after their fashion, and trust to Jesus after their way, and although our trials are the same as theirs, we shall overcome through the blood of the Lamb. I do like to see religion brought out in every-day life. Do not tell me about the godliness of the Tabernacle, tell me about the godliness of your shop, your counter, and your kitchen. Let me see how grace enables you to be patient in the cold, or joyful in hunger, or industrious in labor. Though grace is no common thing, yet it shines best in common things. To preach a sermon, or to sing a hymn, is but a paltry thing compared with the power to suffer cold, and hunger, and nakedness, for Christ’s sake. Courage then, courage then, fellow pilgrim, the road was not smoothed for Paul any more than it is for us. There was no royal road to heaven in those days other than there is even now. They had to go through sloughs, and bogs, and mire, as we do still.

“They wrestled hard as we do now
With sins, and doubts, and fears;”

but they have gained the victory at last, and even so shall we, so much then, for the cloak which was left at Troas with Carpus.

2. We will LOOK AT HIS BOOKS. We do not know what the books were about, and we can only form some guess as to what the parchments were. Paul had a few books which were left, perhaps wrapped up in the cloak, and Timothy was to be careful to bring them. *Even an apostle must read.* Some of our very ultra-Calvinistic brethren think that a minister who reads books and studies his sermon must be a very deplorable specimen of a preacher. A man who comes up into the pulpit, professes to take his text on the spot, and talks any quantity of nonsense, is the idol of many. If he will speak without premeditation, or pretend to do so, and never produce what they call a dish of dead men's brains—oh! that is the preacher. How rebuked are they by the apostle! He is inspired, and yet he wants books! He has been preaching at least for thirty years, and yet he wants books! He had seen the Lord, and yet he wants books! He had had a wider experience than most men, and yet he wants books! He had been caught up into the third heaven, and had heard things which it was unlawful for a man to utter, yet he wants books. He had written the major part of the New Testament, and yet he wants books! The apostle says to Timothy and so he says to every preacher, "Give thyself unto reading." The man who never reads will never be read; he who never quotes will never be quoted. He who will not use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people. *You need to read.* Renounce as much as you will all light literature, but study as much as possible sound theological works, especially the Puritanic writers, and expositions of the Bible. We are quite persuaded that the very best way for you to be spending your leisure, is to be either reading or praying. You may get much instruction from books which afterwards you may use as a true weapon in your Lord and Master's service. Paul cries, "Bring the books"—join in the cry.

Our second remark is that *the apostle is not ashamed to confess that he does read.* He is writing to his young son Timothy. Now, some old preachers never like to say a thing which will let the young ones into their secrets. They suppose they must put on a very dignified air, and make a mystery of their sermonizing; but all this is alien from the spirit of truthfulness. Paul wants books, and is not ashamed to tell Timothy that he does; and Timothy may go and tell Tychicus and Titus if he likes—Paul does not care.

Paul herein is a picture of industry. He is in prison; he cannot preach: what will he do? As he cannot preach, he will

read. As we read of the fishermen of old and their boats. The fishermen were gone out of them. What were they doing? Mending their nets. So if providence has laid you upon a sick bed, and you cannot teach your class—if you cannot be working for God in public, mend your nets by reading. If one occupation is taken from you, take another, and let the books of the apostle read you a lesson of industry.

He says, "*Especially the parchments.*" I think the books were Latin and Greek works, but that the parchments were Oriental; and possibly they were the parchments of Holy Scripture; or as likely, they were his own parchments, on which were written the originals of his letters which stand in our Bibles as the Epistles to the Ephesians, the Philippians, the Colossians, and so on. Now, it must be "*Especially the parchments*" with all our reading; let it be *especially the Bible*. Do you attach no weight to this advice? This advice is more needed now than almost at any other time, for the number of persons who read the Bible, I believe, is becoming smaller every day. Persons read the views of their denominations as set forth in the periodicals; they read the views of their leader as set forth in his sermons or his works, but the Book, the good old Book, the divine fountain-head from which all revelation wells up—this is too often left. You may go to human puddles, until you forsake the clear crystal stream which flows from the throne of God. Read the books, by all manner of means, but especially the parchments. Search human literature, if you will, but especially stand fast by that Book which is infallible, the revelation of our Lord and Saviour Jesus Christ.

(To be continued, D. V.)

Trust The Driver

A WEALTHY old couple decided to have a car, and a chauffeur. One night the old lady was coming home in it, and it was her first ride in the dark. She was very agitated, and kept repeating: "I can't see very well; I am sure we shall run into something." The chauffeur kept silent for a time, but all of a sudden stopped the car, and exclaimed: "I'm driving the car, ma'am, and I can see everything plainly!" Is not this a parable for all Christians as we look into the future? Our sight is limited, often the way is dark, but our heavenly Father is at the wheel, and He will bring us home safely.

THE SHADOW OF THE APPLE TREE

Song of Songs 2:3-4



AS the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love" (Cant. 2:3-4).

The attitude of soul set forth in this lovely passage, is one of perfect repose and complacency. It is not the attitude of one who has found partial rest for a day, a month or a year. The soul that has really found rest in Christ, has found a rest which is divine in its character, and eternal in its duration. "I sat down." Precious attitude! There is no more toil for the sinner. Plenty of toil for the saint—plenty of toil for the servant. There is no more labor in the brick-kilns of Pharaoh, but abundance of labor in the vineyard of Christ. The believer's labor comes after rest, not before it.

And, observe, it is "under His shadow." It is not under the shadow of my doings, my feelings, my frames, my experiences. Neither is it in the shadow of ordinances, however valuable; nor of doctrines, however true; nor of institutions, however important. All these things have their proper place and their proper value; but we had better not venture to sit down under their shadow; for, if we do, they will prove no better than Jonah's gourd, which sprang up in a night and perished in a night. No, my reader, it must be Christ Himself—Christ only—Christ always. It must be "I," my very self, "sat down," found my sweet repose and resting place, my shade and satisfaction "under His shadow." Then all is right—right now—right forever.

How much shade does a soul enjoy that is resting simply in Christ? Just as much as Christ can afford. If I sit down under the shadow of a tree or a rock, I enjoy just that amount of shade which the tree or the rock can yield me. So, when the soul reposes by faith, in the shadow of Christ, the whole question is, how much shade can He furnish? Faith knows the answer.

Dear reader, are you enjoying "the shadow of the apple tree?" Are you plucking its mellow fruit, which hangs in rich clusters around you? Is that fruit "sweet to your taste?" Are you allowing Jesus to conduct you into "His banqueting house?" Do you find "His banner over you" to be love? Be assured of it, it is in His banqueting house and under His shadow, that the soul can prosper, and there alone. May you prove this, in your own happy experience, day by day. May Christ be indeed your enjoyed portion. May you feed upon Him with ever growing desire. May you taste more of the living freshness of His grace, and be thus led on in zeal, energy and personal devotedness, until you are called to take your place beside the tree of life, which is in the midst of the paradise of God, to go no more out forever.

BROTHER JONES' TESTIMONY

ONE of our evangelists in the earlier days was accustomed to tell a story of an old farmer who, in prayer meetings, was wont, in describing his Christian experience, to use the phrase, "Well, I'm not making much progress, but I'm established." One springtime when the farmer was getting out some logs, his wagon sank in the mud in a soft place in the road and he could not get out. As he sat on top of the logs reviewing the situation, a neighbor who had never accepted the principle of the old man's religious experience came along and greeted him:

"Well, brother Jones, I see you are not making much progress, but you're established."

To be stuck on the road is not a very satisfactory type of establishment, but it is not uncommon.

PROBLEM

Explain the difference between a subject and a message ministry?

For all who seek to minister to the Lord's beloved saints, the above should be a very searching question, for it is one fraught with consequences which, not only directly, but also indirectly, affect the Glory of God, the exaltation of His Son, the spiritual condition of His people and the eternal welfare of poor perishing sinners.

Subject Ministry simply means the delivering of a discourse on some Biblical theme prepared beforehand and thus taking the form of a lecture. These subjects, being well prepared and often repeated, the speaker is enabled to display his powers of oratory and his command of language often borrowed from books. Subject ministry tends to EXALT MAN.

MESSAGE MINISTRY would be the delivering of a MESSAGE FROM GOD TO MAN given orally or otherwise. In the Word of God we have examples of each.

Message Ministry

"Then spake Haggai, the LORD'S MESSENGER, in the LORD'S MESSAGE unto the people, 'I am with you,' saith the Lord" Haggai 1:13. He got his message FROM GOD and delivered it TO the PEOPLE. He did not prepare a subject but got a message from God. Yes, God gave him a message and, being the Lord's messenger, he delivered the Lord's message. Is this what you and I are doing?

We feel that in this our day there is a great, a very great lack of God's messengers with God's messages, but an over abundant supply of lecturers with their subjects so well known and so often delivered—mouldy bread (Joshua 9:5) and the talk of the lips that tendeth to penury (Prov. 14:23).

How few there seem to be who are prepared to get MESSAGES FROM GOD to deliver them for God. So many prefer to have SUBJECTS to display their ability and to display themselves. The departure of the Lord's people from the ways of the Lord in these Laodicean days is no doubt due in a great measure to SUBJECT ministry which so tickles the ears of the people (2 Tim. 4:3 R. V.) that they WILL NOT endure sound doctrine and their ears are TURNED AWAY FROM THE TRUTH—2 Timothy 4:4.

MESSAGE ministry being from God is often TOO COSTLY for any but FAITHFUL men to deliver. Haggai 1:1 shows this. The ministry of this faithful prophet, called the LORD'S MESSENGER with the LORD'S MESSAGE, was conscience searching, condemning the people (2), reproving them (4), calling upon them twice to CONSIDER THEIR WAYS (5-7), reminding them of their wasted labors and little fruit (6, 9), etc., (10, 11). The people OBEYED the voice of the Lord their God (12).

Judges 3 gives us a man with a MESSAGE. Ehud made him a dagger (R. V.—a sword) (16). He came to the king and said, "I have

a MESSAGE from GOD unto THEE (20). The message could not be withdrawn (22). Now, the WORD of GOD is the SWORD of the SPIRIT (Eph. 6:17). So a MESSAGE from God will be His Word preached in the power of the Holy Spirit. So we are exhorted in 2 Tim. 4:2. To PREACH the WORD and God has promised in Isaiah 55: 11 that His Word that goeth forth out of His mouth shall not return unto Him void (like Ehud's sword that could not be withdrawn) but shall accomplish that which He pleases and shall prosper whereto He sent it. DO YOU, DO I preach MESSAGES from God?

A careful reading of the Prophets, e. g., Jeremiah, will convince the most sceptical that God's way is MESSAGES from HIMSELF to the people through His chosen instruments.

Subject Ministry

2 Sam. 18:22-29 gives us a man with a SUBJECT but WITHOUT a MESSAGE. How many such like are moving about today among the Lord's people with their SUBJECTS and how sad if without MESSAGES from God for His people.

Joab was the only one who could give Ahimaaaz TIDINGS so said, "Wherefore wilt thou run seeing thou hast no tidings ready?" What a pointed question to put to one's self! How persistent he was to run, and run he did with his SUBJECT and when he reached his destination he delivered his subject but as for a MESSAGE he had to confess, "I KNEW NOT" (29).

Well might those who preach subjects be asked, "What MESSAGE have you from God for us?" How sad to have to confess, "I knew not a message." How different from Cushy who was able to deliver his TIDINGS, his MESSAGE.

The man with the SUBJECT outran the one with the MESSAGE and so today the SUBJECT PREACHERS are well to the FRONT in demand and in popularity and the MESSAGE PREACHERS despised and humiliated by the carnally minded. Never mind, take courage, beloved, your MESSAGES from God will accomplish for GOD what the subjects never can and never will do.

Greetings

WE thought to wish that God might truly bless you;
But that, we see, He's clearly bound to do:
He is Himself the fountain of all blessing,—
And loves to bless His children—therefore you!

We thought to wish that for your earthly journey
God would supply your need: (could He forget?):
But now we see that He has clearly promised
To meet all need—and so it shall be met!

Then we might ask that God Himself would guide you;
But this is needless,—since He is your guide;
Since He has promised constantly to guide us
Until we reach, at last, the Other Side.

What shall we ask then,—what indeed is left us;
What say to gladden as you journey here;
How can we help to comfort, strengthen, hearten,
As you tread nobly through each passing year?

How can we—save that, gently, we remind you
Being His child you are supremely blest:
And that whate'er may come—of joy or sorrow—
All that He gives or sends is aye the BEST.

J. D. S.

his 7 day chart and later joined L. Rosammia in Bristol, Conn. R. Roberts spent a few weeks in Pawtucket, R. I. ministering the Word to Christians. Joe Pearson was holding forth in Cambridge, Mass. with a fair interest. J. McCullough was seeking to help the Lord's people and reach sinners in the Whitmore St. hall in Hartford, Conn. Hugh Thorpe spent a Lord's day in Westerly, R. I. and a night in Groton, Conn. and later a night in Baltimore, Md. on his way to Hollywood, Fla. F. Pezzuli held meetings among the Italians in Worcester, Mass.

Brooklyn, N. Y.—R. Cappiolo saw fruit in S. Brooklyn and Orange.

Pennsylvania.—R. Crawford and G. Gould, Jr., were holding forth in the Mascher St. hall in Philadelphia. W. B. Johnson gave solid ministry which was much enjoyed at Bryn Mawr. Geo. Winemiller visited Everett, after the Pittsburgh conference. Wm. Beveridge was holding forth in Homestead, and A. Klabunda spent a Lord's day with him there. A. Stewart and H. Alves were seeking to help saint and sinner in East-Pittsburg. D. McGeachy spent 3 nights in Indiana (Pa.). J. Ferguson held meetings in Donora. W. Robertson remained for meetings in Friendship Ave. hall after Pittsburg conference.

Steubenville, O.—W. Ferguson began a series of meetings with us.

Special.—It would be a great help to the Editors if subscribers would send in their subscriptions for 1939 as soon as possible. It would be greatly appreciated if those who are in arrears would pay up promptly.

CANADA

Brantford, Ont. The Brantford assembly believe it the mind of the Lord to vacate the Nelson St. hall, and will be holding Gospel meetings after January 1. The assembly (D. V.) anticipate the building of a new hall in the Spring to further the work of the Gospel in a new community. Visitors please communicate with Correspondent Edward Wall, 58 George St., Brantford.

Medicine Hat, Alta.—C. H. Willoughby held a series of meetings with us using his chart on, "The Feasts of the Lord."

Minesing, Ont.—B. Widdifield and D. Miller were having good attendance in a hall here with good liberty in speaking.

Kitchener, Ont.—We had a very much appreciated visit from R. Telfer. It was the last place he visited ere his home-going, and his ministry was fresh and helpful.

Toronto, Ont.—A. Joyce and W. Warke saw fruit in meetings held in the Highfield Rd. hall. The latter had to return home on account of sickness and H. Harris helped in the finish of the meetings.

Brackenridge, Ont.—C. Draper is having meetings here in a private home. He is seeing an interest.

Brantford, Ont.—W. Baillie had meetings recently that were a cheer and help to the little company that seek to maintain a testimony to His name.

Craighurst, Ont.—The assembly was very much helped and cheered, and fruit seen in souls added to the assembly as the result of recent meetings held by B. Widdifield and D. Miller.

Montreal, Que.—S. McEwen had over 3 weeks Gospel meetings. A few souls were led to Christ and His people blessed through the ministry of the Word.

Hamilton, Ont.—F. W. Rodgers from Africa was in McNab St. telling of the work of the Lord there. R. McClurkin had a week's ministry meetings.

Winnipeg, Man.—R. J. Dickson's health is not so good. He has not been able to attend a meeting for three weeks. His address is 11 Aques Apt., Aques and Ellis Ave., Winnipeg, Man., Canada.

Rose Isle, Man.—Alex Wilson was seeking to help on saint and sinner in meetings held here.

FALLEN ASLEEP

Philadelphia, Pa.—On Nov. 26, Alexander Cather, Evangelist, suddenly was taken home to be with Christ forever. Age 46. On his way home from his Gospel work in West Va., he stopped over at Pittsburgh to attend the annual conference held at the Thanksgiving season. Not feeling well he went out for a walk, while the afternoon meeting was in progress, and dropped dead on the street. Saved 19 years. Born in Hamilton, Scotland, and connected with the Burnback assembly before coming to America. For 9 years he has been doing the work of an Evangelist in United States, and the Lord used him in the salvation of souls in various places. He was a good, faithful brother who will be missed. The services from his late home were largely attended and conducted by Charles Keller and J. Conoway. His widow, who mourns his loss takes this means to express her thanks to those who sent her sympathy cards, as she is unable to reply to them all.

Indiana, Pa.—On Nov. 16, Frederick Hill passed home to be with Christ. Age 71. Saved 30 years. Had a good report from those without and within. The large services were conducted by John Walker and John Fannan.

Bay City, Mich.—On Nov. 21, Mrs. Jane Southgate passed into the presence of the Lord. Age 78. Ill 3 weeks. Saved and gathered out 40 years ago. A succourer of many; the Lord's people always being welcome in her home. Will indeed be missed. J. Govan spoke at the services.

Staynor, Can.—John McKinnon departed to be with Christ on Dec. 4. Age 63. Saved 30 years ago at meetings held by G. Duncan at Sunnidale. H. Harris and F. Watson preached the Word to a large company at the services.

Hamilton, Ont.—R. Webb passed into the Lord's presence. Age 79. Saved in England many years ago. In McNab St. fellowship over 25 years. A quiet, consistent brother who will be missed. J. Moreland and W. Boles spoke at the services.

La-Crosse, Wis.—After several months illness, Mrs. John E. Olson went to be with the Lord. Saved 7 years ago at meetings held by S. Hamilton and A. Klabunda.

Embro, Can.—On Nov. 18, Mrs. Joseph Marsh was called home to be with the Lord. Age 78. Saved and gathered to the Lord's name for 40 years. Nine children all saved mourn her loss. F. W. Nugent (son-in-law) spoke faithful words at the large services. T. Wilkie and G. Shivas shared in the services.

Akron, O.—On Dec. 4. Mrs. Elizabeth Edgar went to be with Christ. Lived a quiet, consistent life. Bren. W. Ferguson and A. Douglas shared in the services held in the Gospel hall.

MISSIONARY

Portugese, West Africa.—T. Ernest Wilson has returned again to this field of labor. Some were saved during his absence and two other centers opened up. A serious crisis has developed owing to the attitude of the Portugese government. They insist that he employ a Portugese teacher with certain qualifications to do educational work among the natives, and also provide for his salary. They threaten him either to do this, or get out. The whole thing is engineered by Rome with the object of throttling the spread of the Gospel in the Portugese territory. On this account he may have to move into the Belgian Congo or Northern Rhodesia. He would value the prayers of the Lord's people that in these difficult days he may be led of God.

Watford, Can.—Eric Smith gave a stirring account of seventeen years of labor in dark Bolivia.

BOOK REVIEWS

We have received the following books from John Ritchie, Ltd., Kilmarnock, Scotland and can recommend them to our readers. "It Can Be Done," by W. Williams; "Druggers All," by D. Enoch; "Lays of Life and Hope," by W. Blane; "Marching Millions," by D. Simpson; and "The Great Tribulation," by E. Barker.

Words in Season

Christ for Us!

*ON merits not my own I stand:
On doings which I have not done
Merit beyond what I can claim
Doings more perfect than my own.*

*Upon a life I have not lived
Upon a death, I did not die
Another's life, Another's death
I stake my whole eternity.*

*Not on the tears that I have shed:
Not on the sorrows I have known,
Another's tears, Another's griefs
On them I rest, On them alone.*

*Jesus O! Son of God, I build
On what Thy cross has done for me
There both my death and life I read
My guilt, my pardon there I see.*

*Lord I believe Oh deal with me
As one who has Thy Word believed
I take the gift, Lord look on me
As one who has Thy gift received.*

F E B R U A R Y



1939

WORDS IN SEASON

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UNITED STATES

Note:—We heartily appreciated the way our subscribers have responded in sending in their subscriptions for Words In Season for 1939. Some have not yet done so. Between preaching and editing the Editor is kept very busy and it is a great help to him if subscriptions are sent in now.

Haddon Heights, N. J.—The annual New Years conference was a time of refreshing and profitable ministry. It was larger than any previous year. One was saved at the last Gospel meeting. Fourteen of the Lord's servants were present. Word was ministered by G. Duncan, W. Johnson, H. Alves, A. Stewart, J. Pearson, J. McCullough, W. Bousfield, G. Winemiller and others.

Valparaiso, Ind.—F. W. Schwartz had a week's appreciated meetings. David and John Horn had a month's cottage meetings in Hobart—a new place. Saints in Gary and Crown point were refreshed by their ministry.

Tyler, Tex.—R. Curry has been here for several months. God's way of salvation and Gospels and tracts have been placed in a great many homes. There are open doors in some of the homes for the preaching of the Gospel and he conducts a nice Sunday school in a country school house.

Hitesville, Ia.—Good crowds were attending good meetings Oliver Smith was holding here. Some professed to be saved.

Newport News, Va.—The Conference was the most profitable ever held here. About 250 broke bread and fifteen of the Lord's servants were present, including our aged brother W. P. Douglas who is at present having meetings for Christians at Newport News, after having visited Petersburg and Matoaca. B. Bradford went on to Richmond for meetings there, and W. G. Foster went to Asheville, N. C.

Huntington, West Va.—W. G. Smith is giving help in the meetings here in connection with the local assembly which have been encouraging for some months. The tent season was profitable in some good cases of conversion.

Roanoke, Va.—W. Fisher Hunter is having meetings in private homes and seeking to establish those who recently came into the assembly.

Seattle, Wash.—The New Years conference meetings were large and harmonious, the ministry touching many departments of life. Bren, Hamilton, Rae, Summers, Taylor, Douglas and Scott ministered.

California.—A profitable conference was held at Los Angeles at the New Year. Eight of the Lord's servants were present. One young man got saved. S. Greer had meetings in Monrovia but found it difficult to get the people to attend. J. Dickson held a few meetings in Fresno before Christmas.

WORDS IN SEASON

A MONTHLY MAGAZINE

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

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

Vol. 31

FEBRUARY, 1939

No. 2

GATHERED GEMS

THERE is never a thought you think today
Though it passed without expression
But leaves on your soul forevermore
A good or a bad impression.

THE doctrines of the faith shape the Christian's life, and for this reason, that, through the teaching of Scripture we increase in the knowledge of God and thereby become conformed to the image of Christ.

The greatest of faults, I should say, is to be conscious of none.

The truth of the coming of the LORD BELIEVED makes carnal Christians SPIRITUAL; worldly people—HEAVENLY; covetous people—GENEROUS; careless people—EARNEST.

Christian conduct is regulated by the Christian faith; departure from the truth paves the way for sinful living.

The Devil can afford to ignore the worldly-minded Christian. Faithfulness to God draws the enemy's antagonism, but the faithful follower of Christ is safe in His keeping.

Past mercies strengthen the assurance of future deliverance.

My concern is not whether God is on our side, my great concern is to be on God's side, for God is always right.

Good nature, like a bee, finds its honey in every herb; but ill nature, like a spider, sucks poison from the sweetest flower.

The happiness of your life depends upon the quality of your thoughts, therefore guard accordingly.

He who has conferred a kindness should be silent; he who has received one, should speak it.

God divided man into men that they might help each other.

Reality is the secret of power.

Only the bridling of the heart can effectually bridle the lips.

THE MYSTERY OF THE GOD-MAN: NAPOLEON'S VERDICT

A. T. Pierson



HE exiled Emperor, while in banishment at St. Helena, was conversing with General Bertrand, who contended that Jesus was simply a man of great genius and power to command, and thus voiced his wonder and admiration of the Saviour:

"I know men, and I tell you that **Jesus Christ is not a man!** Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and every other religion the **distance of infinity!** We can say to the authors of every other religion, 'You are neither gods, nor the agents of the Deity. You are but the missionaries of falsehood, moulded from the same clay with the rest of mortals. You are made with all the passions and vices inseparable from them. Your temples and your priests proclaim your origin!' Paganism was never accepted as truth by the wise men of Greece, neither by Socrates, Pythagoras, Plato, Anagoras, or Pericles. **Paganism is the work of man.** One can here read but our imbecility. What do these gods, so boastful, know more than other mortals—these legislators, these priests? Absolutely nothing!"

When we study the marvellous history of those thirty-three years, we stand in the presence of the most significant period of all history, folding in its bosom the most precious facts ever cherished in the heart of man. The existence of Jesus Christ is the pivot upon which turn the history and destiny of the world. This one Man, born in poverty and bred in obscurity; without rank, wealth, culture, or fame; Who could call no spot home, and no great man His friend; Who was hated by the influential men of Church and State, and died as a criminal by their united verdict; even His tomb was the loan of charity, to save His Body from being flung over the walls to the accursed fires of Topheth—**this one Man sways the world!** We date our very letters and papers, not "**Anno Mundi**"—the year of the world— but "**Anno Domini**," the year of **OUR LORD**. The man who, from his dark chamber of doubt and disbelief, sends out his assaults upon Jesus of Nazareth, still dates his pen's production "**Anno Domini**"—unwillingly bowing to Christ's Lordship, even of the world's calendar! Even creation is forgotten, as the epoch from which all is to be reckoned, since that Babe was born in Bethlehem of Judea, as though all history had a new birth.

Kings are anointed in His Name. Millions of believers offer to Him their penitence for sin, the frankincense of their prayers and praise, the gold of their costliest offerings of gratitude and service; and even the profane swearer rounds his oaths with the precious Name of Jesus, while no other name is spoken with such reverence by the pure and good!

"What shall I do then with Jesus? However I may account for His existence, or explain His character and career; whatever I may think of His being born of a virgin and begotten of the Holy Ghost—whatever I think of His words and works, as Divine or human, **He is the miracle of history!** Science and philosophy vainly try to account for Him or interpret Him."

He stands absolutely alone in history; in teaching, in example, in character, an exception, a marvel, and He is Himself the evidence of Christianity. As Bishop Clark says: "He authenticates Himself. The most natural solution of His life is the supernatural. The truths

which He uttered were not truths which He had learned. **He was the truth!"**

It is therefore no marvel that the Word of God is full of this wonderful Personage.

In the British navy yards, all the cordage, from the huge hawser down to finest strands, has spun into it either a blue or scarlet thread; you cannot cut an inch off without finding it marked. So everywhere, woven into and through the Word you may find the Divine thread—and beginning anywhere, preach the blessed Christ.

One of the most sublime facts in connection with this wondrous Person of Christ is the strange hold He has upon millions of believers at this remote age. After nineteen centuries have passed, a large proportion of the human race, the most intelligent and the most lovely, can say of Christ with Paul, "Whom having not seen we love." Everything connected with His personal life on earth has perished. We can only guess at the spot where He was born, the place where He lived, the site of the cross and the tomb; and yet, millions are living for Him, and would die for Him. They believe that in their hearts. "Now that I am at St. Helena, alone, chained upon this rock, who fights and wins empires for me? What an abyss between my deep misery and the ETERNAL REIGN OF CHRIST, Who is proclaimed, loved, adored, and Whose reign is extending over all the earth!"

And so it is. A public life of three-and-a-half years, ending with a death of shame at thirty-three; yet to-day swaying a world's history and destiny. **Yet there is no middle ground.** You must curse Him as a wretch, or you must crown Him as the King. If you claim to hold neutral ground and cast no vote, remember He has said: "He that is not with Me is against Me." If He be a gigantic deceiver, you cannot be guiltless, unless you do all you can to meet gigantic imposture with gigantic resistance; you are bound, therefore, to be a pronounced foe. If He is the King, your only Saviour, your final Judge, your guilt is awful and your exposure terrible, if you simply withhold yourself from His service, or above all, lend aid or comfort to His foes! You are, by obligations of the highest sort, bound to be a pronounced friend, and to do your best and utmost to lead others to see and confess His beauty, until His unseen Presence inspires their faith, hope, love, life; and with this unseen Saviour they hold daily communion. They go through the valley of tears, leaning on His Arm; and they fear not the shadow of death, cheered by His smile.

This fact is absolutely without a parallel, and it impressed the great Napoleon more deeply than anything else about this mysterious Person. He looked back through the centuries and saw the blood of Christian martyrs flowing in torrents, while they kissed the hand that, in slaying them, opened the door to Him. "You speak," said he, "of Caesar, Alexander; of their conquests; of the enthusiasm they kindled in the hearts of their soldiers; but can you conceive of a dead man making conquests with an army faithful and entirely devoted to His memory? My army has forgotten me while living. Alexander, Caesar, Charlemagne, and myself, have founded empires. But on what did we rest the creations of our genius? Upon force! Jesus Christ alone founded His empire upon love: and at this hour millions of men would die for Him. I have so inspired multitudes that they would die for me—but, after all, my presence was necessary, the lightning of my eye, my voice, a word, from me, then the sacred fire was kindled."

And so the voice of truth and duty calls on you, in tones of thunder, to choose this day what you will do with Jesus! You cannot, dare not, be indifferent to the issues. He is or He is not the Way, the Truth, the Life. If He be, then **better you had not been born**, than to wander from this way, deny this truth, forfeit this life.

THE OBEDIENCE OF FAITH

Romans 1:1-5, chapter 6:17; Chapter 16:19, 26

Wm. Pinches, Niagara Falls, Canada



HE Gospel of God." This term occurring in the first verse of this epistle gives the theme of the letter. The cardinal truth, Justification with the implied truth of Forgiveness, which is fully set forth in Romans, attests the Divine character of the gospel.

God imputeth righteousness without works (chapter 4:6). The forgiven man is declared "blessed," pronounced so by God. (chapter 4:8). Justification: the believing sinner cleared of offences charged against him, (chapter 4:25). The merit of the atoning sacrifice of Christ put to his account, (chapter 3:26), thus he is truly righteous before God.

"What shall we then say to these things? If God be for us who can be against us?" This gospel was the subject of the eternal counsel of the Triune God. (Titus 1:2; 2 Timothy 1:9).

It is made known in the Holy Scriptures, Old Testament, chapter 1:2, New Testament, chapter 16:26. Remember, it is the gospel of God, it binds the various parts of Scripture into one complete whole, one of the main proofs that the Bible is the Word of God.

The gospel finds its spring in the eternal love of God. At His command it is sent to be proclaimed to all nations. (Chapter 16:26). It is concerning His Son, Jesus Christ our Lord—the promised seed, spoken of in the Scriptures. (Romans 1:3). He became man that He might die for the ungodly,—for sinners—for enemies. (Romans 5:6-10). Such is the value of the sacrifice of Christ, borne witness to by God, in raising His Son from the dead, that all who plead guilty before God are offered full salvation.

The full orbed Gospel of God is declared in two pregnant statements: "We preach Christ crucified" (1 Corinthians 1:23). "The Son of God, Jesus Christ, who was preached among you by us" (2 Corinthians 1:19).

The religious Jew might slander this heavenly evangel; the Greek with his learning might show his contempt of it, but the Apostle was not ashamed of it. (Romans 1:16).

He meets gainsayers with the challenge, "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" (1 Corinthians 1:20).

The Apostle to whom the gospel was committed declares unequivocally its Divine source, supernatural in its working, mighty through the Holy Spirit: glorious are its results: sinners justified, enemies reconciled and slaves freed.

The gospel works where there is "the obedience of faith." The word is nigh thee, "If thou shalt confess with thy mouth,

Jesus as Lord and believe in thine heart, that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9).

Israel, as we read in Exodus twenty-four promised obedience, upon Moses speaking to them the words he had received from the Lord, "All the words which the Lord hath said we will do." Hastily spoken, without consideration of the weighty duties set forth, or of their competence to do them. They repeat their avowal in still stronger terms when Moses wrote the same words in a book, saying, "All that the Lord hath said will we do and be obedient." The fullest confidence is expressed that they were equal to all the law would demand. What a history of Israel's failure follows! The law is violated at every turn. Its holy requirements are beyond fallen man to comply with. The utter hopelessness of man to obtain life and attain to righteousness by the law is fully demonstrated in the melancholy records of Scripture concerning the covenanted people of old—Israel.

The gospel comes not with the urge to *do* but with the command to *believe*. "That we should believe on the Name of His Son, Jesus Christ," (1 John 3:23).

Examples of "the obedience of faith," may be cited. To the nobleman spoken of in John 4, who fervently said, "Come down ere my child die," the Lord said, "Go thy way, thy son liveth." And the man believed the word that Jesus had spoken unto him.

A second example in John's gospel, chapter 9. The Lord found the blind man whom He had healed, cast out of the temple. Jesus asked him, "Dost thou believe on the Son of God?" He answered and said, "Who is He Lord that I might believe on Him." And Jesus said unto him, "Thou hast both seen Him and, it is He that talketh with thee." And He said, "Lord, I believe."

These bright instances of "the obedience of faith," undoubtedly gave joy to the heart of the Lord: they shine out luminously in this gospel of John where we see our Lord in conflict with unbelief, as He spake, "words of life." Unbelief

MUSEUM or MENAGERIE?

A MODERNIST, who believed in evolution, met an old Christian man one day, and both discussed their beliefs. Said the modernist, "You are not old-fashioned enough to believe the Bible surely?" "Yes, I am, thank God," replied the Christian. "Well, you ought to be in the museum," said the modernist. "And you are modern enough to believe that man evolved from a monkey?" said the Christian. "Yes," was the reply. "Well, my friend," said the Christian, "you ought to be in the menagerie." The monkey theory is not only an ignominy, but a libel on the perfect work of God. (Gen. 1:26).

bespeaks rebellion of the heart. The gospel rejected shows man to be an open enemy of God. The Divine lament is, after giving a full unfolding of the gospel, offered freely to all for "the obedience of faith," "they have not all obeyed the gospel" (Romans 10:16).

Man's unbelief shall not defeat God's purpose to make His gospel triumphant. "Rejoice ye Gentiles." "Praise the Lord all ye Gentiles." "In Him shall the Gentiles trust" (Romans 15:10-12). The Apostle strikes a high note in his exultation of the Gospel's triumphs in this chapter,—Romans 15, reaching the climax in verse 16, that through the ministry of the Gospel of God, believing Gentiles should be an offering, acceptable, being sanctified by the Holy Spirit.

The message of free grace, "the gospel of the glory of the Blessed God" should never cease to be a wonder to us, drawing forth the heart in true praise and reverent worship.

(To be continued, D. V.)

A WORD TO THE LORD'S PEOPLE

Donald Ross

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 for ever; 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 wrongdoing 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 Pet. 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.

Do It Now

"But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." Num. 32:23.

MISTAKES

Psalm 78:5-12

J. Pearson, Manchester, Conn.

(Concluded from last month)



WHEN it says in verse 10, "They kept not the covenant of God, and refused to walk in His law." Here they manifested rebellion. God cannot go on with rebellion, and will not go on with it, the rebellious child of God who says, "I won't." 2 Cor. 6, says, "Come out from among them and be ye separate, etc." You know what it means. It means the political world, it means the religious world, the matrimonial world. "Oh, but he is a nice fellow and I can lift him up." I want to tell you that you can't. You turn it down, and you will never regret it. You stand for God and His truth. Don't think of an unequal yoke with an unconverted sinner. I could tell you of a case that would make your hair stand straight on your head, the history of what a poor girl suffered, which actually drove her out of her mind. That dear girl knew the grace of God, and had a testimony in the place where she lived. She knew the Word of God. She wanted to marry a man, and her mother put a wedge between it. He was a Christian, more than that, he was a preacher. But the mother wanted her daughter to marry a man with money, professing to be saved. The girl said, "Mother, I will never marry him." And she didn't, but along came another man; the devil sent a man along, and she fell for him; and oh, the agony, and the suffering that the poor girl passed through, and finally she ended up in an asylum. Oh, may God preserve us from the unequal yoke. The Psalmist could say, "I am a companion of all them that fear thee, etc." Not, a companion of all them that profess to be saved, but a companion of all them that fear God. That is companionship.

Then the business unequal yoke and the political unequal yoke and the religious unequal yoke. God says, "Come out from among them and be ye separate." A young fellow said to me, "How do you know what these places are like, you have never been to the sects to find out how they are getting along." No, I have never been; but I can believe what God says about them, without going to see it. The spies in the book of Numbers said, "We will go up to see." What did they want to see it for, if God told them all about it? They ought to have believed what God said about it. A godly old Christian one day met a young woman and he said to her, "I hear you are about to marry an unsaved young man." She said, "Yes." He said, "Well, if you do, you will have trouble with your father-in-law." The dear girl saw in a moment what he meant, and was saved from taking such a step. She saw the sin of it. Had she married, the devil would have been her father-in-law.

Then "they forgot His works, and His wonders that He had showed them." They forgot the Word of God. If the enemy can get us to forget what the Word of God says, (and he will if we don't read it); and step into things that are wrong, then he is accomplishing his aim. Prov. 4:23 says, keep thy heart with all diligence. The margin says, "Keep thy heart with all keeping." Verse 24 says, "Put away from thee a forward mouth, and perverse lips put far from thee." Verse 25 says, let thine eyes look right on, etc. The heart is first; keep the heart with all keeping, then the eyes, let the eyes look right on. If you look in, you will get cast down; if you look around you will get discouraged; do what God's Word says, look off unto Jesus. That is the meaning of this. Verse 26, ponder the path of thy feet. Before you step into any path, ponder the path. Is this a path of righteousness that God has laid down in His Word? Is this God's path? If it is, step right into it, and go right on. Then, "let all thy ways be established." Have the assurance from the Word of God that you are in God's path, and turn not away. Turn not to the right hand nor to the left. You will have many a temptation to turn right and left. The devil will tempt you to get out of the beaten path of God's Word. So here you have the heart, the lips, the eyes, the feet, the whole man in God's ways, going on for Him. And that blessed One who said, "I will never leave thee nor forsake thee" is still the same today. He died for us; settled the claims of God, put us on righteous ground; we are on the resurrection side of the cross. That is the line between you and the world; God draws the line. "Crucified unto the world" means I am living separate from it. "The world crucified to me" means the world has no attraction for me. The Lord Jesus Christ not only died for us, but lives for us at God's right hand, and He knows our walking through this great and terrible wilderness. He is the same, yesterday, today and forever, and by and by He is coming to take us home to be with Himself. Oh, what a time that will be. Don't you sometimes long to be with Him? "Oh, when I have a lot of trouble." That is a good thing; but wouldn't it be better if we were so much taken up with Him that we would long to be with Him? The Lord help us to obey His Word.

WHILE others are seeking to enlarge their barns, their lands, or estates, this is David's great desire—an enlarged heart. Oh! the blessed choice of that soul that is still seeking more love to God, more affection and more ability to do Him service; though there can really be no gain to Him by our services, yet He is pleased so to account with us as if there were. Therefore we may urge this: "Lord, give more, and receive more; I will run the way of Thy commandments when Thou shalt enlarge my heart."

THINGS WRITTEN AFORETIME

A series of lessons from the Old Testament

Wm. Rodgers, Omagh, Ireland

The Finding of the Book



LET us in imagination take a journey backward through the centuries until we arrive at the year B. C. 624. It is the eighteenth year of the reign of Josiah, the last king worthy of the name to rule in Judah. Having succeeded to the throne when a mere child of eight years old (2 Chr. 34:1), and having got converted at the age of sixteen (v. 3); he began, as soon as he had taken over full authority some four years later (v. 3), to purge out the various brands of idolatry then existing, not only from the cities of Judah, but from those which had belonged to the northern tribes as well (v. 6).

This work of destroying things evil has already occupied him no less than six years, and it is but lately, in his eighteenth year as king (v. 8), that he has been able to get a start made with the pleasanter side of what he had set his heart on accomplishing, the repair of the House of God, and the full restoration of the Temple services. For a short time the work of renovation has been proceeding, but just at the moment a remarkable event has taken place.

Hilkiah, the high priest, who, of course is in charge of what is being done, has made a startling discovery. He has found **THE BOOK**; not an old musty church register, of value only to the antiquarian or historian; but the Book of all books, the most important book in the whole world. You ask, "What can it be?" The answer is, "**THE BOOK OF THE LAW OF THE LORD, BY THE HAND OF MOSES**" (2 Chron. 34:14, R. V. and Margin).

More than eight centuries have rolled their course since it was written, and at the command of Moses was placed by the side of the Ark (Deut. 31:24-26). What vicissitudes it has passed through in the meantime we do not know; but God has seen to its preservation, and now its solemn words of warning are being read in the ears of the young king by Shaphan, the scribe. What will the effect of them be?

Ah, the old Book has still its old power. See, Josiah has rent his clothes, and is sending messengers to inquire of the Lord what is to be done, in view of the flagrant disobedience there has been to His holy Law, and of the dire judgments with which it threatens the nation because of this.

Was there ever a more remarkable case of "**BACK TO THE BIBLE**" than the one we have pictured? Josiah went on to have the Book read in the presence of all the people, with the result that a great revival took place, with further purging out of what was evil, even of that which was associated with

the name of his great ancestor Solomon (2 Kings 23:13). It is true that, like most revivals, it was with many merely outward and formal. (See Jer. 3:6, 10), and produced conceit instead of contrition, as is clear from Jer. 8:8, where they boast that "the Law of the Lord is with us," and at the same time are using "the false pen of the scribes" (R. V.) to tone it down. Yet in the king's own case and that of at least a few others the impression made was both deep and lasting.

One of the latter was the prophet Jeremiah himself; and some time afterwards he wrote down for us his own testimony concerning its effects upon him. He says in Jer. 15:16. "THY WORDS WERE FOUND, AND I DID EAT THEM; and Thy Word was unto me the joy and rejoicing of mine heart." He then goes on to tell us of one particular morsel which he "ate," and that too from the very chapter, Deut. 28, which had impressed Josiah by its threatenings of judgment. In its 10th verse we find the words, "All people of the earth shall see that thou art CALLED BY THE NAME OF THE LORD, and they shall be afraid of thee;" and this no doubt is what Jeremiah has before his mind as he writes, "For I am called by Thy Name, O Lord God of Hosts." He then gives us to know the result that eating this portion of God's Word produced in him. He says, "I sat not in the assembly of the mockers, nor rejoiced." How could he, after having realized that he was called by the Lord's Name, have fellowship with those who mocked His Word? How could he mingle the "precious" with the "vile?" (v. 19). Thus we see that in Jeremiah's case, as in Josiah's, the old Book which had been "found" had a mighty constraining power.

Nor was this all, for the prophet could not keep to himself the words which had affected him so much. One interesting use to which he puts them is by way of a plea in his prayer to God of Ch. 14:7, 9, 21. "We are called by Thy Name," he cries, "leave us not." Later, he writes concerning them in Ch. 20:9, "HIS WORD WAS A BURNING FIRE SHUT UP IN MY BONES," and so he had to speak it forth to others. Yet when he did speak in the Lord's Name, he discovered that the Book had enemies, just as it still has; and he has to say, "The Word of the Lord was made a reproach to me, and a derision daily" (v. 8).

Amongst its foes were to be found most of the great ones of the land, including the sons of Josiah who reigned after him. Worst perhaps of all was Jehoiachim, who as well as being a hater of God's Word, was an oppressor of His people (Jer. 22:13-19). One day this king was having read to him some prophecies of coming judgment, which God had given through Jeremiah himself; but instead of rending his clothes as his father Josiah had done, he took his penknife (Jer. 36:23), and

CUT UP THE BOOK. Not content with that, he put the remains of it IN THE FIRE in the presence of his princes. Three of these, oldtime "modernists" no doubt, though they raised no objection to the cutting up process, thought it was going just a little too far to burn the Book, and said so (v. 25); but as might be expected, without avail. Jeremiah's terse comment on the affair is, "Yet they were not afraid, nor rent their garments."

Twenty-five more centuries have elapsed since these scenes were enacted, but THE OLD BOOK IS TODAY AS MUCH ALIVE AS EVER. Generation after generation, both of its opponents and of its friends, have passed on for weal or woe to the place where its truth is never doubted, but the Word of God abides with us still. Again and again it has been burned since Jehoiachim set the fashion; again and again it has been cut up, even by those who professed to preach it. But the persecutors have gone, and the critics have gone, and have left it victorious behind them. Today it is as true as ever it was that "THE WORD OF GOD IS QUICK AND POWERFUL, and sharper than any two-edged sword, . . . a discerner of the thoughts and intents of the heart."

We ourselves in our turn are passing on to the place whence there is no return, the place where no one doubts or denies the Bible. What is our own attitude towards it? Have we submitted to its "discerning?" Have we bowed before its condemnation of our sins, and given heed to its warnings of judgment to come? Have we been led by it to accept God's provision for us as guilty sinners in the death of His Son on the Cross? Do we, further, yield ourselves to its guidance, and obey its injunctions in everything, as we journey by the way we have never trodden before, and never shall again? Let there be no self-deception with regard to these matters. THE ISSUES ARE ETERNAL.

Who Taught The Bee?

HERE is a little bee that organizes a city, that builds ten thousand cells for honey, twelve thousand cells for larvae, a holy of holies for the mother queen; a little bee that observes the increasing heat, and, when the wax may melt and the honey be lost, organizes the swarm into squads, puts sentinels at the entrances, glues the feet down, and then, with flying wings, creates a system of ventilation to cool the honey that makes an electric fan seem tawdry—a little honey bee that will include twenty square miles in the field over whose flowers it has oversight. But if a tiny brain in a bee performs such wonders, who are you, that you should question the guidance of God? Lift up your eyes, and behold the hand that supports these stars, without pillars, the God who guides the planets without collision.

PAUL—HIS CLOAK AND HIS BOOKS

(Continued from last month)

"The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments"—2 Timothy 4:13.



HIRD: We now want to have AN INTERVIEW WITH THE APOSTLE PAUL HIMSELF, for we may learn much from him.

It is almost too dark to see him—we will find him out in that frightful den! The horrid dungeon—the filth lies upon the floor till it looks like a road which is seldom scraped—the draught blows through the only little slit which they call a window. The poor old man, without his cloak, wraps his ragged garment about him. Sometimes you see him kneeling down to pray, and then he dips his pen into the ink, and writes down his dear son Timothy. No companion, except Luke, who occasionally comes in for a short time. Now, how shall we find the old man? What sort of temper will he be in?

We find him *full of confidence in the religion which has cost him so much*; for in the first chapter, at the twelfth verse, we hear him say, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." No doubt, often the tempter said to him, "Paul, why have you lost everything for your religion! It has brought you to beggery. See, you have preached it, and what is the reward of it? The very men you have converted have forsaken you. Give it up, give it up, it cannot be worth all this. Why, they will not even bring your cloak to wrap round you; you are left here to shiver, and very soon your head will be struck from your body. Take off your hand from the standard and retire." "No," says the apostle, "I *know* whom I have believed." Why, I have heard of professors who say, "Ever since I have been a Christian I have lost in my business, and therefore I will give it up." But our beloved apostle clings to it with a life-grip. And oh, there is no heart in our piety if our afflictions make us doubt the truth of our religion, for these trials inasmuch as they work patience, and patience experience, and experience hope, render us such that we are not ashamed, but we do the yet more firmly hold on to Christ. Just think you hear the apostle say, "I know whom I believe." It is very easy for *us* to say it. We are very comfortable, sitting easily in our pews; we shall go home to our plentiful meal; we shall be clothed comfortably; we have friends about us who will smile at us, and it is not hard to say, "I know whom I have believed;" but if you were vexed on the one hand by Hermogenes and Philetus, and on the other hand by Alexander the coppersmith, and Demas, you would not find it quite so easy to say, "The Lord is faithful."

Behold this noble champion, who is just as much unmoved at the worst as he was at the best times. "I know how to be full," said he once, and now he can say, "I know how to suffer hunger: I know how to abound, and how to suffer loss."

But he is not only confident. You will notice that this grand old man is *having communion with Jesus Christ in his sufferings*. Turn to the second chapter, at the tenth verse. Did ever sweeter language than this come from anyone? "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him; if we deny Him, He also will deny us: if we believe not, yet He abideth faithful: He cannot deny himself." Ah, there are two in the dungeon—not only the man who is suffering trouble as an evil-doer, even unto bonds, but there sits with him One like unto the Son of Man, sharing all his griefs, and bearing all his despondencies, and so lifting up his head. Well may the apostle rejoice that he has fellowship with Christ in his sufferings, being made conformable unto his death.

Nor is this all. Not only is he confident for the past, and in sweet communion for the present, but *he is resigned for the future*. Look at the fourth chapter, and the sixth verse. "I am now ready to be offered, and the time of my departure is at hand." It is a beautiful emblem taken from the sacrificial bullock. There it is, tied to the horns of the altar, and ready to be offered. So the apostle stands as a sacrifice ready to be offered upon the altar. I am afraid that we cannot all say we are ready to be offered. Paul was ready to be a *burnt offering*; if God willed it, he would be burnt to ashes at the stake. Or he would be a *drink offering*, as he did become, when a stream of blood flowed under the sharp sword. He was ready to be a *peace offering*, if God willed it, to die in his bed. In any case, he was a *free-will offering* unto God; for he offered himself voluntarily, as he says, "I am now ready to be offered, and the time of my departure is at hand." Glorious old man! Many a professed Christian has been clothed in scarlet, and fared sumptuously every day, and yet never could say he was ready to be offered, but looked upon the time of his departure with

GIVING

"WE ought to ask ourselves," wrote Lord Haddo—afterwards fifth Earl of Aberdeen—"not how much we **must give**, but how much we **must keep**: thinking how much we can deny ourselves, and how many things we can do without; and then, after providing for really necessary expenses, giving away the rest."

grief and sorrow. As you think, then, of poor, shivering, ragged Paul, think of the jewel which he carried in his breast; and O ye sons of poverty, recollect that the magnificence of a holy life, and the grandeur and nobility of a consecrated heart, can deliver you altogether from any shame which may cling to your rags and poverty; for as the sun at setting, paints the clouds with all the colors of heaven, so your very rags and poverty, and shame, may make your life the more illustrious, as the splendor of your pious lights them with heavenly radiance.

(To be continued, D. V.)

ESTABLISHED CHURCHES



AND so were the churches established in the faith, and increased in number daily" (Acts 16:5). How were they established? In two ways:—(1) By the rejection of false teaching. The fourth verse of this chapter describes the mission of Paul and Silas at that time. The Apostles and Elders had come together in Jerusalem to consider the doctrines which the judaizing teachers were promulgating.

Their decision is recorded in Acts 15. The decrees referred to in verse 4, embodied that decision, and these were delivered to the churches to keep. The doctrines of the false teachers were thus examined, condemned, and rejected.

(2) By subjection to Divine teaching. The decrees not only carried a rejection of false doctrines, but a clear statement of the time, for the guidance of the saints and for their dutiful subjection. Thus they were not merely to disown the spurious teachings, but to recognize and obey the command of God.

Here is a twofold act—rejection and reception, refusal and obedience: and this is followed by a twofold result—establishment and increase.

No house can be strong which is built with unsound materials no physical constitution can be strong which is fed with unwholesome food; no vessel can be firm and safe that is made of rotten timber: and no church can be established which is built up with unsound doctrine. Not only is it necessary for the foundation to be good but the material of the structure must be good too. "Let every man take heed how he buildeth thereupon." There is the "Gold, silver, and precious stones;" and there is the "wood, hay, and stubble" (1 Cor. 3:11-15).

A good building will stand the test of time and storm, but unsubstantial work will soon crumble and decay; then there was "increase." And let it be observed that the increase followed the establishment. It is of little use to lengthen the cords if you do not strengthen the stakes. The church that is

established in the faith is the one that will increase. It is God that giveth the increase. In Col. 2:19, we have the expression, "Increaseth with the increase of God." *There may be an increase which is not of God, and such increase is worthless.* There may be great appearance, and no stability.

This "increase of God" results from the conditions described in the previous part of the verse—"Holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

Thus the churches originally were made strong and multiplied, and *there is no new way now.*

PROBLEM

Is the fellowship mentioned in Acts 2, verse 42, the same fellowship of 1 Cor. 1, verse 9, or is it a fellowship in the local assembly?

Is the divided state of the church a sufficient reason for receiving any to the Lord's table from the denominations, whom we know to be saved, clean in life, and sound in fundamental doctrines, although they have no intentions of continuing in the local assembly?

Answer 1

There are a number of fellowships mentioned in the Word of God among which are the following:

Fellowship of the Father and Son—1 John 1, verse 3.

Fellowship of the Spirit—Phil. 2, verse 1.

Fellowship of the Assembly—Acts 2, verse 42.

Fellowship in the Gospel—Phil. 1, verse 5.

Fellowship of Preachers—Gal. 2, verse 9.

Fellowship of the ministering to the saints—2 Cor. 8, verse 4.

Fellowship denotes partnership. 1 Corinthians 1, verse 9 is the universal fellowship into which every child of God is called as a result of the new birth. We are called to be sharers with Christ in His rejection by the world. His sorrows and sufferings upon the earth, and also hereafter in the glories of His coming kingdom. Fellowship with Christ is sure to bring us into suffering here—into trials that are like a fiery furnace. The closer we seek to walk by the Word, the more we find our need of a faithful God—faithful to hold us up every step of the way, and faithful to recompense us at the journey's end.

Fellowship in Acts 2 is the fellowship of the local assembly of which every child of God connected therewith is exhorted to continue steadfastly therein. A child of God may be in the fellowship of 1 Cor. 1:9 and yet be outside the fellowship of Acts 2, verse 42.

Answer 2

There is neither precept nor example in the Word of God where any Christian is received to the Lord's table. There is an "inside" to God's assembly. (Some crept IN unawares. Jude 4); and there is an OUTSIDE (casteth them OUT of the church. 3 John 3-10).

When a Christian is received into the fellowship of the assembly, he becomes a partner in all its activities, viz.—Breaking of bread, Gospel meeting, prayer meeting, Bible reading and included in this might be bucket and scrub brush meeting, when the hall needs to be cleaned for the gatherings of the assembly. Why pick the Lord's table as the ONLY meeting to attend? Why not pick the bucket and scrub brush meeting as the only ONE to attend. If some of these cases were introduced FIRST to the latter meeting we fear they would soon be in the class of those in Nehemiah 13, verse 21: "From that time forth they came no more."

A Christian connected with the denominations who desires the full fellowship in a local assembly first has to condemn the place he is leaving by acknowledging that sectarianism is sin and that believers and unbelievers yoked together, and light and darkness trying to hold fellowship is an unclean place—and God exhorts His people to “Come out from among them, and be separate, and when thinking of going back again to TOUCH NOT THE UNCLEAN. 2 Cor. 6.

The divided state of the church does not change the Word of God. Men change but the Word of God never changes.

—Until He Come—

“UNTIL He Come!” How sweet the words are growing
 Each time their sacred accents we repeat!
 Earth’s “little while” with their bright glory glowing,—
 Making its Marah-waters Elim-sweet.—
 Blest Hope! It bids us lift our longing eyes
 To the fair dawn of the eastern skies,
 “Until the day shall break!”

“Until He come”—the heart-ache and the crying,—
 The midnight vigil—and the moan of pain—
 The agonies of parting—and of dying—
 Only “until He come!” No more again
 Shall sorrow ever mar Thy glorious rest—
 Tho’ often now it drives us to Thy breast
 “Until the day shall break.”

“Until He come”—we grieve our Shepherd tender,
 We wound that tendrest heart—and we forget—
 And yet thou dost restore, oft as we wander,—
 Our worthless names on Thy pierced hands still set;
 Still our High Priest before the face of God
 Pleading for us the merits of Thy blood
 “Until the day shall break.”

“Until He Come”—we’d live, Oh loving Saviour,
 Not to ourselves at all but unto Thee!
 So by a holy and Christ-like behaviour
 As shining lights in this dark world to be;
 The moon reflects the unseen Sun’s soft glow—
 So may we mirror forth Thy love below—
 “Until the day shall break.”

“Until He Come”—the “Name of Jesus” ever
 Shall draw our hearts “outside the camp” to Thee:
 Until “within the veil” we no more sever.
 And eyes no longer dim—Thyself shall see!
 We take the sweet memorial bread and wine
 That turn our eyes to that dear cross of Thine
 “Until the day shall break.”

Oh, for the joy of that unsevered union
 When we shall stand “within the gate” at last!
 Oh, the uninterrupted communion
 When earth’s defilements are forever past!
 Oh, for the glad fulfilment of that Word
 “So shall we be forever with the Lord”
 “When that sweet Morn awakes.”

A. B.

Detroit, Mich.—J. J. Rouse came here for meetings in Central Hall. He also visited Lake Geneva, Wis., Manchester and Ottumwa, Ia.

Philadelphia District.—After the Haddon Heights conference, J. Pearson and W. McCullough began meetings in Olney assembly. G. Duncan went to Barrington. A. Stewart and H. Alves began meetings in Camden, N. J. C. R. Keller visited Atlantic City, N. J. John Conoway had two weeks meetings in the 20th and Dickinson St. assembly going through the Song of Solomon. Meetings were well attended and appreciated.

New England States.—R. Halliday held meetings in Bridgeport, Conn. S. Rae began Gospel meetings in Waterville, Conn. R. Roberts held meetings in Methuen, N. Chelmsford and Lowell, Mass.

Youngstown, O.—A. Klabunda gave us a much appreciated visit.

Inkster, N. Dak.—We were encouraged by a visit lately from Chas. S. Summers.

CANADA

Saskatchewan Province.—The 3 days conference at the New Year held at Mervin and Louisville was profitable. The Lord gave help from the sanctuary to local brethren in the absence of any who are giving their full time to the Lord's work.

New Brunswick Province.—Robert and John McCracken had very fruitful meetings in Moncton.

Ontario Province.—R. Bruce had good meetings with fruit at Parry Sound, and was helped by C. Draper, for one week. B. Widdifield gave help in the local meetings at Huntsville and later went on to Dunchurch. Wm. Pinches visited Kitchener and the Word ministered was a real help to the saints. He also visited Sarnia and Lake Shore and had good, refreshing and well attended meetings. An appreciated visit to Orillia was given by J. Silvester who was also there for the S. S. treat. F. Watson visited the Midland assembly over a week end, and J. Gunn and J. Silvester are helping in the local and surrounding assemblies. The New Years conference at Tillsonburg was good. Twelve of the Lord's servants shared in the ministry of the Word. The Brantford assembly correspondent is Ed. Wall, 58 St. George St. The assembly here will be holding cottage meetings until their new hall is built in the spring. Mervin Paul had 4 weeks meetings at Victoria Road, with blessing to saint and sinner. Hall filled at times and some are exercised about baptism and gathering to the Lord's name. The Kensington Ave. assembly in Hamilton had a very much appreciated visit from Chas. R. Keller and A. Klabunda in November. Their ministry was greatly enjoyed by all. D. McGeachy also paid us a visit for 3 nights during December. The Word ministered by him was very much enjoyed and (D. V.) he may return in the near future. J. Govan had a few appreciated meetings in Merlin before Christmas. John Gilchrist saw blessing in the Gospel at New Carlow where no meetings had been held for two years. He also spent four months in Hastings, Peterboro and Renfrew counties visiting scattered saints, and preaching in school houses. Pray for these backwoods places. After spending 6 months on the Canadian prairies, Geo. Smith returned home but is expecting to return soon. Eric Smith told of the Lord's work in Bolivia in the McNab St. hall, Hamilton, and H. Isaacs of New Zealand also gave them a visit.

Quebec Province.—J. H. Blackwood ministered the Word to the Lord's people in Montreal which was much appreciated by old and young, leading to a more devoted walk in the way pleasing to the Lord, which is so much needed in these days.

British Columbia Province.—After 10 months' absence, visiting the Lord's people on the prairies, and in Ontario, David Scott has again returned home.

FALLEN ASLEEP

Hitesville, Ia.—On Dec. 10, Geo. DeVries was accidentally killed when he attempted to jump on the running board of a loaded gravel truck. Age 27. In the assembly here since its beginning. Mourned by a wife and 4 children. Oliver Smith and R. McCrory spoke at the services.

Los Angeles, Cal.—On Dec. 8, Alex J. Singer was suddenly called into the presence of the Lord through an auto accident. Age 21. Bren. Wallace and Haystack took the services.

Sydney Mines, Can.—On Dec. 6, James Aspinwall was among the 275 miners in a runaway trip when the cable broke and 22 lost their lives. Age 64. Born in England. Saved at meetings held by R. McCrory 26 years ago and in fellowship ever since. Active in the assembly and will be greatly missed. A wife and 3 children mourn his loss.

Los Angeles, Cal.—Our aged brother E. B. Roy passed away to be with Christ at the close of the old year, on Saturday night and was in Heaven for the New Year. Formerly in the Central Gospel Hall in Detroit, Mich., and closely associated with the late T. D. W. Muir. A very good man gone. John Dickson spoke to a large company at the services.

Philadelphia, Pa.—Hugh Fleming was called home to be with Christ. Age 86. For many years associated with the "Down Town" assembly. He was happy in the things of God until the end of the journey. J. Conoway spoke at the services.

Detroit, Mich.—On Dec. 15, Mrs. Frank Millham, after a month's illness departed to be with Christ. Age 51. Saved in her teens at meetings held by Bren. Oliver and Bradford. She was the niece of the late James Kay and sister of John McFayden, both servants of Christ who were drowned years ago. She was the only daughter of Mr. and Mrs. James Kay of Forest, Can. Lovely and pleasant was she in her life. Survived by a husband, father and mother and one brother. R. Littleproud spoke at the largely attended services.

Stayner, Can.—On Dec. 12, Mrs. Thos. Thompson passed on home to be with Christ. Age 78. Saved when 10 years old and had a long Christian experience. Left a good testimony. Bren. Widdifield and Miller conducted the large services.

Waubauskene, Can.—On Jan. 6, Wm. Heels departed to be with Christ. Age 78. Saved when a young man. Led "outside the camp" when Bren. Watson and Beattie had tent meetings in Waubauskene 33 years ago. Went on in a steady course ever since. J. Gunn and J. Silvester took the services. A widow and 13 children mourn his loss.

Bobcaygeon, Can.—On Nov. 22, Mrs. Alex Truin, departed to be with Christ. Age 87. Saved and gathered to the Lord's Name in this village. A quiet, consistent sister who loved the Lord, His people and the Gospel. John Gilchrist conducted the services. Mourned by 5 children.

Merlin, Can.—On Dec. 5, Mrs. James Phelps departed to be with Christ. Age 68. Saved when a young girl. Bren. Govan and Mick spoke at the services. Prayer is requested for family, some of whom are unsaved.

Chicago, Ill.—On Dec. 25, Thomas Nisbet, after several weeks' illness, departed to be with Christ. Age 22. Saved 7 years ago; manifested marked ability in the Gospel, often speaking in the various halls in the city. In his last conscious moments he said to a companion, "I'm saved through the blood of the crucified One," and repeated 1 Peter 2:24 and 1 Peter 3:18, the verses through which he was saved. Services were conducted in 86 and Bishop Sts. Gospel hall by A. J. Cotton and Wm. Gould.

Hamilton, Can.—Mrs. D. Harries passed into the presence of the Lord as a result of an accident. Saved in England. In fellowship in McNab St. for over 20 years.

MISSIONARY

Hong Kong.—From Dec. 1, the address of H. T. Palmer will be "Bella Vista" Kodaikanal, South India. Friends passing through Hong Kong will be made welcome by Mr. and Mrs. W. E. Jones, 23a Cameron Road, Kowloon, Hong Kong. Several have been saved recently in a series of special meetings.

Puerto Rico.—H. Fletcher has moved to 40 Ed. Conde Ave., Santurce, Puerto Rico. This formerly was a Casino—a dance place, etc. We are now using it as a hall, and live in the rear. Would value prayer that more of these Spanish speaking people may be awakened and saved.

CONFERENCES

Old Orchard, Me.—The Annual Conference will be held again this year (D. V.) at Old Orchard Beach, Me., August 13 to 20 inclusive. Circulars mailed later. Information: H. F. Stultz, 819 Main St., Westbrook, Me.

Words in Season

He Knows

HE knows the bitter, weary way,
The endless striving, day by day,
The souls that weep, the souls that pray.
He knows!

He knows how hard the fight has been,
The clouds that come our lives between,
The wounds the world has never seen.
He knows!

He knows when faint and worn we sink;
How deep the pain, how near the brink
Of dark despair we pause and shrink.
He knows!

He knows! Oh, thought full of bliss!
For though on earth our joy we miss,
We still can bear it, feeling this—
He knows!

He knows! Oh, heart, take up thy cross,
And know earth's treasures are but dross.
And He will prove as gain our loss!
He knows!

M A R C H



1939

WORDS IN SEASON

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UNITED STATES

Frostburg, Md.—W. P. Douglas held a few meetings in the Gospel hall in Grahamtown which were very helpful to many. He also visited Lonaconing and Cumberland.

Seattle, Wash.—A. Douglas had 2 weeks meetings speaking from John's Gospel. Ministry was of a practical nature.

Lyman, Ia.—Oliver Smith was getting a good hearing at meetings held here.

Richmond Hill, N. Y.—The Correspondent for the assembly is Walter R. Hendricks, 8429 121st St., Richmond Hill, N. Y. Blessing was experienced in meetings recently held and the saints were strengthened and encouraged.

Orange, N. J.—The Italian assembly was cheered through recent visits by Bren. Carboni, Patrizio, Cappello and Keller.

Norfolk, Va.—The Gospel Hall is located at 1026 Brambleton Ave. Visiting Christians please bring letters of commendation. Servants of the Lord still walking in the old paths are welcome. Correspondent, M. J. Rockey, R. F. D. 2, Box 181, Norfolk, Va.

Brookston, Ind.—Assembly was cheered in meetings held by Bren. Rea and Farquharson for 2 weeks and 5 weeks respectively. Attendance good and some saved.

Wisconsin.—Bren. Mick and E. Jamison had good and very fruitful meetings at Lynxville. S. Hamilton visited Black Earth, Milwaukee and later, held meetings in Lake Geneva.

Arkansas.—George Thomson spent 5½ months in this section and also visited in the Chicago district.

Akron, O.—L. McBain and A. Klabunda were getting a fair hearing in meetings held with us.

San Diego, Cal.—S. Greer and A. Foster had 2 weeks meetings and the Lord gave blessing upon the Word spoken.

New England States.—Bibles, hymn books, and other good books such as were mentioned in this magazine in January issue can be obtained from Buona Novella—Grace and Truth Depot, 15 Barber St., Wilson, Conn. They also handle Italian tracts. F. Carboni visited Worcester and Methuen, Mass. W. C. Bousfield had fruitful meetings in Cliftondale, Mass. His home address now is 186 Garden St., Pawtucket, R. I. W. H. Hunter has been visiting various assemblies in Mass. J. Conoway had meetings in Providence and H. McEwen in Pawtucket, R. I. R. Roberts began meetings in New Bedford, Mass. W. B. Johnson held encouraging meetings in Whitmore St., Hartford, Conn.

Michigan.—The Horn Bros. had meetings in Detroit. J. Govan visited Kinde, Deckerville and Sault Ste Marie. J. Dobbin had an en-

WORDS IN SEASON

A MONTHLY MAGAZINE

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

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

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MARCH, 1939

No. 3

GATHERED GEMS

IF the eye is growing dimmer,
'Tis only dim to earth
While the eye of faith grows keener
To perceive the Saviour's worth.

* * * *



SINCE you say that you have eternal life, don't you think that others should see some manifestation of it? If you are really living upon Christ they will see it—they will see Christ in you—and it is according to the will of God that it should be so. It does not follow, however, that you will be always appreciated, or even understood. Those who are near the Lord will rejoice, and many will be rebuked.

* * * *

It is a greater thing to obey the Word of the Lord than to preach it.

* * * *

Concerning all that the world has to offer, the Christian can say,

"I've heard a sweeter story
I've found a truer gain."

* * * *

One text from the Word of God is sufficient to make you eternally sure of getting to heaven, but you need all that is in it to keep you and preserve you on the way there.

* * * *

"Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

This is the Word of God to the Christian who has so lost Christ as an object for his heart that he is not bearing any testimony for the Lord, but he is as if he had no divine life within him. His conscience needs to be stirred, and his heart again centered on Christ who is able, as before, to fill the whole body with light.

* * * *

If you have a heavenly Christ, it is much better to be drawn up to Him there than to be driven out of the things that can only disappoint here.

* * * *

Sin has brought many a believer into **suffering**; and suffering has kept many a believer from **sinning**.

* * * *

Slothfulness is the chief hindrance to the progress of many of God's people. Beloved, "be not slothful" Heb. 6:12.

WHAT DO YOU SEE?



BIG lump like a stone lay for centuries in a shallow brook in North Carolina. Indians hunted and fished in the neighborhood. Boys played on its banks. Women washed their clothes in its waters. Generations came and went. Hundreds of years rolled by.

Those who looked at it saw only a stone with a yellowish color, and nothing more. At last a poor man took it home to be a stop for his door. A heavy stone would do very well for that.

Then one day a geologist passed the poor man's door. His eye caught the glint of the stone. It arrested his attention, and he examined it. It proved to be the biggest lump of gold ever found east of the Rocky Mountains.

Does this not illustrate the way the Bible is treated? Some treat it as mere literature with beautiful thoughts and wise instructions as to conduct. Others see in it a mixture of good and bad, legends mixed with truth. Just as generations treated this wonderful nugget of gold as a mere stone, so men to-day look upon the Bible as a mere book, interesting and helpful, but not vital to them.

But to the believer on the Lord Jesus it appears in a very different light. How does he look at it? The Scriptures are able to make him "Wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15). The Scriptures bring him a vital message that changes his whole life and gives him the sure and certain hope of a blissful eternity. The Bible is the only book which tells us what the wages of sin are, of heaven and hell, of the Saviour, the Son of God, of His atoning death and glorious resurrection, of forgiveness of sins and eternal life. All this has a vital meaning to the true believer on the Lord Jesus. It is to him as a nugget of fine gold.

What does the Bible mean to you? If the Lord Jesus Christ means anything to you, just so much will the Book mean to you. If He means nothing to you, the Book will mean nothing. If He is everything to you, the Bible will be your supreme interest.

A colporteur called at the door of a cottage, seeking to sell Bibles. The woman showed by her endeavouring to shut the door as quickly as possible that she had no interest in the Book. As she was shutting the door he spied a Bible resting on a piece of furniture. Seizing the opportunity, just before the door slammed in his face, he said, "Woman, you've got a wonderful treasure in your house, and you don't know it."

When her husband returned home from his day's work, she told him what the colporteur had said. They wondered if he knew something they did not. They searched the house for the hidden treasure, looked under the floors, behind the

skirting boards, and thoroughly examined their garden, even to the length of digging it over. No treasure was found.

Some time elapsed, and the man and his wife were converted. They began to take a deep interest in the neglected Bible. No longer were its covers dust-begrimed. One day when they were reading the Bible together, the wife said, "Husband, I wonder if this is what the colporteur meant when he said we had a wonderful treasure in the house and we did not know it." It was so. Have you discovered this wonderful treasure?

A. J. P.

USE OF HARD TIMES



THE best result of a time of depression is that it preaches to purpose on the text that a man's life does not consist in the abundance of the things he possesses. Plain living and high thinking go well together when sordid care is once removed. He is therefore a benefactor who shows men how they may live on little—how they may put their little store to the best use, nor be disturbed by cravings after luxuries which can never be lawfully theirs. We suggest that in these times men who desire to be true to themselves, and so false to none, should accustom themselves to make a small measure of affection, recognition, present success, and reward go so far as to suffice them.

But the times and the seasons are still in the power of the Father, and with Him it is better we should leave them. Many causes have been sharply retarded because their leaders committed themselves to chronological prophecies. Three years,—then cometh harvest, said the man of the golden mouth; and because of that, fifty years have come and gone, and the harvest is still unreaped. The mountain climber achieves one height to find another far above him. On the very verge of attainment some undreamed-of foe rises out of the earth and our hopes are thrown back for years. Work is done poorly, hastily, nervously, and with grudging under these conditions. Let us return to the ways of the wiser workmen into whose labors we have entered. They toiled on for long and far results. They thankfully accepted every sign and token, however faint, of progress. But they lived on little of such fare, and were stronger and calmer than we, to whom it often seems that summer is at the doors. Instead of always anticipating the end, let us toil on, and feel no pang, though it is delayed till we are no more in these streets and beneath these skies.

As Christ is the **Root** on which a saint **grows**, so He is the Rule by which a saint **squares**.

If Christ be not thy **Jacob's staff** to guide thee to heaven, He will never be thy **Jacob's ladder** to mount thee up to heaven.

DIVINE BIRTHMARKS

W. Fisher Hunter, Waynesboro, Pa.



HERE are many sayings current in the world today that are true enough of things concerning the world, but when these statements are taken up by Christians and applied to spiritual matters we find them to be false. One of these sayings: "You can't put an old head on young shoulders" is often used to justify the lack of fruit in young Christians. God puts a NEW head of the same kind on everyone He saves, irrespective of age, nationality, or social standing. Therefore Christian experience is the same the world over, for it is the direct result of the working of one Holy Spirit and one Divine nature received. Where God has implanted Divine Nature there is fruit to characterize it. Look briefly at the early days of Christianity at some of the features that characterized the early converts. These may be termed "Divine Birthmarks" and the first in order is the

Pangs

of birth. These are seen in Acts 2:37 where we have a company of sinners pricked in their hearts and made to cry "What shall we do?" A work had been done in their minds and consciences. They had been made to see their sin of rejecting and crucifying their God-appointed and God-approved Messiah. They own this; they see the consequences; their guilt becomes a burden; they cry out for relief and a way of escape. This state of soul accompanies all true conversions to Christ. We call it conviction of sin. In some cases of conversion it is more prolonged and deeper, nevertheless every born again soul has experienced it. In seeking to bring souls to the experience of the new birth we should expect and look for this condition, for without it the conversion will be spurious. Another thing that marked these new converts was—

Perseverance

We read: "They continued steadfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers." In separating themselves from their religious fellowship they must give up the doctrines, privileges, and responsibilities which were part of it, and in so doing they meet opposition. It demanded perseverance on their part to keep themselves in the new fellowship into which they had been brought. Going back into the world, its religions, its pleasures of sin, on the part of those who profess to be saved is usually an evidence that such have never had a Divine birth. Perseverance of the saints is a Scriptural principle.

Look at the 8th Chapter of Acts, which records conversions in the city of Samaria, and a conversion in the desert of Gaza. The prominent mark in these conversions was—

Joy

In the former case we read: "And there was great joy in

that city" (Verse 8) and of the latter case we read: "And he went on his way rejoicing. (Verse 39). How could a person not have joy when he realizes that his sins are all forgiven; that he has been saved from hell; and coupled to that fact, that he is indwelt by the Holy Spirit and made a partaker of Divine nature! This joy is Heaven-born, eternal, permanent, and is not affected by earthly circumstances.

Now, turning to the 9th chapter we have the conversion of a remarkable person. What especially marked him as one who was the possessor of a new Divine nature was—

Desires

These desires are first of all expressed in the words: "Lord, what wilt thou have me to do?" Here we have the desire to obey. A desire to obey is one of the prominent marks of a born again soul. Every child of God should be able to say at all times: "Show me a Scripture that is applicable to me, and that lies within my ability to obey, and I will practice it." Any who profess to be born again, and yet who do not want to obey God's Word we have every right to question whether or not they have been born again. Sometimes we are all too ready to give people credit for that which God does not give them credit.

In verse 10 we see Paul praying. He manifests a desire to speak to God. This is true of scriptural experience, for we read: "And because ye are sons God hath sent forth the Spirit of His Son into your hearts, crying Abba Father." Professing child of God, have you had this experience? Praying to God as our Father is a part of the Christian's life.

In verses 20 to 22 we see another desire relative to Christ manifesting Himself in Paul. He begins to speak about Christ, testifying that He is the Son of God and Israel's true Messiah—**THE CHRIST**. A testimony of conversion to God that leaves Christ out, is never Heaven-born. Born again souls always speak well of Christ.

In verse 26 Paul shows a desire to be with the children of God. The world knows the value of company—that is why they have their clubs, parties, lodges, etc. If born again souls were left alone to God and to His Word, and if no human influence was brought to bear upon them then they would seek and be with God's Scripturally gathered people. It is man's creeds, man-made denominations, and human affections and natural relations that keep God's children from being together in the various communities where they reside.

In Chapter 16 we see

Love

manifest in these young converts. This is seen in the attitude and actions of Lydia and the jailor towards Paul and Silas. Formerly, they would be opposed to the apostles because of the differences in their religious beliefs and practices. Now, having been born of the same Spirit and having obtained the same

Divine nature there is an affinity between them, and the proof of it is seen in a very practical way—the jailor washing the stripes of the apostles, and Lydia receiving them into her house. Well it is with all who can say: “We know that we have passed from death unto life because we love the brethren.” The importance of Love towards the brethren is clearly shown in the words of our Lord: “By this shall all men know that ye are my disciples if ye have love one towards another.” This is an unmistakable birthmark. All who are born again have it be-gotten in them.

Hatred of Sin

is clearly seen manifesting itself in the actions of the young converts of Chapter 19. We read: “And many that believed came and confessed and showed their deeds. Many of them also that used curious arts brought their books together and burned them before all men.” They show by their actions that the things they once loved they now hate. This kind of love and hatred always co-exist in one who has been born again. When God first saved us, were we not in practically the same state? Have we given proof that we have been partakers of a new nature that hates sin and loves righteousness?

May we all be exercised in regard to manifesting these Divine birthmarks which are connected with being born of God.

POWER KINGS

MEN call millionaires, who are big men in their little spheres, Power Kings; but how small these Power Kings appear when compared with God whose throne is Heaven, and whose footstool is the earth. An incident that happened not long ago in Los Angeles shows how they suffer in the comparison.

A mother took her little girl for an outing down at the sea. On the way the child asked:

“Whose street-car are we riding in?”

“Mr. Huntingdon’s,” was the reply.

Passing a park, the little one asked:

“What place is that?”

“Huntingdon Park.”

“Where are we going, mother?” continued the girl.

“To Huntingdon Beach.”

Arriving at the sea, the child, impressed by the sameness of all the replies, ventured one more query:

“Mother, does Mr. Huntingdon own the ocean, or does it still belong to God?”

By creation and redemption God is still “Power King,” and there is no fear that the millionaires will ever displace Him from His ownership of earth and sea.

Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created. (Rev. 4:11).

“THE HOPE THAT IS LAID UP FOR YOU IN HEAVEN”

Col. 1:5

F. E. Hathaway, Colorado Springs, Col.

HASMUCH as there are many things to trouble us in this world: trials that belong to us in the flesh and in connection with the church of God; it is well for us to turn away from them all to have our minds filled with the things that come from God, which are eternal, and of which we may be assured. Thank God, that though we are surrounded with evil, and where the failure of man has been so great in the church of God as well as outside, there is a sphere that is open to us where all is perfect.

In our trials and conflicts we are apt to lose sight of “the hope that is laid up for us in heaven,” and become disheartened. We should not be expecting to find rest here, for this is not our place of rest: “There remaineth therefore a rest to the people of God” (Heb. 4:9). But we do seek rest here; not rest of conscience, for that we have if we have believed the gospel; but rest as regards our circumstances. We may seek it for ourselves in natural things, or in the church of God. But, as another has said, “Affections raised by the Spirit of God never can get their rest until they find it where His own heart rests.” Now that is not here, but in the Father’s house.

We have all, if I may be so free to express myself, sought for rest here and met with disappointment. We may have been quite satisfied for a time, but it did not last, and we fell into discontent and murmuring. If we had accepted the wilderness; if the heavenly hope had been more in our hearts we could have walked better, and borne a better testimony. But if one thing failed, we sought rest in something else, instead of looking above to “rejoice in hope of the glory of God.” Never do we have the promise of rest here (remember that I am not speaking about rest or peace of conscience), but “our citizenship (our life and our interests) is in heaven, from whence we look for the Saviour.” “Looking for that blessed hope.” “That I may apprehend that for which I have been apprehended.” It was the glory that was before Paul, and he says, “Be followers of me.” He saw in the church of God that which made him weep, and foretold of increasing departure in it. He never taught believers to rest in anything here. Would that we had the Lord and the glory more in our minds!

We have to learn that it is not enough to know the work of Christ in relation to our need as sinners. It is a grand thing to know that, so that we “have peace with God through our Lord Jesus Christ,” but we are to go on to “rejoice in hope of the glory of God.” Our minds are to be filled with thoughts of the glory, and our ways formed by them. We are to be *looking* at the things which are not seen (2 Cor. 4:18).

And in order to correct the natural tendency within us to find our rest and satisfaction here, the Lord permits tribulations and a course of discipline that the heavenly hope might burn brightly in our hearts. This is very precious for us to know, for the Lord wants us to find rest where He Himself rests, and in the things in which He rests. The blessedness of all this cannot be expressed.

As long as our hearts are set on things here we do not like to be called away from them to fellowship with God. We may have our hearts so set on things religiously down here that we have no time for "the things which are Jesus Christ's." There are things which are peculiarly His that are outside the sphere of service. We make a mistake if we always connect "doing" with His things. When Mary sat at the feet of Jesus, she was earnestly seeking "the things which are Jesus Christ's," which Martha was not in the state to receive although she had the title to them. The privilege that Mary enjoyed is representative of the privilege that believers no whave of listening to and receiving the deep and eternal counsels of God which center in His beloved Son, and in listening to them we become acquainted with another world, and in spirit are lifted above everything here, and rest by faith where God rests.

"O bright, and blessed scenes,
Where sin can never come."

But some will say, "We haven't come to that yet; we are not ready to leave this world." But we should come to it, and the Spirit will bring us to it. It was not written to those who were at the point of death to "rejoice in hope of the glory of God," but to those who were alive and well; to young believers, in fact, who were also further exhorted to "abound in hope, through the power of the Holy Ghost." It is more than knowing the truth doctrinally; we need to be always affected by this hope of the glory, and of God's own rest. We need it lest we become discouraged and disheartened by what we see here.

Now the Lord does give blessing and seasons of refreshment to us here in this world: natural things for the first creation, but spiritual and heavenly things for the new creation. It is these latter things that we need to know more of, for we must find that there is a worm for every earthly vine, however pleasant it might be for a time, and we must look away, and beyond, painfully feeling (it is painful to nature) that this is not our rest, but that the rest remaineth for the people of God. And so while we do have the rest of Matt. 11:28 in the knowledge of the Father, and may find more perfect rest in communion with the Lord (Matt. 11:29, 30), yet there is "the hope that is laid up for us in heaven," which is to engage our attention, and by which we are to be affected.

"For our light affliction, which is but for a moment, work-

eth for us a far more exceeding and eternal weight of glory; *while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal*" (2 Cor. 4: 17, 18).

THE OBEDIENCE OF FAITH

Wm. Pinches, Niagara Falls, Canada

(Continued from last month)



OBEDIENCE instinctively shows itself in the believer. The New life implanted in the saved sinner makes the heart responsive to the commands of the Lord, given in Holy Scripture. A new principle is at work in the soul, giving direction to the course of the new convert and governing his ways.

As seen in Saul, Acts 9. Upon the Lord's declaration, "I am Jesus" to the stricken convicted sinner, Saul asks: "Lord what wilt thou have me to do?" The new relationship of grace is thus seen. The turbulent spirit of the persecuting zealot is subdued. As Henry Kirk White wrote:

The proudest will that ever rose to aid thy foes,
By grace, O Lord is quelled in me.

Before the One, "Jesus," whose very name was anathama to him, Saul meekly bows. The Lord directs him to go into the city and there await a definite message. Ananias is sent by the Lord, addressing the new convert thus, "The Lord, even Jesus hath sent me." The message was given, Saul arose and was baptized.

Here is seen the first step in the Christian course. We read of the Corinthians in Acts 19 that hearing they believed and were baptized.

Objectors to the ordinance of baptism may remark: "I know God has saved me. I'm trusting in the work of Christ; baptism cannot make me any more secure than I am, relying on the Blood of Jesus." As before God you are on sure ground, a foundation that cannot be shaken, for this is your standing in Christ. Now consequent upon this, the Word marks out a plain path to walk in, and believers baptism is the first step in that path. It is the beginning of true Christian testimony. "One Lord, one faith, one baptism." Our allegiance to the Lord is seen in adhering to the faith. An integral part of the faith is, the truth of baptism.

The Apostle reveals his joy in these saints at Rome. "God be thanked:" he writes in chapter 6:17, "that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." In chapter 4, they are seen as sinners justified. In chapter 5, as once enemies, now

reconciled and in chapter 6 they are said to have been slaves, now they are free.

This chapter 6 shows how we have obtained our freedom, released from our old master—sin, by dying to it in the person of Christ our substitute. The Apostle begins the chapter with the interrogation, "How shall we that are dead to sin live any longer therein?" Verse 6 we read, "Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Death is written on all we were by nature. A new life is in being, with its new motives, new principles and actions. "They which live should not henceforth live unto themselves, but unto Him which died for them and rose again" 2 Corinthians 5:15.

This truth of identification with Christ in His death, burial and resurrection set forth in Romans 6 serves as the basis for all the teaching given in the Epistle, relative to Christian practice.

There is to be a correspondence between our life and habits and the new position we are seen to be in; linked with Christ on resurrection ground. "Old things are passed away; behold all things are become new" 2 Cor. 5:17. New tastes! new tendencies! an entire new complexion given to the whole man. "He is a new creation."

This form or mould of teaching they had from the heart obeyed. It was no mere show of piety with them. Attaching themselves to a system of teaching, conflicting with the decrees of Caesar! No! nothing of this. It was the testimony of Christ, the word by the Spirit had wrought in them. **THEY OBEYED FROM THE HEART.** Baptism was no formal matter to them. It was an ordinance of weighty import; that of openly identifying themselves with a crucified Saviour and a risen Lord.

Their past life abhorred; former indulgences and practices now loathed. "What fruit had ye in those things whereof ye are now ashamed?" Animated now with a new purpose and by the energy of Divine grace, "following after righteousness, godliness, faith, love, patience, meekness, etc." Shall we not say that the works of the flesh are the outgrowth from one root, disobedience, Eph. 5:3, 5. Certain evils are enumerated in this passage which emphatically debar men from entering the Kingdom of God.

Saints are warned against giving an ear to sophistry, which tones down the gravity of the evils mentioned, for those who practice such things shall not escape the judgment of God.

Does not the fruit of the Spirit, which is in all goodness, righteousness and truth find its spring in the obedient spirit, the product of the new creation? thus showing that "we are his workmanship."

Taking the three things that sum up the fruit of the Spirit as given in Ephesians 5:9.

Goodness, turning now to our Scripture we have been considering in Romans 6. The Apostle could write these saints, "Ye also are full of *Goodness*" chapter 15:14, words which disclose his deep feeling of satisfaction. They were reflecting Christ.

Righteousness. Their members had been yielded to sin, enslaved by it. They were now to yield their members as servants to *righteousness* unto holiness.

Truth. Practically sanctified and daily renewed by it. Moral purity within, without; separation from every form of evil: manifesting *holiness of the truth*.

In those early Christians we see that "newness of life" which was to be the character of the saints' walk in this dispensation of grace. To this standard of conduct let us address ourselves with all diligence "making our calling and election sure."

(To be continued, D. V.)

Contentment, Great Gain

"I HAVE learned, in whatsoever state I am, therewith to be content" (Phil. 4:11).

"Godliness with contentment is great gain" (1 Tim. 6:6).

True contentment is the gift of God, and not the certain effect of anything upon earth. It is as easy without wealth as with it; in fact, it is more often the possession of the poor than the rich. The heavens give forth refreshing rains and abundance of sunshine without pipes, conduits or human devices. Happiness and comfort flow immediately from God Himself, as light issues from the sun, as the rain descends from the clouds. The cheering rays of the sun penetrate alike the hovel and the mansion. Every man is contented or discontented as the temper of his mind is transformed and controlled by the Spirit of Christ, or the spirit of the restless world.

The Psalmist discovered the secret when he declared, "The Lord is the portion of mine inheritance . . . I have a goodly heritage." Content beyond measure with his portion in the Lord his God, he had not a single need unsupplied. Surely our lines have fallen in pleasant places; we have a goodly heritage. The sense of God's love is like honey; it turns water into wine, and the valley of trouble into a door of hope.

Contentment is not only the gift of God, but it grows and deepens in times of pressure and trial. Paul "learned" to be content in every state and under all circumstances.

PAUL—HIS CLOAK AND HIS BOOKS

"The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments"—2 Timothy 4:13.

(Concluded from last month)



WE have not quite concluded with the apostle; for we find him not only resigned, but *triumphant*. "I have fought a good fight, I have finished my course, I have kept the faith." See the Grecian warrior just returned from battle. He has many wounds, and there is a gash across his brow; his breast is streaming here and there with cuts and flesh-wounds; one arm is dislocated; he halts, like Jacob, on his thigh; he is covered with the smoke and dust of battle; he is besmeared with many a blood-splash; he is faint, and weary, and ready to die, but what does he say? As he lifts up his right arm, with his buckler tightly clasped upon it, he cries, "I have fought a good fight, I have kept my shield." That was the object of ambition with every Grecian warrior. If he kept his shield he came home glorious. Now, faith is the Christian's shield. And here I see the apostle, though he wears all the marks of the conflict, yet he triumphs in these marks of the Lord Jesus, saying, "I have fought a good fight; my scars and wounds prove it; I have kept the faith." He looks to that golden buckler of the faith fastened to his arm, and rejoices in it. The tyrant Nero never had such triumph as the apostle Paul, nor all the warriors of Rome, when the multitudes climbed the chimney-tops, and looked down upon the procession. None of them had such true glory as this solitary man, who has trodden the winepress alone, and of the people there were none with him; who has stood against the lion, a solitary champion, with no eye to pity and no arm to save, still triumphant to the end. Brave spirit! never mind the old cloak at Troas, so long as thy faith is safe.

Once more; he not only triumphs in the present, but he is *in expectation of a crown*. When the Grecian wrestler had fought a good fight, a crown was presented to him; and so Paul, who writes about the old cloak, also writes—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." When I was picturing Paul, and talking of the poverty of many believers—"Ah," said the sinner, "Who would be a Christian? Who would suffer so much for Christ? Who would lose everything as Paul did?" Worldly minds here are thinking—"What a fool, to be led away by such an excitement!" Ah! but see how the tables have turned! "Henceforth there is laid up for me a crown!" What if he had been robed in scarlet, had rolled in wealth, and been great, and there had been no crown for

him in heaven, no joy hereafter, but a fearful looking for of judgment? See, he springs from his dungeon to his throne. Nero may cut off his head, but that head shall wear a starry crown. Courage, then, ye that are down-trodden, afflicted, and despairing, be of good cheer, for the end will make up for the way, and all the roughness of the pilgrimage will be well recompensed by the glory which shall await all those who are resting upon Christ Jesus.

We close, having done with this old cloak, when we say, is it not beautiful as you read this epistle, and, indeed all the apostle's letters, to see how *everything which the apostle thought of was connected with Christ*; how he had concentrated every passion, every power, every thought, every act, every word, and set the whole upon Christ. I believe that there are many who love Christ after a sort, just as the sun shines to-day; but you know if you concentrate the rays of that sun with a burning-glass, and fix all the rays upon any object, then what heat there is, what burning, what flame, what fire! So many men scatter their love and admiration on almost every creature, and Christ gets a little, as we all get some rays of the sun; but that is *the man*, who, like the apostle Paul, brings all his thoughts and words to a focus. Then he burns his way through life; his heart is on fire; like coals of juniper are his words; he is a man of force and energy, he may have no cloak, yet for all that he is a great man, and the Czar in his imperial mantle is but a drivelling dwarf by the side of this giant in the army of God. O, I wish we could set our thoughts on Christ this morning. Are we trusting in Him this morning? Is He all our salvation and all our desire? If He be, then let us live to Him. Those who are wholly Christ's are not many. O that we were espoused as chaste virgins unto Christ, that we might have no other lover, and know no other object of delight. Blind be these eyes to all but Christ; and deaf these ears to any music but the voice of Christ; and lame these feet to any way but that of obedience to Him; palsied these hands to anything but work for Him; and dead this heart to every joy if Jesus cannot move. Even as a straw floats upon the river, and is carried to the ocean, so would I be bereft of all power and will to do aught but that which my Lord would have me do, and be carried along by the stream of His grace right onward ready to be offered up, or ready to live, ready to suffer, or ready to reign just as He wills, only that He may be served in my living and dying. It will little matter what cloak ye wear, or if ye have not any at all, if ye have but such a concentration of all your bodily and mental powers, and spiritual energies upon Christ Jesus, and upon Him alone. May those of you who have never trusted Jesus be ready to rely upon Him now. He

did not forsake Paul, even in extremity, and He will not forsake you.

“Trust Him, He will ne’er deceive you,
Though you hardly of Him deem;
He will never, never leave you,
Nor will let you quite leave Him.”

Therefore trust Him now and ever, for Jesus’ sake. Amen.
—P. of P.

BAPTISM

(See 1 Cor. 10:1-2)

Israel Under the Blood, Under the Cloud And Passing Through the Sea



HE Lamb slain and the blood sprinkled made Israel safe from judgment. God’s word made them *sure*. When I see the blood I will pass over you (Exo. 12:13). Now the Lamb of God has indeed been slain, and the blood of Jesus Christ cleanseth us from all sin. After the Lamb was slain at Calvary the Spirit came down at Pentecost and the saints were baptized in the *Spirit*—wholly the Lord’s work, never to be repeated. Then, as the response of obedient hearts, they were baptized in *water*.

Thus at the Red Sea the cloud descended and all were *first* baptized in the cloud (answering to the baptism of the Spirit) and *next* in the Red Sea (answering to water baptism). Then their Song of Rejoicing began, reminding us of Paul’s words (Gal. 6:14) “God forbid that I should *glory*, save in the cross of our Lord Jesus Christ, by whom the *world* is crucified unto me and *I* unto the World.”

Israel had great cause to rejoice that they were free forever from bondage—*Egypt was crucified unto them*, but the same waters that freed them from Egypt’s bondage separated them from Egypt’s supplies—*They were crucified to Egypt* and instead of Egypt’s abundance they were in a wilderness. But God Almighty (All-sufficient) was with them—their bread and their water failed not and while they trusted Him they rejoiced that they were free from Egypt’s bondage of which God often reminded them, but when their faith failed they forgot the bondage and longed for Egypt’s supplies—the leeks, the garlic, etc.

As the lowly manna was all-sufficient for Israel in the wilderness so Christ is all sufficient for His own till the wilderness is past and we have reached “The Land.”

The death and resurrection of Christ is “The three days journey between us and the world.” We rejoice that we are *dead* with Christ and “Therefore we are *buried* with Him by baptism unto death” Rom. 6:4-6. We should *yield* ourselves unto God as those that are alive from the dead (Rom. 6:13; 12:

1). The Eunuch's chariot "stood still" till he was baptized. Then he "went on" rejoicing. If you are halting at baptism or any known Commandment of the Lord, *your* chariot will stand still and there will be no "Rejoicing" or progress till you obey.

"For me Lord Jesus Thou hast died" is represented on the Lord's Table "and I have died in Thee" is professed in baptism.

H. J. B.

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I "T is my opinion," said an aged Christian, "that, of all the graces, self-denial is more talked about and less practised than any other." His judgment was, very likely, correct. It may be even questioned whether multitudes—possibly the majority—of professing Christians do not go through life without really knowing, out of their own experience, what practical, daily self-denial is.

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B "BUT I am inclined to think that this feeling in reference to ministry is intimately connected with a deep, personal longing after more profound, rich, abiding communion with the PERSON of CHRIST by the power of the Holy Ghost . . . Nothing is of any value that does not spring from personal love to, and communion with Christ Himself. We may have Scripture at our finger ends; we may be able to preach with remarkable fluency, a fluency which unpractised spirits may easily mistake for 'power;' but oh! if our hearts are not drinking deeply at the fountain head—if they are not enlivened and invigorated by the realization of the love of Christ, it will all end in mere flash and smoke. I have learned . . . to be increasingly dissatisfied with everything, whether in myself or others, short of abiding, real, deep, divinely inwrought communion with, and conformity to, the blessed Master. Mere opinions I dread; controversy I shrink from; all ISMS I esteem as utterly worthless. But . . . I long to know more of His own precious person, His work, and His glory. And then, oh! to live for Him, to labor, testify, preach, and pray, and all for Christ, and by the working of His grace in our hearts."

PROBLEM

Was the Apostle Paul one of the Lord's chosen of the twelve Apostles whereon the church was built?

In Matt. 16, we read the words of Jesus (as He hears the confession of Peter) "I will build My church." Then we read of the apostle of the Gentiles as a wise master builder laying a foundation on a foundation. 1 Cor. 3:10-11. Again we read of the Ephesian saints as a several building having been built "upon the foundation of the apostles and prophets" Eph. 2:20. That there is one foundation proper seems very clear from Matt. 16:18, which, linked with 1 Cor. 3:12 teaches us that Christ is the foundation; one would infer that the confession of Peter is the occasion of the announcement of the coming building (Christ Himself the builder and the foundation; see margin Newberry, Eph. 2:20). This, no doubt, would also teach that the reference to the being built upon the foundation of the apostles and prophets is particularly associated with the several character of the buildings as they then existed: Acts 9:31, churches of Judea; Acts 15: 41, churches of the Gentiles; Gal. 1:2, churches of Galatia; Rev. 1:4, churches of Asia. If this be so, then it would seem that the building of these churches is not necessarily on the foundation of the twelve apostles (as the question suggests) but rather upon the apostles and prophets without stating the number of either. It is generally admitted that the word apostle allows of two meanings: The general term meaning simply messenger: (Compare Rom. 16:7; 2 Cor. 8: 23; Philip. 2:25; Heb. 3:1). The particular term, meaning one

who had seen the Lord either in incarnation or in resurrection or both, and had been oracularly called and commissioned (Matt. 28:16-20; Mark 16:14-20; 1 Cor. 9:1, 15:5-8). The reference to Eph. 2:20 does not (as I judge of it) necessarily call for Paul being one of the twelve as we generally speak of them, yet that he is chosen of the Lord to apostleship is beyond question (Rom. 1:1; 1 Cor. 9:1, 15:8). That he was the apostle of the Gentiles is equally evident (Rom. 11:13; Gal. 1:16, 2:7-9); he is also seen as one born out of due time and if this has reference to his new birth, may we not with perfect candour speak of him as one called out of due time, not out of due time as touching his apostleship to the Gentiles, but rather as touching his seeing Jesus Christ and as being oracularly called; 1 Cor. 15:8; Acts 9:15. The twelve are seen in a future day as related to the twelve tribes of Israel, Matt. 19:28; and the last mention of them is as the twelve apostles of the Lamb.

One is led to believe that the twelve include Matthias as appointed by Lot, Acts 1:21-26, which was seemingly a divinely approved way of ascertaining the mind of God in certain circumstances as seen in Joshua 7; Numbers 26:55; 1 Chron. 24:5; 1 Chron. 25:8. The action of the eleven seems to have the approval of the Lord who had ascended from their midst, Acts 2:1; also verses 4 and 14; all twelve seem to be thus related to Israel while Paul seems to be uniquely the apostle of the Gentiles, Rom. 11:13, and of the church, Eph. 5:32; 1 Cor. 7:17 last clause; 2 Cor. 11:28.

D. L. R.

**In loving memory of E. B. Roy who went to be with
Christ at Bell, California on New Year's Eve. Age 76.
For 58 years connected with assemblies.**

OUT of the tent of his pilgrimage here
He has moved to where mansions in glory appear
Away from the trials of this desert place
Gone to his home, and his Father's embrace.
Out of the cloud that shadowed awhile,
Into the light of His beautiful smile.

Gone to the place where the sower shall reap;
Where no one is weary and none ever sleep,
He who delighted to publish the worth
Of His Saviour's Name to the rebellious on earth
Gone from the scene where sinners revile,
To receive an inheritance undefiled.

The clouds may have shadowed his pathway here,
As the foot grew weary, and the mind not clear,
But when the freed spirit in power arose,
To dwell in the presence which no darkness knows
His Lord would explain what before had been dim,
To his weary servant who trusted in Him.

And when in our glorified bodies we rise,
To meet our Saviour and Lord in the skies;
The spirits of those who have gone on before
Then clothed in His likeness to die nevermore,
Shall join in the anthems; we also shall sing
Of praise to the Lamb, earth's triumphant King.

Mrs. Eiler.

joyable visit with the assembly at Alpena. The new correspondent of the Italian assembly is Joseph Mancino, 3703 Mitchell Ave., Detroit, Mich. C. Patrizio returned home after visiting Philadelphia. Harrisburg, Pa. and Steubenville, O.

Bruner, Mo.—J. Elliott and Wm. McCullough were continuing their efforts to reach sinners in this place.

Washington, D. C.—We have had appreciated visits from Bren. Duncan, Rouse, W. P. Douglas, H. Thorpe and C. Patrizio.

Philadelphia District.—J. Pearson and W. McCullough saw souls saved in the Olney assembly which is growing and going on happily for God. Bren. Alves and Stewart visited Camden and Bryn Mawr assemblies. Chas. R. Keller had meetings in the Italian hall in the down town district.

Mascher St. (2447) Assembly, Philadelphia, Pa., Feb. 11, 1939.

Letter of Commendation:—To Christians gathered together in the name of the Lord Jesus Christ in United States and Canada. Greetings: Beloved brethren.—we heartily commend to the work of the Lord in the British West Indies, our brother in Christ, Mr. William J. Miller, who was in our assembly for several years, and has since been laboring for the Lord in the Shetland Islands. Owing to his poor health he has been compelled to seek a warmer climate, and has been exercised about the British West Indies, where he now is, and expects to take his family later. We commend our brother to the loving fellowship and prayerful interest of the Lord's people. Sincerely yours in love in behalf of the above assembly. John Laughlin, James Faulkner, Thomas Barnes, Robert Pollock.

CANADA

Ontario, Province.—D. McGeachy was having encouraging meetings at Sault Ste Marie. In Toronto, Geo. Gould, Jr., held fruitful meetings in the Brock Ave. hall, and W. G. Smith and H. McKay were seeing fruit in the Bracondale hall, and T. Robinson was having meetings using his chart "Egypt to Canaan" in the Broadview hall. B. Widdifield was seeing a good interest in South River. R. Bruce saw blessing in Parry Sound. A growing interest was manifested in meetings held in Bolton by F. G. Watson even though snow filled roads hindered for a few nights. A. Joyce and J. Silvester saw a good interest in gospel meetings in St. Catharines. The Lord's people were refreshed and further established in the truth of God at meetings held in Kitcher by Wm. Pinches. J. McMullen saw blessing in Lang and Campbellford.

FALLEN ASLEEP

Forest, Can.—On Jan. 13. Mrs. John Kay went to be with Christ. Born in Perth, Scotland 77 years ago. She was the sister of John McFayden the Evangelist who was drowned years ago. Saved 53 years and was always ready to entertain the Lord's servants and people. In fellowship for many years in Forest and bore a good testimony. An invalid for over 10 years. Services were conducted by Bren. Dobbin, McGeachy and J. Kay (a nephew). Survived by her husband (a brother of the late James Kay, Evangelist who was drowned years ago), a son, a sister and one grand daughter. Pray for the aged husband whose bereavement is double, having recently buried his daughter. Mrs. Millham of Detroit.

Philadelphia, Pa.—On January 29, John R. Smyth (Druggist) while sitting at the Lord's table was suddenly taken home to be with Christ. He had spoken a Word from Hebrews on Melchisedec a few minutes before passing away. Age 68. Saved in Ireland 58 years ago. Went on faithfully to the end.

Boston, Mass.—On Jan. 19, Mrs. E. Spear, passed into the presence of the Lord who saved her 43 years ago at meetings held by W. H. Hunter in Common St. hall, Boston. Age 74. Raised a strict Catholic, but fled to the one sacrifice for sins forever. Instrumental in bringing others to Christ among whom was the late T. Louttit, African missionary. The services were conducted in the home by Bren. W. H. Hunter and Fleming; at the grave by Frank MacMillan. A husband and 3 children mourn her loss.

Cumberland, Ia.—On Jan. 23, Harvey Heath, as a result of a minor operation was called home to be with Christ. Age 54. Saved at 16.

In the Lyman assembly where he will be missed, as well as in the home. Leaves a widow and 4 children. Oliver Smith spoke to a large company at the services.

Cleveland, O.—On Jan. 26, John J. Morrison went to be with the Lord. Age 61. Saved and separated in Roseisle, Canada 40 years ago. In fellowship in the West-side assembly for 17 years. Bore a splendid testimony and sought to be a stay and help in the day of small things. A wife and 2 sons mourn his loss. J. Govan spoke at the services.

La-Crosse, Wis.—On Jan. 11, Mrs. Elizabeth Jolivet went to be with Christ. Age 83. Saved at meetings held by Alex. Matthews and in fellowship here for 41 years. A faithful sister who was highly esteemed for her godly life and consistent walk. Had the joy of seeing most of her children saved. Four children mourn her loss. Services were conducted by S. Mich and E. Jamison.

Sault Ste Marie, Mich.—On Jan. 1, Mrs. Christian Dalglesish passed away to be with Christ. Age 76. Saved 50 years ago at Teeswater, Ont., and has been in the assembly here almost since its beginning. A patient sufferer for many years. Bore an unusual testimony. In the hospital they wondered at her cheerfulness and desire for the things of God. H. Harris gave a good word at the services.

N. Chelmsford, Mass.—On Jan. 6, Mrs. J. Edgar suddenly passed away to be with Christ. Age 73. Born in Ireland and born again in Hawick, Scotland at the age of 14. Connected with the Lowell assembly and for 18 years in the North Chelmsford assembly. Bren. Roberts and Hatherly took the services.

Waterworks,—Derriaghy, N. Ire.—Anthony Watson was suddenly called home. Age 52. Saved at 18. A few years later received into Lisburn assembly. Later in Derriaghy assembly since its formation 16 years ago, where he was a devoted leader and will be missed. Led an active, consistent Christian life. Highly respected by all who knew him. The services were conducted by Bren. Bailie, Hawthorne, Hutchinson, Megaw and Poots and were the largest ever seen in the district.

Drum, Ireland.—On Jan. 11, Mrs. James McConkey (sister of Thos. and Alex Hall, of Washington, D. C.) was called home to be with Christ. Age 46. Saved at meetings held by the late James Marshall and John Dickson 30 years ago, and in fellowship many years. Bore a good testimony and will be missed.

Punxsutawney, Pa.—On Jan. 15, John Nicholl, suddenly passed home. (He was the eldest son of the late Andrew Nicholl). Saved when young and bore a good testimony. There was a close similarity in the home-going of he and his wife who preceeded him four months ago, both suffering from a heart ailment. Eight children mourn their loss, as well as the assembly. Wm. Beveridge spoke a faithful Word in the home at the services.

Creemore, Can.—On Feb. 2, Mrs. Bulmer went to be with Christ. Age 84. In the assembly here from its beginning. Failing health hindered her attendance in late years. F. Watson preached the Gospel to a large company at the services in the home.

Severn Bridge, Can.—On Jan. 24, Mrs. Robert Cox departed to be with Christ, Age 77. Saved at meetings held here 40 years ago by D. Scott and in fellowship from that time. B. Widdifield spoke to a large company at the services.

Los Angeles, Cal.—Sympathy and prayers for Mrs. Sarah Eberhart. (formerly Sarah Moorehead of Pittsburgh, Pa.) should be offered in the loss of her daughter Esther (age 19) who was suddenly called from this life.

CONFERENCES

North Vancouver, B. C.—The annual Conference of Believers gathered unto the precious Name of the Lord Jesus will be held (D. V.) in Gospel Hall, 133 E. 4th St., at Easter time (April 7, 8, 9). Circulars to follow. Correspondent, J. W. Dennis, 153 E. 12th St., N. Vancouver, Can.

Manchester, Conn.—The annual Conference will be held at Easter beginning with a prayer meeting in the Gospel Hall (415 Center St.) on Thursday evening, April 6, and Friday, Saturday and Sunday (7, 8 and 9) in Masonic Temple at the Center. Communications to Wm. Mc Bride. 83 Laurel St., Manchester, Conn.

Words in Season

Must--Just--Trust

*W*HEN your life is draped in grief,
And the heart is prone to burst;
Would you know God-sent relief?
You must—just—trust.

When the cupboard shelves are bare,
Not a single crumb or crust;
Would you live on Angel's fare?
You must—just—trust.

When temptation's breezes blow
With a strong impetuous gust:
Where for shelter can you go?
You must—just—trust.

When the conflict thickens round,
Darts from hell are quickly thrust;
Would you stand on holy ground?
You must—just—trust.

Do you feel that niggard pull
Urging hoarded gold to rust;
Think on God's great golden rule,
You must—just—trust.

A P R I L



1939

WORDS IN SEASON

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

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UNITED STATES

Homestead, Pa.—Owing to advancing age our esteemed brother Robert Doughty is relinquishing the corresponding duties of the Homestead, Pa. assembly. He has done this work for years, and done it well. John Martin, 4211 Fairfield Ave., Homestead Park, Pa., is the new correspondent to whom all matters should be addressed.

Wisconsin.—Meetings at Lynxville held by Bren. Mick and Jamieson were very fruitful and appreciated. R. McCracken (Cleveland) and R. McCracken (Belfast) held 3 weeks meetings in LaCrosse. Sinners were saved and saints were encouraged.

Elgin, Ill.—L. W. Gabler (621 Laurel St., Elgin, Illinois) will continue to send out Gospel tracts free, as the Lord leads. Many of the Lord's people who are out of work, seek to work for the Lord by distributing tracts. Pray for them and their work.

Albuquerque, N. Mex.—F. W. Schwartz held 2 weeks appreciated gospel meetings which were very well attended in spite of the severe weather. One professed.

Frostburg, Md.—George Duncan held a series of meetings in the Grahamtown Gospel hall and later went on to Lonaconing for meetings.

Atlantic City, N. J.—After 2 months illness, R. Crawford was able again to launch forth in the service of the Lord and was having meetings here.

Midland Park, N. J.—J. Pearson and J. McCullough had 3 weeks meetings with us which were very helpful to the Lord's people.

Ohio.—L. McBain and A. Klabunda had 7 weeks fruitful meetings in Akron. W. Robertson ministered the Word in the Addison Rd. hall in Cleveland. Chas. Keller had well attended meetings with fruit in Steubenville. H. Webber visited the Youngstown assembly for a week. G. Winemiller was seeking to reach sinners in the West Side hall, Cleveland.

New York State.—F. Pezzuli was holding cottage meetings in Ozone Park. A. Stewart and H. Alves ministered the Word one night in 75th and Madison St. hall, N. Y. City.

New England States.—R. Roberts had 4 weeks good meetings at New Bedford, Mass. resulting in salvation, restoration and recovery of some, and others seeking fellowship who have never before seen the truth of separation. W. B. Johnson had 7 weeks profitable and enjoyable meetings in the Whitmore St. hall, in Hartford, Conn. H. Alves and J. Pearson were seeking to reach sinners in Pawtucket, R. I. J. Dickson is home again after a long visit to the coast having visited assemblies in Nebraska, Iowa and Ohio on his way east. R. Capiello has been seeking to open up Italian work in New Haven, Conn.

WORDS IN SEASON

A MONTHLY MAGAZINE

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

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

Vol. 31

APRIL, 1939

No. 4

GATHERED GEMS

WHEN all is done, renounce your deeds,
Renounce self-righteousness with scorn;
Thus will you glorify your God,
And thus the Christian name adorn!

* * * *



E often think if my circumstances were different, my mind would be more spiritual. This is a mistake. It is more probable that if we were more spiritual, our circumstances would be different; God places us in these circumstances on purpose to deepen our spirituality.

* * * *

If God sends a trial, it generally touches us in the most sensitive part; He intended we should feel it, and be humbled by it, and go to Him about it; and until His end is answered we may not expect Him to remove it.

* * * *

Sin always hinders sympathy; if Jesus had not been sinless, His sympathy had not been so great, so constant, so exquisitely tender; but He was holy, harmless, undefiled and separate from sinners, therefore He was emphatically "THE SYMPATHIZING ONE."

* * * *

When we fall out with our fellow-Christians let us inquire whether we have not fallen out with God first; conduct in the family, the shop, the assembly, and among friends, is often the echo of the closet.

* * * *

It is no use rebuking sin in others, if we indulge in the same ourselves; and yet we should not leave off rebuking, but leave off sinning.

* * * *

If Jesus has saved our souls, He will not neglect our bodies; if He has provided spiritual things for us, He will not neglect to provide temporal. Body and soul, time and eternity are all in the covenant.

* * * *

As all before us is unknown, so all before us is untried; but we have One with us who knows all, who has conducted thousands by the same road, and who can conduct us safely and honorably too. Let us cleave to Him and place unlimited confidence in Him.

* * * *

Blessed be God for exalted views of Jesus. We can never think too highly of Him, or love Him too much. God will never reprove us for exalting Christ too highly.

WHAT ARE YOU WORTH?



YOUNG man working in China was the recipient of a first-class business offer some years ago, and without a moment's hesitation he turned it down.

It came about like this. A number of hard-headed business men acting for a big oil corporation were discussing the appointment of a new manager in China. The man for the post would have to pass a very stringent test. He must be young, well trained, a born leader, and possess a thorough knowledge of the Chinese language. It appeared likely that they must separate with no indication of where such a man was to be found when one of their number rose and said that he had just remembered a young man of his acquaintance that, he felt sure, would be the man they wanted.

He was, so he said, only twenty-eight years old; well educated, an expert in Chinese, a born leader, for he already possessed great influence over the natives in his district. Moreover, he was living in the very part where the company wished to begin operations. This announcement interested everybody and questions came thick and fast.

Presently someone asked how much salary he was getting already, and the reply was, "Well, I believe he is getting about six hundred dollars a year." The meeting was astounded and the chairman declared, "There must be something wrong."

"That may be," said the friend who had mentioned his name, "but the wrong is not with him. He works in connection with a Missionary Station."

The question was thoroughly thrashed out and as a result the man who had named him was commissioned to cross the ocean, penetrate into China and offer him the place. He was privileged to offer ten thousand dollars a year, and if that did not secure him he was to go as far as fifteen thousand dollars. The agent went to China and found his man.

The situation was explained and the post offered at ten thousand dollars, but to his surprise the Missionary declined it. Twelve thousand, fifteen thousand, were successively offered and just as definitely refused. Finally he asked in amazement what figure he would take.

The answer he got was something like this: "It is not a question of salary. The salary is magnificent, but the trouble is with the job. *The job is too little.* You offer me a big salary but a small job. I get a small salary but I have a big job. I would rather have a big job with a small salary than a small job with a big salary. I thank you for the confidence expressed in your offer; but I feel that I should be a fool to quit winning souls to sell oil."

It is more than likely that you, my unknown reader, would totally disagree with the young missionary, whilst admitting possibly that he acted from high and altruistic motives. Prob-

ably you would have no hesitation in saying that in your opinion he was a fool in not quitting his soul-winning for oil-selling.

Who is right in this matter? Does the folly lie in quit soul-winning or in not quitting it? How can the point be decided? Only in one way—by correctly estimating

The Value of the Soul

We are fairly well acquainted with oil, its uses and its value. It plays not an unimportant part in modern life, yet if the supply of it totally failed we should survive it and quickly adjust ourselves to the new conditions. Are we as well acquainted with the value of the soul? What about your soul? What are you worth?

One who knows has asked the question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37). Having asked it He left it unanswered, for the simple reason that it is unanswerable. The "profit" is only loss, tragic and irremediable. There is absolutely nothing for which a man may safely exchange his soul. The value of the soul—of your soul—is beyond all human reckoning.

Do you believe this? Then you will have no difficulty in understanding the action of the Missionary in China. More than this, you will not hesitate as to what you should do in regard to your own soul. You will not trifle with it. You will not exchange it for money or pleasure. You will not fritter away your years in the pursuit of vanities. No, you will commit it into the hands of the only One in heaven or earth with whom it will be safe. His name is Jesus.

He is the mighty Son of God. He died and rose again for your salvation. He lives to-day, and He presents Himself to you in the Gospel message as your Saviour. You have but to trust Him in simple faith for His salvation to become effective in your case. Then we shall be able to speak of you, amongst many others, as "receiving the end (the result) of your faith, even the salvation of your souls" (1 Peter 1:9). F. B. H.

Let Your Sins Be Heaped Up

LET your sins be heaped up till they reach heaven, believe that they are blotted out, and trust God. Delight God by trusting in the shed blood of His Son, by counting largely on the cross of Christ. Count up all your sins, and call them nothing because of the precious blood.

THINGS WRITTEN AFORETIME

Wm. Rodgers, Omagh, Ireland

No. 2—Christ in Genesis 49

(Continued from February Issue)



It is in Gen. 49 that we get the first extensive prophecy in the Word of God. Previous to it, from Ch. 3 onwards, we meet with a series of short prophetic messages, the importance of which is out of all proportion to their size; but here for the first time we have a man speaking in the spirit of prophecy, at considerable length, and on a variety of matters pertaining to the future history of the people of God.

When we speak of the chapter as containing Jacob's dying blessing on his sons, we must not forget that there is in it much more than a mere fatherly blessing. Jacob himself knew this, even while he spoke it, as is proved by his opening words, "Gather yourselves together, that I may tell you that which shall befall you **IN THE LAST DAYS.**" He here points us onward, not only to times subsequent to his own, but to times that are future even yet.

The Hebrew word which is translated "in the last days" occurs for the first time in this passage, and is next used by Balaam, whose speeches, by the way, form the second long prophecy in the Scriptures. He employs it more than once, but most strikingly parallel with its use by Jacob is the occurrence in Num. 24:14, where he says, "Come therefore, and I will advertise thee what this people shall do to thy people **IN THE LATTER (or LAST) DAYS.**" Afterwards it is found about sixty times in the Old Testament, generally in connection with Israel's remote future.

If we keep all this in mind, we shall not be surprised when in the sections on the various tribes we find statements, the full accomplishment of which awaits a time yet to come, either in the days of the Great Tribulation, or in those of millennial blessing that follow. Most interesting of all, however, are three distinct references to the coming Messiah; of which one is in the prophecy on Judah, where He is spoken of as "SHILOH" (V. 10); one at the end of that on Dan, where, beyond doubt, it is He Himself that is meant by the word "SALVATION" (V. 18); and one in that on Joseph, where He is called both "SHEPHERD" and "STONE" (V. 24). Putting them together, we have a comprehensive picture of the work of Christ for His people, including His past sufferings on the Cross, His present care for His own, and His future glorious reign.

At V. 18, where He is spoken of as the Lord's Salvation, we are taken back to the great deliverance wrought at Calvary, though of course all the fruits which flow therefrom are suggested also. We have in it the first occurrence of "yeshuah,"

the Hebrew word for "salvation," which recurs so often afterwards, and finally becomes embodied in the name "Jesus." Indeed it might be said that we have the Name in our verse, since we get in juxtaposition the two words of which it is compounded, "Salvation" and "Jehovah."

The verse is one which may readily escape notice when the chapter is read; because it appears to be so little connected with what has gone before, and with what follows after. Yet that very fact should make it the more interesting, since it shows it to be an outburst from Jacob's own heart, in which his eager personal longing for the coming of the Saviour manifests itself. But why should there be such a personal outburst at this particular point?

In the prophecy concerning Dan of the preceding verse, it had been said, "Dan shall be a SERPENT by the way . . . that biteth the horse HEELS." Now Jacob, if we might so express it, had a very small Bible, compared with ours. He had none of it in its present form, but doubtless the few messages which God had spoken to his ancestors, from Adam onward, had been treasured up, and were known to the godly of each successive generation, as may be seen, for example, in the saying of Noah's father at Gen. 5:29. Prominent among such messages would be the first of them, that spoken by the Lord ere Adam and Eve were driven out of Eden, in which His judgment on sin and His provision to meet the need that had arisen are blendid together. Amongst the sayings of God known to Jacob that message would stand out, just as John 3:16 stands out to us in the completed Scriptures. Its every word had probably been weighed and considered by him many a time. When therefore he had been guided by the Spirit to employ in his own prophecy two of the more important of those words, "serpent" and "heel;" does it not seem that by the utterance of them God's precious promise of Gen. 3:15 is recalled to the patriarch's mind; and that in this we have the clue to his longing outburst which comes after?

In his words, "I have waited for Thy Salvation, O Lord," there is an intensity of desire which shows how real was Jacob's faith in the coming One. It is noteworthy that the special act of faith on his part, recorded in Heb. 11, is one "when he was a dying;" and there can be little doubt that his closing days were his best, and that the hope expressed in his words here was the secret of it.

The same attitude of soul was characteristic of all true-hearted saints in Old Testament times. Abraham "rejoiced to see" the day of the Messiah (John 8:56). Moses was willing to endure reproach, because to him it was "the reproach of Christ" (Heb. 11:26). David in what are called his "last words" says, "One that ruleth over men righteously . . . He shall be as the light of the morning, when the sun riseth, . . . it is all

my Salvation and all my Desire" (2 Sam. 23:3-5, R. V.). Isaiah tells us, "In that day it shall be said, Lo, this is our God; we have waited for Him, . . . we will be glad and rejoice in His salvation" (Isa. 25:9). Last in the long line, we reach Simeon who says, "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word; for mine eyes have seen Thy Salvation" (Luke 2:29, 30).

It is noticeable that they all link "Salvation" with a person. It was not to them merely a thing nor a doctrine, but the COMING ONE. They were saved because by their faith they were united to the One who was to come, while we today are saved if by our faith we have been united to the One who has come. No learning of a doctrine, nor clearness of mind as to the theory of substitution, can take the place of accepting by faith the Saviour Himself.

But while we look backward to the Victor on the Cross for our salvation, it is ours too, as it was theirs, to look forward. He is coming again; and when we consider the intensity of longing with which these O. T. saints were filled as they waited for Him, how it should shame us, who, with far more light, have so little longing for the appearing of our Lord.

Yet, little though it be, we may well be thankful to God if we have any. For just as this soul exercise on the part of Jacob shows the reality of his faith, more perhaps than almost anything else in his life, so it is still; and where this is entirely absent, there is every reason to doubt the salvation of the person concerned. On the other hand, where it is present, even though like Jacob we have made mistakes by the way, we shall be able to say what Job said, immediately after he too had protested his faith in the coming Redeemer,—“The root of the matter is found in me” (Job 19:23-28).

(To be continued, D. V.)

Death of a Prayer Meeting

DEATH was caused by serious neglect on the part of careless Christians, and unless the Lord raises it up in answer to the prayers of a few exercised saints, the funeral will take place shortly. The remains will be taken to the Judgment Bar of God, where HE will hold an inquest, having all the facts relative to the wicked neglect of those who forsook the Prayer Meeting, causing such a sad and untimely death.

THE OBEDIENCE OF FAITH

Wm. Pinches, Niagara Falls, Canada
(Continued from last month)



THE spiritual state of the saints at Rome giving the Apostle manifest joy, made them at the same time objects of Satan's designs to ensnare and despoil.

In the closing words of this letter to the Romans an admonition is given "mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them." Chapter 16:17, 18.

In Philippians 4:9 we read "Those things which ye have learned . . . do, and the God of Peace shall be with you." Can Satan leave saints unmolested, who *will to do* the things taught them and so bid for this most desirable experience, the presence with them of the God of Peace?

This purpose the enemy will certainly seek to thwart; agents are ever at his bidding to do this: "false apostles and deceitful workers," 2 Corinthians 11:13. The last named are in view at the end of the warning in Romans 16:18 "by good words and fair speeches deceive the hearts of the simple."

Pointed are the directions given to safe-guard the saints amid evil influences and the subtle workings of Satan. The Apostle writes "I would have you wise unto that which is good, and simple concerning evil." verse 19. John entreats in his third epistle, "Beloved, follow not that which is evil but that which is good."

The beauty of the new creation shines out in these saints at Rome as seen in the bright words penned now and again throughout the letter reaching the high point of godly testimony. Verse 19, "Your obedience is come abroad unto all men."

Suggesting obedience in three circles. First that which is of the heart, the closet life of the saint, "Doing the will of God from the heart." "Demetrius hath good report of all and of the truth itself."

Turn to 2 Sam. 5:19-25. This passage discloses that simplicity God ever delights to see in His servants. David inquires of the Lord, "Shall I go up against the Philistines. The Lord said, "Go up." The Lord delivered the enemy into David's hand.

The Philistines return to Rephidim to avenge their defeat. David, confronted with the foe again, might have acted at once on the strength of the Lord's answer to his inquiry when first threatened by Israel's foe. The flush of victory had not yet faded from David's host; likely only too eager to join the battle with their intrepid enemy. Here are circumstances that put David to the test, but his dependence upon the Lord reveals itself beautifully. Faith governs the situation. What reason and natural wisdom would dictate has no place here. David again inquired of the Lord. The answer given is not as

at the first inquiry. It called for patience which is the soul of obedience.

The narrative closes with a word that gives the stamp of his character, "And David did so, as the Lord had commanded him."

In the second circle is the home. The family life. Observers might remark of the purity of the lives of these Christians, the uprightness of their dealings, the sanctity of their homes, hence the word, "Your obedience is come abroad unto all men." Is it not in the home where the break-down of Christian testimony is so in evidence? One's personal character may be irreproachable, yet so strange, lax in fulfilling one's duty to the family. We read the Scriptures for our personal need, help and correction, but fail to instruct our children.

Deut. 6 should be read and pondered in this connection. The Israelite is charged that when he comes into the land, he is to keep the commandments of the Lord, thy son and thy son's son, verse 2, a further stressing the parents' duty to the family is given in verse 9. This service was to be done most assiduously. Definite results are expected. The son inquires the meaning of these teachings, verse 20. The answer the parent is to give is furnished "We were bondmen in the land of Egypt and the Lord brought us out with a mighty hand. It is not a far reach from this passage to 2 Tim. 3:15, "And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Deut. 6 sets forth in principle the specific duty of the head of the house, bring them, your children, up in the nurture and admonition of the Lord. Eph. 6:4. This duty attended to, government in the home is maintained. The word spoken by the Lord of Abraham is to the point here, "I know him, that he will command his children and his household after him." God places confidence in His servant, whose faithfulness is signally owned, being called into the Divine counsels. "Them that honor me I will honor."

The third circle where obedience should be seen is in the assembly of God. "Obedient children" is what we in truth should be. The desire to do the will of the Lord being the motive that prompted us to seek fellowship with saints gathered to the worthy Name. This course should be followed, never deviating from the path of obedience to His word.

A fine word was penned by the Apostle to the Philippians 2:12. "My beloved, as ye have always obeyed." Gratifying his heart, through which we can surely see that joy the Lord ever wishes to find in His own. 3 John 4.

And the assembly answering to the purpose God has in setting it in this scene of darkness and rebellion, to be a lamp-

stand, as seen in the testimony at Rome. "Your obedience is come abroad unto all."

The admonitory passage in which this happy word is set, shows the true shepherd heart of the Apostle for Christ's flock and the jealousy of the Holy Spirit to guard the saints against threatening perils that would mar their testimony which had reached such a high stage, thus robbing God of His portion and pleasure in His people.

The battle-ground between the forces of evil and the power for good has even been among the people of God.

The issue of this conflict, certainly is not doubtful, as the word declares in Romans 16:20. "The God of Peace shall bruise Satan under your feet shortly."

NAOMI AND HANNAH

F. G. Watson, Toronto, Canada

Ruth 1:1-6; 1 Samuel 1:1-18



NOTICE the circumstances under which these two women lived. The book of Judges records dark and bitter days in the history of the people of Israel. They are a very distinct and striking contrast to what we have in the book of Joshua. The children of Israel, under Joshua's leadership were led on from triumph to triumph, putting their feet upon this piece of land, and that part of Canaan, for God had promised that, that which the sole of the foot rested upon would be theirs.

It is true there was defeat as in the seventh chapter, due to the sin of Achan, who disobeyed the commands of God and thus held up the progress of Israel, for they fled before the men of Ai and thirty-six men were slain. Later it was all traced to the sin of Achan. And it is possible for one sinner to be a hindrance to the prosperity and progress of an assembly of God. One carnal saint can destroy much good and do a great deal of harm to the testimony, that many godly saints are trying to sustain, just by one foolish act of sin. God branded Achan as the "Troubler of Israel." How sad! Better to be taken home, before the time than to become a "Troubler" to God's people. Let us not be a hindrance to God's work in the assembly or elsewhere. Better to do nothing than to cause trouble.

In the book of Judges, the nation of Israel is in defeat. It is true God raised up Judges—men who felt their weakness and need. When God told Moses he was to be instrumental in leading the children of Israel to the land of Canaan, he thought of his weakness and said, "I am not eloquent, but am slow of speech, and of a slow tongue." This is the man God used. If we are willing to do just what God would have us do we can be of service to Him. Gideon said, "My family is poor—and I

am the least in my father's house." God delights to use small things. He picks up Shamgar who slew six hundred Philistines with an ox goad. Ehud used a dagger, etc. These were all men, small in their own eyes, but ready to act for God. In the days of the Lord Jesus, He took up the little lad with five barley loaves and two small fishes. (John 6:9). They were placed in the hands of the Lord Jesus Christ and He was able to multiply that supply, to meet the need of five thousand men, apart from women and children.

No matter how small and insignificant we are, in the hands of our Lord Jesus Christ we can be of use to Him. But God cannot bless those who seek a place in the assembly. "If place I seek, a place I shun, The soul finds happiness in none."

God delivered Israel again and again, but when the judge died Israel fell into bondage again. It was during this dark time in Israel's history that both these women lived. We are inclined to think, because of the order of the books, that Ruth lived after the days the book of Judges had expired and that Hannah lived years after Ruth had died, but if you will compare the dates in your Bible, which are fairly dependable, you will see that Naomi lived in the days of Judges chapter three, that is, about the time of Shamgar; and Hannah's prayer was uttered about the time of Judges 10, that is shortly before the days of Jephthah. So the lot of these two women was cast in similar days.

We do well to notice that the first sixteen chapters of Judges seem to follow in order and are a chronological history of Israel. But the remaining four chapters bear the same date as chapter two, suggesting that the awful condition described in these last four chapters is the cause of Israel's bondage rather than the result.

In the first chapter Israel is walking in the ways of God. They walked thus all the days of Joshua and all the days of the men who outlived Joshua. In the third of Judges, we find the first bondage. These were dark days in which Naomi lived. A famine in Israel was the result. Do we ever feel a famine in the assembly of God? How much exercise of soul does it cause each child of God in that assembly? This woman, Naomi, instead of being exercised leaves "The house of Bread" and goes down to Moab. Can you imagine a famine in the House of Bread. Our God has unlimited resources and is able to meet the need of His people. They should have been exercised before God.

Judah means praise. The name, Bethlehem-judah, means "The House of Bread and the House of Praise." Think of a famine in the "House of Bread," and in the "House of Praise." I wonder if there is a famine for praise in our hearts. How much real praise ascends from our hearts in the mornings as we seek to remember our Lord's death. How little praise really

ascends to God. Sometimes at the commencement of the morning meeting it seems nobody is going to take part. I believe the reason is that we haven't been dealing with God beforehand. We need to get into the presence of God before coming to the Lord's table, then it will not be necessary for us to get warmed up by some brother who has been in the presence of God.

This family turned their back upon the "House of Bread" and went down to the Land of Moab. Naomi has often been charged with being the chief transgressor, but I often wonder which was the greater punishment, to be brought back empty, or the punishment on the other three, who were taken before their time. It is a solemn thing to be taken away in the midst of our days, before we have finished our life down here. We read in 1 Cor. 11:30, "For this cause many are weak and sickly among you and many sleep." Why? Because they came to the Lord's table without judging themselves, having sin upon their conscience that had not been judged and dealt with. God is in the midst of His people and He must judge us if we do not do so ourselves. The assembly of God is the most blessed place on earth, yet it is a solemn and holy and responsible place, a place where God will not suffer sin to remain unjudged.

They went down to the land of Moab. In a short time the husband died. Even then Naomi's thoughts did not turn homeward. She would probably think, "This is just a matter of chance. It might have happened in Bethlehem-judah." Then her two sons married Moabitish women. The Word of God distinctly says, "Be ye not unequally yoked together with unbelievers, for what fellowship hath light with darkness." (2 Cor. 6:14). How much sorrow has been brought into the lives of the people of God by disobeying this command. God said to Jehoshaphat, "Shouldst thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord." (2 Chron. 19:2).

Naomi's two sons die and at last her conscience was aroused. She said, "I went out full (there was a famine when

ALL that God demanded of Israel was the **tenth**, but Rom. 12:1-2, tells us what corresponds with that. From Isa. 43:3, we learn that God gave Ethiopia and Egypt for Israel, but when we think of what He gave for us, we will see how it is God asks more from us. Not a **tenth** of your bodies or your money, but your all—"your bodies a living sacrifice."

they left) and the Lord has brought me back empty." God's people need encouraging ministry as the days grow darker and more difficult, when trials abound and there seems increasing temptation to draw and turn away the young in Christ. We need much to encourage us to seek to maintain a testimony for God and the Lord Jesus Christ. Many Christians, when things have become dark in the assembly of God, turn away and think they will better themselves by leaving. Thank God, though we have much to be humble about, yet an assembly gathered to the name of the Lord Jesus Christ is precious; nothing can be compared with it. We are far from perfection, but the One to whom we gather, is perfect. As we see men taken home it saddens our hearts, and it makes us cry out, "Help Lord, for the godly man ceaseth." But God is the same and is still able to sustain His assemblies.

Hannah lived also in the time when Israel was under bondage. She saw the condition of things. Israel is in bondage to the heathen nations. Eli had not restrained his sons. Their sins were so terrible that the people despised the worship of God. Did Hannah say, "It is no use staying here?" No! Hannah prayed, "Oh, that I had a son." "Israel is getting away from God, and Eli will soon be gone." So she wept sore, in bitterness of soul, and prayed unto the Lord. Her desire was not prompted merely by a motherly heart. No! she wanted a son that he might stand in the breach between Israel and the Lord, that he might preserve Israel from going astray. God's glory was at stake, and as she prayed, she wept.

The sisters can do much and have great influence in the assembly for good or ill. This dear woman was deeply exercised about the condition of things. Eli was so far away from God that he misunderstood this woman and accused her, saying, "How long wilt thou be drunken." That was hard to bear. The priest of God was so far away from the mind of God that he couldn't discern her heart. But God heard the prayer of that noble woman. The result was the restoration of Israel. Samuel grew on and was in favor both with the Lord and also with men. He was the one used of God to bring Israel back to the Lord. During the days of Samuel they went on and became stronger, until the result of Samuel's influence was manifest when David and Solomon reigned on the throne of Israel. Thus Israel became the greatest nation in the world.

The greatest climax of Israel was traced to the prayers of one woman. Do you realize, dear sisters, how much influence you have in the assembly. Do you give the brethren a word of encouragement when needed. The Lord help us to know what it is to encourage and strengthen those who seek to do their best to maintain the testimony to the name of the Lord Jesus Christ. Thus God will be glorified and the assemblies of God strengthened and maintained.

THE MAN WHO WAS MISSED



HEN Jonathan said to David, "To-morrow is the new moon, and thou shalt be missed because thy seat will be empty." (1 Sam. 20:18).

We shall not look at these words of Jonathan in the connection in which we find them, but make free use of them in order to stir up our hearts that we may fill the time left to us down here, to the glory of Him who saved us and for the good of saints and sinners.

How soon may we be called home! Many close friends have lately been taken, not through old age, for most of them were but middle-aged. We are passing to the front trenches and, if the Lord does not come, an arrow from death may reach us any day. If so, will it be said—"THOU SHALT BE MISSED?"

Jehoram departed without being desired, (2 Chron. 21:19-20). No tears were shed for him, no sweet perfume of the burning spices filled the air; his past history forbad it. Far different was it in the case of *Josiah*—"And Jeremiah lamented for *Josiah*; and all the singing men and singing women spake of *Josiah* in their lamentations to this day." (2 Chron. 35:25). In tender strains they would bemoan their loss in the death of *Josiah*.

Lately at a funeral of a beloved brother, I was deeply moved to see strong men in tears. Why? They lost a real shepherd; one who had a care for their souls while he lived.

Yes, *Josiah* was missed. *Stephen* was missed. His service for the widows gave him a place in the affection of God's people and when he laid down his life for Jesus' sake, they "made great lamentation over him" (Acts 8:2). *Dorcas* was missed. Many a poor widow was sheltered from the cold of winter by her loving ministry and their tears told how they missed her.

In the city of Detroit an old lady made it a practice to feed the little wild birds. In the winter it was a sight to see the little creatures lined up along the fence in the morning, waiting for the door to open, for they were accustomed to be fed at that time. One morning they were lined up as usual, but their benefactress did not appear. A stranger opened the door. To their disappointment it was not their friend and there was no food scattered for them. She had gone and, by them and many others, she was missed.

"Thou shalt be missed." You, you? Will the saints miss your word of cheer? Will the gospeller miss your practical fellowship? Will those feeling the pinch of poverty, miss the kindly help that you ministered? Be assured they will make no "burnings" for you, because you were a successful business man and amassed a comfortable competence, even though at

last, when you could not hold it longer, you gave it to the Lord! The widows were weeping over the loving acts done in the *life-time* of Dorcas. Oh that the stewards of the Lord's means would but think that His "well done" will be for "deeds done in the body"—not posthumous deeds, if we may so characterize the things we have done after we have gone, and which, in the very nature of the case, cannot exercise the giver.

"Thou shalt be missed." The *Barnabasses*, the men who seek to bind the children of God together, will be missed. The *Epaphrases*, the men who labor in prayer for the saints, will be missed. The *Gaiuses*, men with big hearts and open homes, will be missed. The *Timothies*, those who have tears for the broken state of the church, and who seek to be examples to the believers, in days of darkness and worldliness, will be missed. But those who, like *Diotrephes*, love place and will "rule or ruin," will depart "without being desired." Such could never draw a tear of affection from a saint!

"And Jonathan said to David, To-morrow is the new moon; and thou shalt be missed, because thy seat will be empty." *Thy* seat will be empty. Another may fill your seat in the office, the work-room, the assembly. But will you be missed when you go? For old and young, for brothers and sisters we pray that this question may search the heart and conscience.

BACKSLIDING

By the late Dr. E. A. Martin

Ruth Chapter One



HE first chronic backslider in Scripture is Lot. The reasons for his backsliding:

- (1) He had an unconverted wife. "Remember Lot's wife." Luke 17:32.
- (2) He did not honor God in his business relationships. Lot chose what he thought would bring in most money. We pay dearly for dollars if we barter off any spiritual privilege for them. Gen. 13:11.
- (3) He was ensnared by the honor of the world. He sat a judge in the gate of Sodom.
- (4) He lost sight of the power and might of the living God, and had his own way of protecting the angels. He offered his daughters instead of looking to God.
- (5) He was unto his own as one that mocked. A backslider is a terrible stumbling-block to his own family. Contrast Lot and Noah. What a good testimony the latter had. They all marched right into the ark. From Lot's daughters sprang the Moabites and Ammonites—enemies of God's people. Stephen's is the first recorded Christian death in the New Testament. It is a typical Christian death. Contrast *Elimelech*, *Mahlon* and *Chilion*. No glory connected with their deaths—deaths of

backsliders. The male element of this family is now all dead. The inheritance will pass away. There will be no descendants, no chance of the Messiah in this family, and this was the hope in every Jewish family. But God undertakes for repentant backsliders. He is able to put a repentant backslider into a chain of blessing more abundant than if there had never been any backsliding.

Here, we see the law set aside (Ruth was a Moabitess); the curse is set aside. Boaz the mighty man takes up the helpless girl. A son is born to *Naomi*—notice it says Naomi. She thought the inheritance had slipped—lost through backsliding. Now God gives her an heir from whom came the Messiah. What can God not do for the one who comes to Him? I will heal their backsliding, I will love them freely.” Hosea 14:4.

Sent in by H. Fletcher, Puerto Rico.

BACKSLIDER, God gives three reasons in Jer. 3 why you should return to Him. V. 12, “I am merciful,” v. 14, “I am married to you,” v. 22, “I will heal your backslidings.” In Rom. 7, we are spoken of as having died to the law, and married to another, who has been raised from the dead, that we should bring forth fruit unto God. That’s God’s order. 1st Death, 2nd Union, 3rd Fruit unto God.

PROBLEM

Why do we remember the Lord on Sunday morning instead of night?

As Judaism, or the Jewish religion was one of “times and seasons” and it was ordained that the Passover should be slain in the evening (between the two evenings—Exodus 12:6); it would have been disobedience to have slain it at any other time, and therefore by direct command must be observed in the evening (Lev. 23:12). In the Gospels we read that the Lord on the night in which He was betrayed, observed the Passover in the evening, and then instituted the Lord’s supper. The Lord’s supper was something new, destined in a sense, to supercede the Passover as a memorial of a greater deliverance. It could not well be instituted until the Passover had been celebrated, and in following the Passover immediately, it must have necessarily been observed in the evening, but there is no such rule laid down for us today.

At the time the Passover was instituted by God, He left no doubt in the mind of the Jews as to “when” it should be observed but there is no specified time mentioned in the New Testament excepting upon the first day of the week. The accent in Acts 20 and 7, is not so much on the time “midnight” but on the particular “day” upon which they were in the habit of meeting.

We must remember too that the early Christians had not the whole day free, and were not privileged in having the Lord’s day declared by the government as a Legal Holyday, and probably would find the evening the most convenient time for assembling themselves together, and religious tolerance was unknown then as we know it today. Was not the evening better for them for this reason?

There is the danger of Christians being occupied with externals rather than the person of Christ. Instead of being occupied with points of ritual, such as questions of hour, place, frequency, the exact composition of loaf and wine, which are but secondary matters, let us be taken up with the great OBJECT of the gathering, the worthy remembrance of Christ.

Our Lord said nothing about the hour we were to remember Him in the ordinance. Paul lays no stress on the hour nor gives a hint that it should be in the evening. "Where two or three are gathered together in My Name, there am I in the midst of them" Matt. 18:20). It might be a cave, as it often was, or in a palace, but if they had His presence all was blessed sweet, whether the hour was morning, noon, or midnight. F. P.

BIBLE "SOEVERS"

I. WHOSOEVER (John 3:16)
Whosoever; word expressing
God's circumference of grace;
Any Sinner Christ confessing,
Finds within this word a place.

II. WHATSOEVER (John 16:23)
Whatsoever; word embracing
All the Christian's varied need;
Gracious word, all doubt effacing—
Faith this word may boldly plead.

III. WHERESOEVER (Mark 14:9)
Wheresoever, indicating
Any place within the poles—
Mercy's message circulating,
Whereso'er the ocean rolls.

IV. WHITHERSOEVER (James 3:4)
Whithersoever; God directing
Every step in every place;
Broken threads in life connecting—
Regulating time and pace.

V. WHENSOEVER (Mark 14:7)
Whensoever; any minute
Either during night or day;
Shadowed by the great Infinite
We may pity, we may pray.

VI. HOWSOEVER (2 Sam. 18:23)
Howsoever; God permitting
Oh! how sweet to run His course;
To His Holy will submitting,
Energized by Spirit's force.

VII. WHEREINSOEVER (2 Cor. 11:21)
Whereinsoever; state most holy,
Always ripe to testify;
Simply, boldly, clearly, lowly
God's great name to magnify.

Southern States.—W. Fisher Hunter visited Richmond and Petersburg, Va. Appreciated visits were given by J. J. Rouse and S. McEwen to Newport News, Va. Bren. Redford and Morrison had a week's meetings at South Hill, Va. with good attendance and some saved. J. Smith was encouraged in the interest shown at meetings held in the Atlanta, Ga. assembly. H. Thorpe had meetings at Palm Beach, Fla. and later went on to Key West.

California.—S. Greer and A. Foster had good meetings in San Diego. F. W. Schwartz was having meetings in Riverside; also Ave. 54. Jefferson St. and in Goodyear assembly. Los Angeles. Five recently were baptized in the latter hall.

Detroit, Mich.—W. Ferguson had 4 weeks meetings in the Schoolcraft hall, and was preaching to saint and sinner.

Pennsylvania.—J. Conoway began a series of Gospel meetings in Pittsburgh in the Friendship Ave. hall. C. Keller had 2 weeks in Homestead. G. Reager visited Donora, McKeesport and Pittsburgh. D. Roy was having good meetings in the new hall in Indiana (Pa.).

Williamson, Ia.—J. Farquharson began a series of meetings here and was looking to the Lord for blessing.

Chicago, Ill.—T. Wilkie and G. Gould, Jr., began meetings in the 86 and Bishop St. hall and were seeing tokens of God working in the souls of sinners.

CANADA

Toronto, Ont.—God gave blessing in the meetings held in the Brock Ave. hall by G. Gould, Jr.; also in meetings held in Bracondale hall by W. Smith and H. McKay, a number professing in both places. G. Shivas and W. Smith began meetings later in the Pape Ave. hall.

St. Catharines, Ont.—God granted much blessing in the gospel preached here by Bren. Silvester and Joyce. The later was suffering with asthma and found it difficult to continue.

Craighurst, Ont.—We had a much appreciated visit from B. Widdifield which was a great cheer to the young converts.

Bolton, Ont.—F. Watson had good meetings here with interest but impassable roads and sickness made it necessary to close.

South River, Ont.—B. Widdifield had good meetings with us and saw fruit. The attendance was affected by unusually deep snow and men away working in camps.

Copper Cliff, Ont.—D. McGeachy spent a Lord's day with us and his visit was much appreciated by the few who meet in the Lord's name.

Stratford, Ont.—J. H. Blackwood ministered the Word here with acceptance and later started a series of Gospel meetings in Windsor.

Galt, Ont.—F. Nugent and M. Paul held a series of meetings with us.

Glenrosa, B. C.—C. H. Willoughby had 3 weeks good meetings in the new hall about complete. G. Elliott, Westbank, B. C., Canada is correspondent.

Moncton, N. B.—About 30 have professed conversion in this community at meetings held at various times by Bren. McIlwaine, Brennan and McCracken brothers.

Mitchell, Ont.—Arthur French, Box 235, Mitchell, Ont., Canada is correspondent for the assembly. Visitors please bring letters of commendation. They were encouraged by a visit from W. Pinches. D. Miller also had a few meetings and later began meetings at Clinton in a farm house.

Niagara Falls, Ont.—G. Shivas and T. Wilkie saw the Lord's hand in salvation in meetings held here recently.

FALLEN ASLEEP

York, Pa.—On March 3, E. E. Raffensperger was suddenly called home to be with Christ forever. Age 64. Saved 33 years and for 28 years gathered to the Lord's name. He was a happy, faithful Christian. For years he issued a splendid series of Gospel tracts under the name of Grace Publishing House and eternity alone will reveal the results

of this service. A widow, 8 children and 25 grandchildren survive him. Chas. R. Keller spoke to a large company at the services.

Los Angeles, Cal.—Miss Clarice Hawthorne after a brief illness passed into the presence of the Lord. Age 24. Saved 10 years ago at meetings held by Fred Woods of Australia. She went on steadfastly to the end, and was loved and esteemed by all who knew her. Will be missed in the home and in the Goodyear assembly where she taught in the Sunday School. John Stewart and E. Buchenau spoke to a large company. S. Greer spoke at the grave.

Brookston, Ind.—Ernest Leader departed to be with Christ. Age 64. Saved at the age of 19. Gathered to the Lord's name 4 years ago, after assembly was formed as a result of tent meetings conducted by Bren. Farquharson and Bulander. Will be missed in the assembly. C. Bulander spoke to a large company at the services.

Craighurst, Can.—On Feb. 26, Mrs. John Greaves departed to be with Christ. Age 73. Saved 55 years. Gathered to the Lord's Name for 49 years and was a true mother in Israel. A lover of hospitality and a succourer of many. B. Widdifield spoke at the services in the home. J. Silvester and F. Watson conducted the services at the hall. A husband and 10 children mourn her loss. Her daughter, Grace is serving the Lord in Guatemala, C. A.

Moncton, N. B., Can.—On Jan. 2, Mrs. Mary Carr went to be with Christ. Saved 35 years ago in England, and bore a good testimony. A bright Christian and will be missed. Formerly in fellowship (with her late husband) in Amherst and New Glasgow assemblies. Bren. Brennan and R. McCracken spoke at the services. One son mourns her loss.

Asheville, N. C.—On Feb. 7, Mrs. Lulu Hensel suddenly passed away. Age 70. Saved 3 years ago. Had a good testimony in the village of Balfour. Bren. Foster, Calderhead and J. Smith conducted the services.

Toronto, Can.—On March 8, Mrs. Thomas Atkinson departed to be with Christ. Age 76. Saved 50 years. Brought into assembly fellowship at the beginning of the work in West Toronto through R. McClintock over 40 years ago. A woman who knew God and lived in His presence. The large services were conducted by Thos. Robinson and F. Watson.

Los Angeles, Cal.—On Feb. 26, Mrs. James Mann departed to be with Christ. Age 81. Saved in Chicago 66 years ago. A very consistent, steadfast Christian. Bren. Greer and Blayney took the services. At the grave, Bren. Schwartz and Wallace took the services.

CONFERENCES

Toronto, Can.—Brock Ave. and West Toronto assemblies will hold their annual conference during "Easter" season, April 7, 8 and 9 in Brock Ave. Gospel hall (just north of Dundas Ave.) commencing with a prayer meeting, Thursday, April 6, at 7:30 P. M. Evangelists and teachers walking in the "old paths" are heartily invited to come and minister the Word of God. Address communications to, James Crawford, 318 Indian Grove, Toronto, Canada.

Special Easter Meetings will be held in the Central Gospel Hall, 25 Charles St., East Toronto, Can. Friday (April 7) at 10:30 A. M., 2:30 and 7 P. M., Saturday 2:30 and 7 P. M., Sunday 10:30 A. M., 2:30 and 7 P. M. Correspondent, A. Taylor, 847 Bloor St., W. Toronto, Can.

Richmond, Va.—A Conference will be held in the Gospel Hall (12th and Decatur Sts.) Sunday and Monday, April 9 and 10 preceded by a prayer meeting on Saturday night at 7:30 o'clock. Correspondence should be sent to E. C. Williamson, 1009 Perry St., Richmond, Va.

MISSIONARY

Shetland Isles.—John Stout was having a little encouragement in the Gospel in visiting from house to house and having cottage meetings through the country districts.

Guatemala, C. A.—M. Brubaker writes of blessing given by the Lord upon His work in these parts. G. Greaves has returned from a furlough and located in a city called Mazatenango.

Words in Season

"Waters to Swim In"

"Afterwards He measured a thousand and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over." Ezek. 47:5. "All things are yours . . . or death, or things present, or things to come. All are yours; and ye are Christ's and Christ is God's." 1 Cor. 3:21-23.

I HAVE scarcely yet fathomed the fringe of His Love.
What depths lie before me in which I may move!
So dim are my eyes and so dull is my thought,
Regarding His Love, how for me He has wrought.

That Love bears no date which first beamed on my heart,
It shone from afar, 'ere in life I had part;
In His purpose and plan for me He had place,
And sought me, a sinner, in Time, by His grace.

The Cross where they crowned Him with thorns in my stead,
Bears witness for aye of the Blood which He shed;
The Throne which He fills as a Priest and a King,
Still glows with His grace where each need I may bring.

But above and beyond all we thus far have known,
No thought can conceive what He has for His own;
He will come and will lift them, though lowly, from earth,
Will crown them with glory.—acknowledge their worth.

Of the joy that awaits them no tongue can declare.—
The place of rare beauty He's gone to prepare,—
The wonderful wealth He will on them bestow,—
His unsullied splendor, unknown here below.

H. Bunn.

"The glorious Lord will be unto us a place of broad rivers and streams" (Isaiah 33:21).

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UNITED STATES

Special.—A grant of 2000 tracts will be sent to the Lord's servants who are devoting all their time to the work of the Gospel, by a brother who does not care to have his name revealed. Any who desire same can write to Chas. R. Keller, 6672 Chew Street, Philadelphia, Pa.

Southern States.—Hugh Thorpe had 4 weeks meetings at Key West, Fla. A new hall has been opened at Winston Salem, N. C., where Lester Wilson has been laboring for the past 5 years. J. Gunn had 2 weeks meetings in Tampa, Fla.

Western States.—J. Elliott and T. McCullough were having meetings in a school house near Billings, Mo. Sam Hamilton had 3 weeks meetings in Valparaiso, Ind., preaching to saint and sinner. E. B. Jamison began meetings near Cylinder, Ia., where there was a little interest.

Rochester, N. Y.—G. Reager called for a night on his way south.

Michigan.—During the winter Deckerville was visited by Bren. Schwartz. Lyon, Dobbin. Govan, W. H. Ferguson. Bren. Warke and McBain continued meetings in Jackson.

New England States.—The Easter Conference at Manchester, Conn. was well attended, with twelve servants of Christ ministering that which would promote greater measures of reality in Christian life. W. Bousfield and A. Stewart had a week's meetings at Pawtucket, R. I. R. Roberts had meetings in Westerly, R. I.

Los Angeles, Cal.—The address of Sam C. Keller for the present is 1233 So. Hoover Street, Los Angeles, California.

CANADA

Ontario.—On March 26, a new assembly began to function in the Bracondale Gospel Hall (Cor. Arlington and Benson Aves.) Toronto, where Sunday School and Gospel work had been carried on for years. The Correspondent of the assembly will be S. Moore, 882 Palmerston Avenue, Toronto (4) Canada. God gave fruit in the meetings held in Pape Ave. hall, Toronto, by G. Shivas and W. G. Smith. The Easter meetings held in the various halls in Toronto were seasons of blessing and help and were largely attended. The Lord's people were cheered and the hand of the Lord was seen in salvation in meetings held in Windsor by J. H. Blackwood. Profitable ministry on the tabernacle was given by Andrew Douglas in London (Pall Mall hall). F. Nugent spent a Lord's day with the assembly at Port Dover. W. Baillie had a few meetings in Merlin. B. Widdifield had good meetings in Craighurst using his Two Roads chart. Several were baptized and received into the assembly. Later he joined C. Draper in meetings in Barrie. S. McEwen saw saints helped and sinners saved in Midland while

WORDS IN SEASON

A MONTHLY MAGAZINE

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

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

Vol. 31

MAY, 1939

No. 5

GATHERED GEMS

*HE feeds in pastures large and fair
Of love and truth divine;
O child of God, O glory's heir,
How rich a lot is thine!*

* * * *



If we were deeply spiritual we should never lose sight of the presence and operations of God. We should see Him everywhere and in everything. This would be the beginning of heaven and a never-failing source of peace, comfort and contentment to us.

* * * *

We should always be ascending to heaven either in prayer or praise; either asking for what we want, or praising for what we have.

* * * *

He that expects most from God will expect least from man, in consequence of which he will be seldom disappointed.

* * * *

If we set our hearts upon comfort, it will very probably be withheld from us; but if we aim at God's glory, and are active in God's cause we shall have comfort enough.

* * * *

If we really know God we shall walk with Him; if we walk with Him we shall enjoy Him, and if we enjoy Him we shall cheerfully serve Him.

* * * *

Pride will prevent our loving others, and will prevent others loving us; if therefore we would love or be loved, we must be humble.

* * * *

God's commands are accompanied with promises, and while we obey the one He fulfills the other; so that no one from a right motive ever serves the Lord in vain.

* * * *

We often enjoy God's smile when we suffer from the world's frown; and we sometimes smart under God's frown when the world tries to please us with its smile.

* * * *

Activity in God's ways is conducive to spiritual health. Exercise is as necessary for the soul as the body; if we do less we should suffer more, and sometimes if we were to do more, we should suffer less.

HOW A SHOWCASE WAS CONVERTED



FEW years ago, Bro. D. S. and I were holding Gospel meetings near the town of F— in one of the Western States. Among those who attended the meetings regularly was a young man called Frank, who operated a Drug Store some four miles distant. He became concerned about his soul's eternal welfare, and would close his store early each night, in order to be at the meeting to hear the Gospel.

One afternoon, the eighth of March, I called on Frank at his store, and in the back room, between customers, and while he was putting up prescriptions, I sought to bring before him God's way of salvation, and the importance of having the matter settled before it was too late. Before leaving him, I picked up his Bible which was lying on the desk before us, and read a few Scriptures to him, such as Isa. 53; John 5:24; Rom. 10:8-10, and in the book of the Revelation. When he came to the meeting that night, we knew that a change had taken place; it could be plainly seen on his countenance. At the close of the meeting, he told us he had rested on the finished work of Christ for salvation at seven o'clock that evening.

My mail was being sent to me in care of the Drug Store, so when I called the following morning at eight-thirty, I found Frank busy emptying the large glass showcase at the front of his store. It contained cigars, tobacco, cigarettes, and other smoker's supplies. Upon enquiring what he was doing, he replied, "I cannot sell these any more since I am now a child of God." Frank is a man of few words, so I needed to say no more; but even while he was packing these goods into large cartons, a customer came in for a package of cigarettes, and was met with the polite reply, "We no longer sell cigarettes and tobacco."

When I called again in the afternoon, I found the "Tobacco Showcase" nicely filled with a line of stationery, writing pads, writing paper, envelopes, etc. Upon my remarking on the improved appearance of the showcase with its change of contents, Frank merely replied with a smile, "Oh, that is only a temporary arrangement." I left, turning over in my mind what he had said about the temporary arrangement, and wondering what he meant, not knowing that a nice order had been dropped in the mail that afternoon, to a large firm in New York, for a new line of goods for the showcase.

About two weeks later the shipment arrived, and when I called again for my mail that afternoon, I found the showcase undergoing another change. The boxes of writing paper and envelopes had been removed, and there was the showcase looking better than ever, and nicely filled with a beautiful assortment of Oxford Bibles, Scofield Bibles, New Testaments, Gos-

pels; yes, and even Hymn Books and Gospel Booklets and Tracts. It was set right at the entrance in the front of his large store. I stood speechless for a moment, then looked at Frank's beaming face, and said, "Well, well, so the showcase has got converted too."

Since then, I have been back to F— on several occasions, and Frank tells me he has had no reason to regret or to change the course he took. His business has increased and more than made up for the loss of the discontinued line. "They that honor Me, I will honor" 1 Sam. 2:30. Once when speaking to him about his new line, he told me that he "turned the Bibles over" at a very small margin, so as to increase their circulation amongst the people of that locality, and sells far more than the man in the town who operates the "Book Store" and specializes in books of all descriptions.

Frank has several other showcases in his Drug Store, and while he has made other similar changes, none of them had a conversion just like that of the "Tobacco Showcase."

Sent in by Hector Alves, Vancouver, Can.

All My Springs Are In Thee

ALL my springs are in Thee, said David. If thou hast all thy springs in God, thy heart will be full enough. If thou dost go to the foot of Calvary, there will thy heart be bathed in love and gratitude. If thou dost frequent the vale of retirement, and there talk with thy God, it is there that thy heart shall be full of calm and resolve. If thou goest out with thy master to the hill of Olivet, and dost with Him look down upon a wicked Jerusalem, and weep over it with Him, then will thy heart be full of love for never-dying souls. If thou dost continually draw thine impulse, thy life, the whole of thy being from the Holy Spirit, without Whom thou canst do nothing, and if thou dost live in close communion with Christ, there will be no fear of thy having a dry heart. He who lives without prayer—he who lives with little prayer—he who seldom reads the Word—he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren; but he who calls in secret on his God—who spends much time in holy retirement—who delights to meditate on the words of the Most High—whose soul is given up to Christ—who delights in His fulness, rejoices in His all-sufficiency, prays for His second coming, and delights in the thought of His glorious advent—such a man, I say, must have an overflowing heart; and as his heart is, such will his life be. It will be a full life; it will be a life that will speak from the sepulchre, and wake the echoes of the future. "Keep thine heart with all diligence," and entreat the Holy Spirit to keep it full; for, otherwise, the issues of thy life will be feeble, shallow, and superficial; and thou mayest as well not have lived at all.

OCCUPY TILL I COME

Luke 19:11-27

By the late Chas. W. Ross



HE Lord Jesus said, "There was a certain nobleman who went into a far country to receive for himself a kingdom." Who is the nobleman? It is Himself. The parables that the Lord spoke were the simplest kind taken from those things with which the people were familiar. They were quite well acquainted with just such a scene as this. A man would go to Rome, and get some kind of a commission to reign over a certain part of Judah. The Lord spoke of this as soon as He saw that some of them thought that the kingdom of God was to be set up in power immediately.

"A certain nobleman went into a far country to receive for himself a kingdom and to return." I remember the first time that little word jumped at me "*And to return,*" and the next verse "*When he had returned, having received the kingdom.*" First He is coming back. It isn't the Son of Man come to seek and to save the lost. It's a nobleman gone into heaven to get for himself a kingdom. He is coming back, He is going to return. Oh, it is a wonderful thought. It is being brought before the hearts of God's people today as it never has been before. Perhaps we should not attach too much importance to the signs that we see, but at the same time we cannot ignore them. I remember when Allenby took possession of Jerusalem he said, "Jerusalem will no more be trodden down by the Gentiles." A benign rule has superceded that of the Mohammedan which ruled them for so many years. The city is free. I have met men who were right in the city of late. It is a Jewish city and the Jews have the utmost freedom. Edom is still harassing the extreme parts but Jerusalem is not trodden down by the Gentiles. That means that the time for His return has approached. It is near. He is coming back. How is He coming back? "Having received His kingdom." He went up to heaven's glory, and you remember the welcome that He received there. They crowned Him LORD of all.

But the Nobleman Returned to His People

What is the first thing He asks? "My servants, bring them." Before He went away to receive the kingdom He gave them something with which to work. That is to occupy till He comes. "Don't stay here, but occupy till I come." He gave them something to use for Him while He was away. When He comes back He doesn't immediately take the kingdom. Every event is exactly in place. He says, "Bring my servants now, my servants during my absence." And what does He say to them? "What have you done while I was gone?" "Oh, I am a sinner

saved by grace." "Yes, but what did you do with all that? "I had such wonderful privileges. I have a marvelous knowledge of the Word of God." "And what did you do with it?" That is the point that is to be raised at the Judgment seat. You were saved how many years. What have you done with it? "He added and spake this parable" lest we should be so one-sided as to constantly dwell on "A sinner saved by grace."

"I am coming back. Occupy till I come with what I give you." When I think of my privileges I am afraid. One night I thought I was dying. I made up my mind I was going and I went back to bed and lay down. I went back over my life, the privileges I had had and the men of God I had known, the knowledge of God that I had gotten. I couldn't help think He would say to me, "What did you do with all that?" There was no question in my mind about salvation. Somebody asked me "What did you think when you thought you were going to die?" I said, "I thought of death the same as last month's rent. I never gave it a thought. I thought of what I would say when He asked me that question, 'What have you done? What have you done with what I gave you?'"

Here is one who says, "Lord, look what I have done. I have made quite a little out of it." "Well, I will give you a place of honor in heaven." When we get to heaven, we will all be children in the Father's home. There was a man in business in a certain city near Chicago who had a son whom he employed. He was in the business in a menial position in the office. One day the father said, "John, I want you to go into the city and do something for me." He gave John a list of bills that he wanted him to collect. "There's your fare. Be back tomorrow night." John took the list and looked it over. "These bills, I can go in the morning to the south side, and collect the others in the Loop district in the afternoon." He went into the city to the south side in the morning and collected the bills. He came down to the Loop district just before noon where he met an old friend who invited him to lunch. After that his friend said, "There's so and so. Let's call on him." After lunch they decided to go to an afternoon show, they hadn't been together for so long. After that "Oh, let's go and have some supper," and while they were having a jollification, John pulled out his watch and said, "My train is due. I've got to go." He went to the office of his father with a heavy heart. He told his father he had made a mess of it. He had met a friend and forgot himself. "Well, John, my boy," he said, "I'm sorry. I meant to give you a very important position in the business. This was a test. You have failed. Oh, John, John! You'll have to stay where you are." That was all he said, and the son wept, but he said, "I have deserved it." Did the father say "Your seat is at the foot of the table now?" Sitting at the table he was a child

with the others, but back in the office he had a very menial position because of his unfaithfulness.

In the Father's house we will all be on equality as children, but don't let us divorce that from what we have here. How have we used the knowledge, the time that He gave us? How have we used them? Think, for example, of the position the Apostle Paul will get in that day. He was faithful as few have been. He's a sinner saved by grace and going to heaven exactly as we are, but when it comes to the kingdom, he will have a place of honor. It is difficult for me to put into words what I have in my heart about losing, but we are told "He shall suffer loss." Here we find a man, an unfaithful servant, and he lost. Let us just anticipate the Judgment Seat of Christ. Don't let it evaporate as we sing "All hail the power of Jesus' name!"

There is one other Scripture. Romans 16:23. I hesitate to say that this chapter of Romans is a picture of the Judgment Seat but it is an epistle of QUARTUS, and all that he had done. Here is a man who I suppose always said, "I'm a sinner saved by grace." All that is said about him is "Quartus a brother." Begin at the beginning now and look. Here's a chapter (Romans 16:1) for you dear sisters. If you don't get on the platform, don't forget that in that day you'll be brought before Him as a servant and He'll not forget one thing done for Himself.

"I commend unto you Phebe our sister, which is a servant of the church." I don't know what she did, but oh, there are so many ways. When the Lord appraises us in that day, here is Phebe a servant of the church, a servant of the people at Cenchrea. Look at the next verse. "For she hath been a succourer of many, and of myself also." Dear friends, it is a great task you sisters have to entertain us. It's a great service to the Lord, and I am sorry to say a service that is not considered now.

When I was married, or rather before we were married, my wife and I thought of a home. Thank God we thought of a home. It's disastrous to the people of God when a young man and woman rent a little apartment and no guest chamber, or desire to entertain God's servants. But here is a home. If you ever make a home, have this in your mind—a place for the Lord and His servants even though we do give you a lot of trouble. A brother whom I had been accustomed to entertain received a letter from an evangelist apprising him of the fact that he wanted to come and have meetings. He took it to the oversight. Oh, yes, it would be grand to have meetings. "Well," he said, "there is another question. My wife is sick and unable to entertain. Which of you will entertain this servant of the Lord?" How many do you suppose said, "We will do it?" Not a solitary one. You know the effect of that—they had to

write to that dear brother and say that they couldn't have him at all. What an honor to entertain the people of God.

Look at the next one. "Greet Priscilla and Aquila my helpers in Christ Jesus." She apparently was the leader. I heard a brother say the other day that when he was talking with his intended wife about his home they wondered what couple they should imitate in their home. So they began at the beginning of the Bible with Adam and Eve. My, they thought, we don't want to imitate them. At last they came to Priscilla and Aquila and said, "Oh, we want a home like that." "Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles."

Romans 16:6-12.

Yes, He knows it all. He won't forget a single soul. Sinners saved by grace? No. Everyone of us servants. When He comes in that day He will assign us to our place in the kingdom according to our service that we have rendered to Him. May the Lord add His blessing to the Word for His Name's sake.

THE HOUR OF VICTORY

SOLDIER of the cross! the hour is coming when the note of victory shall be proclaimed throughout the world. The battlements of the enemy must soon succumb; the swords of the mighty must soon be given up to the Lord of lords. What! soldier of the cross! in the day of victory wouldst thou have it said that thou didst turn thy back in the day of battle? Dost thou not wish to have a share in the conflict, that thou mayest have a share in the victory? If thou hast even the hottest part of the battle, wilt thou flinch and fly? Thou shalt have the brightest part of the victory, if thou art in the fiercest of the conflict. Wilt thou turn and lose thy laurels? Wilt thou throw down thy sword? Shall it be with thee as when a standard-bearer fainteth? Nay, man, up to arms again! for the victory is certain. Though the conflict be severe, I beseech you, on to it again! On, on, ye lion-hearted men of God, to the battle once more! for ye shall yet be crowned with immortal glory.

THINGS WRITTEN AFORETIME

Wm. Rodgers, Omagh, Ireland
 (Continued from last month)
Christ in Genesis 49

FROM the word "Salvation" of V. 18, which reminds us of what has been accomplished by the death of Christ; let us now turn to the reference made to Him in V. 10 as "Shiloh," which points to His glorious reign. This is equally the case, whichever of the two meanings that have at times been assigned to the title, we adopt as the correct one. Whether "Pacifcator" or "He whose it is." The latter is the interpretation which seems to be preferred by most commentators, and is supported by Ezekiel 21, where there appears to be a direct reference to it at V. 27. In the two preceding verses the "crown" is seen to be departing from Judah because of the wickedness of Zedekiah, the reigning prince; and then in V. 27 a period is foreshadowed of which God says, "I will overturn, overturn, overturn, until He come WHOSE RIGHT IT IS; and I will give it Him."

But although the "crown" was thus lost by Judah at the time of the Captivity, the "sceptre" (Heb. shebet) of our 10th verse did not depart as yet, nor did it until the actual time of Christ's first coming. This latter word is of much wider import than the former, and denotes possession of an executive authority, which is not necessarily regal. It occurs nearly two hundred times in the Old Testament, and is usually rendered "tribe;" of which there are two examples in Gen. 49 itself, for the word translated "tribes" in V. 16 and V. 28 is the same which is given as "sceptre" in V. 10. What is meant therefore by the statement is that Judah's distinctive place as a tribe would not be lost until Shiloh came, and this of course was literally fulfilled. At Christ's birth, for the first time, the once proud tribe of Judah was numbered in a Roman census, as being merely a fractional part of the Empire; and soon afterwards took place the war in which their temple was burnt to the ground, and the people scattered to the ends of the earth.

While the first part of V. 10 has thus in a large measure received its fulfilment, the final clause, "Unto Him shall the gathering of the people (R. V., "the obedience of the peoples") be," awaits for its full accomplishment the coming again of our Lord. It is then that "He whose it is" shall claim what rightly belongs to Him, and by ending the unrest and tumult and strife of the nations, shall prove Himself the "Pacifcator" also. And then of Him, the real "Solomon," shall all that is so wonderfully pictured in Psa. 72 become true, so that "men shall be blessed in Him; all nations shall call Him blessed."

Certain brethren may feel that by this application of the final clause of V. 10 to our Lord's millennial reign they have lost something; because "Unto Him shall the gathering of the

people be" is a Scripture in common use in connection with our present gathering as companies of His people unto Himself, and owning His Name. I do not, however, see any reason why it should not be so used; so long as we remember that a great deal more is included in it. In this respect as in many others we are "a kind of firstfruits of His creatures," and it is our privilege today to acknowledge Him as our Lord and Head, just as later the entire creation will do. Indeed the very act of getting saved was a "gathering unto Him" individually; in our Assemblies, if He gets His rightful place in them, we are "gathering unto Him" collectively; and we look forward to the time when the whole company of His people shall be found in that "gathering together unto Him" unitedly, which is mentioned in 2 Thess. 2: 1.

But let us not forget, in connection with our meetings and otherwise, that qualification I have inserted above, "if He gets His rightful place." The word rendered "gathering" in Gen. 49: 10 is, as already pointed out, translated "obedience" in the R. V., which is in keeping with the fact that in Prov. 30: 17, the only other place in which the word in the Hebrew occurs, it has to be translated "to obey." And "obedience" does not stop short with being baptized and coming into an Assembly. It includes all that our Lord commands, and covers our whole lives. If we claim to own Christ as our Lord and King, let us see that, like David's men, our response to Him is, "Thy servants are ready to do whatsoever my Lord the King shall appoint."

But we must pass on to the third reference to Christ in this great prophecy, that in V. 24 which presents Him as "Shepherd." This word, while it has associations both with the cross and with the glory, most of all brings to our thoughts His present care for His own, of which doubtless Joseph's care for his brethren and his father's house was typical. Here again we are at the first mention of a relationship of the Lord to His people, which is developed in a multitude of Scriptures afterwards, reminding us of that many times repeated saying that Genesis is the seed-plot of the Bible. The passages which come to one's mind regarding the Lord's shepherd care, starting from this point, range throughout the entire volume, until at last we come to the Revelation and read that, even in the glory, "The Lamb shall be their Shepherd, and shall guide them unto fountains of waters of life" (Rev. 7: 17, R. V.).

But especially our thoughts would turn to two passages, the best known of all, the 10th chapter of John and the 23rd Psalm. In the former, the Good Shepherd who gives His life for the sheep is the same that leads them in and out, whose voice they hear and know, and who so well protects them that out of His hand none can ever pluck them. In the latter, David tells us what his experience of having the Lord as his Shep-

herd was like; and in doing so, puts into the mouths of God's people in all ages since then, words to express their enjoyment of His shepherd care for them. Is it not remarkable that two of the greatest and best shepherds the world has ever had, *Jacob and David, should be chosen, the one to introduce for the first time in the Scriptures the idea of the Lord being the Shepherd of His people, and the other to carry on and develop that idea to produce the glorious picture of Psalm 23.

*See Gen. 31:38-40 and 1 Sam. 17:34, 35.

THE KINSMAN REDEEMER

In the Book of Ruth

J. T. Dickson, Barrington, R. I.



THE first chapter of this very interesting book brings before us a family of Bethlehem-Judah, whose bitter experience may be traced back to their leaving the land of Israel in a time of famine to sojourn in the country of Moab. They continued there for ten years and three of Israel's sons were buried in that far-off land. Naomi, the only one remaining, was left in bitterness and sorrow. When she heard the Lord had visited His people in giving them bread, she returned, accompanied by her daughter-in-law, Ruth, a Moabitess.

The second chapter opens a subject of deep importance. Indeed, we are indebted to the book of Ruth with Jer. 32:6-25 for this fascinating demonstration of the law set forth in Leviticus 25, concerning the kinsman redeemer.

Many may have read with interest the story of Ruth, and admired greatly the courage she showed when she left her native country for the land of her adoption; also, the beautiful moral character she displayed which won her the distinguished honor of becoming the bride of the mighty man of wealth; but, may not have grasped one precious truth that illuminates in figure the glorious Gospel, making its proclamation no mere, bare-boned theory, but a message filled with overwhelming evidence of riches untold, purchased by the ransom price, that was paid by "our Kinsman Redeemer."

"The land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land." (Leviticus 25:23-24). Such were the words that sounded in the ears of Israel as they viewed their inheritance, a land flowing with milk and honey, to which the Lord had brought them.

An important year comes into view in the same chapter (Leviticus 25) namely, the year of Jubilee. This year brought about many adjustments, both with persons and property, as

shown in verses 11 to 28. A man in Israel who waxed poor could be sold and would serve his master until the year of Jubilee. Another, poverty-stricken, must sell his possession. But, in this year, on the day of Atonement (when the high priest with the blood of the sin offering, passed inside the veil, entered the Holiest of All, and sprinkled the blood upon and before the Mercy Seat) the sound of the Jubilee trumpet was heard all over the land, bringing liberty and joy to many in Israel, for each man returned to his family and to his possession. The captive was set free!

However, ere the Jubilee came along, there was one way whereby the Israelite who had lost his liberty and inheritance could have them restored—"through a Kinsman Redeemer." One related to him by natural ties could come forward and pay down the price that would set him free. A stranger, though touched by his plight and moved to action on his behalf, could not redeem the man that was sold or the lost inheritance. He must be one near of kin.

When Israel reaped their fields and vineyards during the harvest, a law was given them that they were to consider the needy. The gleanings and forgotten sheaves were to be left for the poor, the stranger, the fatherless, and the widow, as described in Leviticus 19:9; 23:22; Deuteronomy 24:19. As those lonely widows—Naomi and Ruth appeared from the far-off country of Moab—what a spectacle of woe and desolation! Who would have thought that their names would adorn the pages of Holy Scripture? That Ruth would not only become the great grandmother of David, Israel's royal king, but hold the honored place of being in the direct line of the Great Redeemer? In this we trace the abounding grace of God. "So Ruth went forth," as she was eligible to glean ears of corn. Her very occupation told out her poverty and want. She had lost her husband in Moab and she had no claim upon the possession that was his in Bethlehem-Judah. Even the outlook of a widow in Israel was dark, if she was childless, for her husband's name was lost, unless a kinsman performed a duty of a husband's brother. (Deuteronomy 25). But the plight of Ruth was all the more deplorable, because by birth she was a stranger and of a race whose origin carried a stigma and whose people were outcasts in Israel even unto the tenth generation.

While Ruth was busily engaged in her humble task, it was her hap to glean in the field of a mighty man of wealth—Boaz. His words cheered the heart of the widow and he charged his servants that she be protected and that handfuls of purpose might be left for her among the sheaves. When she returned that day and announced to her mother-in-law, "The man's name with whom I wrought today is Boaz." Naomi responded, "Blessed be he of the Lord . . . The man is near of kin unto us

one of our next kinsmen" (or Kinsman Redeemer—Newbury's). What hope the mention of a kinsman at such a time must have stirred in the heart of Naomi!

(To be continued, D. V.)

WILDERNESS EXPERIENCES

Franklin Ferguson, New Zealand



Turning to the 8th chapter of Deuteronomy, verses 2-10, there are striking references made of the experiences of God's ancient people Israel, during their journey across the desert to the land of promise. And seeing that "whatsoever things were written aforetime were written for our learning," we may gather much instruction and help from the records of that unique nation. We, too, are strangers and pilgrims on the earth, journeying to a heavenly country (Heb. 11:13-16), and the experiences which the Lord passes His church through, very closely correspond with those of the saints of old time.

Let us notice some of the things in Israel's spiritual training:

1. A life under the guidance of God—"the Lord thy God led thee" (verse 2). Moses had no chart of the way they had to go, neither were there any among the people who had been on the road before and could act as guides. What did that matter? "The Lord went before them in a pillar of cloud, to lead them the way" (Exo. 13:21); at the commandment of the Lord they encamped and at His commandment they journeyed; the cloud might remain stationary two days, or a month, or a year, as He saw fit (see Num. 9:16-23). Oh favored people, having God to lead them all the desert through! We now have His Holy Spirit with us all the way, with the full revelation of His Word for our guidance, and access to Him at all times by prayer and supplication; therefore we shall know the path wherein we should walk, if we keep our soul in close fellowship with our Lord.

2. It was a life of humility before God—"to humble thee" (verse 2). To travel in company with God required a spirit of humility. Many a hard lesson is needful to abase the pride and curb the self-assertiveness of the human heart. How often did the pride of their hearts bring destruction upon them, and their haughtiness of spirit led to many a fall (Prov. 16:18). God's servant Moses was a great contrast to the people over whom he had been placed. We read that he was very meek, above all men (Num. 12:3), otherwise he would have been quite unfitted for the high position he held. There was none like unto Moses whom the Lord knew face to face (Deut. 34:10); beautiful type, truly, of our Lord who said, "Learn of Me, for I am meek and lowly in heart" (Matt. 11:29).

3. It was a life of testing by God—"to prove thee" (verse 2). When a difficulty or perplexity confronted them, it was just placed there to prove what was really in their hearts and to see whether they would keep the commandments of their God. Trials are painful, and we cannot be exempted from them; but all are sent for our ultimate good, to separate the dross from us, that after the ordeal is over we may, like Job of old, "come forth as gold." How often Israel failed because they limited the Holy One and murmured at His ways with them. When His word should have satisfied their hearts and assured them of His faithfulness, they wilfully disbelieved. Nevertheless the patience of God with His people is truly wonderful and He who brought them out of Egypt into the wilderness unto Himself, did not give them up. And we may say, "Having loved His own which were in the world, He loved them unto the end" (John 13:1).

4. It was a life sustained from God—"He fed them" (verse 3). All around in that great desert was nothing to support life; they must all have died had God not given the daily manna from heaven. No single day did their food supply fail those forty years; and the water of the smitten rock followed them (1 Cor. 10:3-4). Those forty years they lacked nothing, even their clothes wore not out, and in His manifold mercies He forsook them not (Neh. 9:19-21). Their sustenance was from God alone, and they lived to prove it. Israel's God is our God, who has pledged Himself to "supply all our need, according to His riches in glory by Christ Jesus" (Phil. 4:19).

5. It was a life of total dependence on God—"by every word that proceedeth out of the mouth of the Lord doth man live (verse 3). They had to learn there was more than mere bread required to sustain them—their souls needed every word of God. They had found themselves dependent upon Him for all temporal requirements; they had to learn the further lesson that the soul has its needs too, which the Lord alone can meet by His word. It seems to take a long time for us to learn the lesson, "without Me ye can do nothing," and to lean hard upon Him all the days.

6. It was a life of hope in God—the prospect of the promised land (verses 7-9). The far reaching monotonous stretches of sand, and the tireless landscape was not to meet their sight for ever; a little longer and then a land, the finest on earth was to be theirs, most beautiful and abundantly fruitful. So they journeyed on in hope of reaching Canaan and the enjoyment of all the promised goodness. They hoped in God, and not in man. We, too, seek a country, a better, that is, a heavenly; it is the paradise of God, and its glory gleams afar, seen by faith's vision.

7. When they should reach the land, it was to be a life of

praise—"Thou shalt bless the Lord" (verse 10). Yet, it was not alone His purpose that only then they should bless Him; they should meantime offer praises for daily mercies and anticipated blessings. Did ever a people have more cause to be a thanksgiving people than Israel of old time? With God so near to them, caring so minutely for them, with promises of so great blessings in the future! By all their wilderness experiences may we learn the same lessons meant to teach them and strive by grace divine to succeed better than they, that the Lord may be glorified.



THE PRECIOUSNESS OF PROMISES

THE promises of God are to the believer an inexhaustible mine of wealth. Happy is it for him if he knows how to search out their secret veins, and enrich himself with their hid treasures. They are an armory, containing all manner of offensive and defensive weapons. Blessed is he who has learned to enter into the sacred arsenal, to put on the breastplate and the helmet, and to lay his hand to the spear and to the sword. They are a surgery, in which the believer will find all manner of restoratives and blessed elixirs; nor lacks there an ointment for every wound, a cordial for every faintness, a remedy for every disease. Blessed is he who is well skilled in heavenly pharmacy, and knoweth how to lay hold on the healing virtues of the promises of God. The promises are to the Christian a storehouse of food. They are as the granaries which Joseph built in Egypt, or as the golden pot wherein the manna was preserved. Blessed is he who can take the five barley loaves and fishes of promise, and break them till his five thousand necessities shall all be supplied, and he is able to gather up baskets full of fragments. The promises are the Christian's Magna Charta of liberty; they are the title deeds of his heavenly estate. Happy is he who knoweth how to read them well, and call them all his own. Yea, they are the jewel room in which the Christian's crown treasures are preserved.



PROBLEM

Is it God's way to have appointed speakers at conference meetings?

In a Church of God—its local character—the saints are gathered together unto the Name of our Lord Jesus Christ and HE is in the MIDST of them (Matt. 18:20); He is the FOUNDATION of a DIVINELY PLANTED ASSEMBLY (1 Cor. 3:11); the body of each saint is the TEMPLE of the HOLY GHOST (1 Cor. 6:19); and the company of saints thus gathered together (Matt. 18:20) and thus planted (1 Cor. 3:11) is a TEMPLE of GOD (1 Cor. 3:16) wherein the HOLY SPIRIT DWELLS.

- So we have (1) GOD—Whose Temple it is
 (2) the SON of GOD Who is its foundation and center
 (3) the HOLY SPIRIT who is its power indwelling
 not only each saint but also the Temple.

Now, in such a company, a Church of God, there are diversities of gifts but all operated by the SAME SPIRIT (1 Cor. 12:4)—MAN HAS NO POWER or AUTHORITY HERE;

This is the one, only and alone gathering upon earth where we find the triune God—FATHER, SON and HOLY SPIRIT operating thus.

God, Whose possession it is, Plants; the Lord Jesus Christ is the LORD of it; and the HOLY SPIRIT ungrieved (Eph. 4:30) and unquenched (1 Thess. 5:19) exercises His sovereign will.

How sad then to find a child of God trespassing on such holy ground having no SCRIPTURAL AUTHORITY to rule, order or direct the use of these gifts. (Read carefully 1 Cor. 12, 13, 14). To do so is plainly to DISOWN the LORDSHIP of CHRIST and DENY the SOVEREIGNTY of the HOLY SPIRIT.

When MAN appoints **subjects** for ministry (we are not dealing with a special need) or appoints **SPEAKERS** he plainly tells out in clear, unmistakable language that the Triune God—Father, Son and Holy Spirit—are incapable of controlling and directing the gifts given to the Church and he is TRESPASSING on DIVINE GROUND.

Failures there are and failures there will be, because we are all without exception, failures in carrying out the Divine Plan in dependence upon God but this gives NO LICENSE to introduce ways practised in the religious systems of men to make such failure impossible. Scriptures are wrested from their connection to get authority (?) to act just in the same way as a Scripture—Bodily exercise profiteth for a little time (1 Tim. 4:8)—is SUPPOSED to give believers authority to enter into worldly games and pastimes. What a SHAM! and all this in the face of the teaching of God's Holy Word which would separate the people of God from Man's sport, man's religions, man's societies, companies, unions, organizations, etc.

The real truth is that where man seeks to order and control these gifts it is to exclude certain lines of ministry of the Word of God that would condemn the practises and associations of the saints which are contrary to the will and mind of the Lord as revealed in His Word.

These lines of ministry are no more wanted today than in Isaiah's day just before the captivity when the elders who would not hear the law of the Lord objected to the RIGHT THINGS and desired the SMOOTH THINGS, **deceitful** things preached to them (Isa. 30:9-10). Read carefully 2 Timothy 4:1-4 for our day.

Jeremiah, at the time that events were taking place to bring about the captivity had to sit **alone** (Jer. 15:17) and have Jeremiah's fare rather than withhold the truth. But in his day there were plenty who gave the people the smooth and deceitful things just like the many of 2 Timothy today. (Jer. 9:1-8).

Even down in Babylon Ezekiel had to suffer at the hands of these rebellious children who put bands upon him, bound him with them and would not have his ministry. How the Isaiahs, Jeremiahs and Ezekiels today suffer at the hands of those who control and legislate for the gifts of the Church.

And why was Ezekiel thus cut off from their fellowship (Eze. 3:25)? **BECAUSE HE REPROVED THEM.**

So God caused Ezekiel's tongue to cleave to the roof of his mouth and be dumb and NOT BE A REPROVER unto them for their rebellious spirit (Eze. 3:26) until God would open his mouth again (27). How sad then to seek to control the Gifts given to the Church and to legislate and regulate Ministry. If, reader, this is what you advocate and practice then "Take off thy shoes from off thy feet for thou art treading on Holy Ground."

What **REBELLION** then on the part of those who would seek to usurp the Lordship of Christ and the Sovereignty of the Holy Spirit by legislating for, choosing and ordering the gifts given to the Church by our risen, exalted and glorified Lord Jesus Christ!

The Lord preserve you and me from such **REBELLION**. Well may it be said, "What godly fear must be lacking when MAN DARES to take upon himself what rightly are the **PREROGATIVES** of the **SECOND** and **THIRD PERSONS** of the **GODHEAD**, i. e., the Lordship of Christ and the Sovereignty of the Holy Spirit in the Assembly!

DO YOU? DO I?

D. D.

THE NOISY SEVEN

The Fruit of Faithful Sowing

I WONDER if he remembers—
That dear old man in Heaven—
The class in the old red school-house
Known as "The Noisy Seven?"

I wonder if he remembers
How useless we used to be?
Or think we forgot the lessons
Of Christ and Gethsemane?

I wish I could tell that story
As he used to tell it then,
I'm sure that with Heaven's blessing
I could reach the hearts of men.

That voice so touchingly tender,
Comes down to me thro' the years,
A pathos which seems to mingle
His own with the Saviour's tears.

I often wish I could tell him,
Though we caused him so much pain,
By our thoughtless boyish frolic,
His lessons were not in vain.

I'd like to tell him how Harry,
The merriest one of all,
From the mission fields of Shiloh,
Went home at the Master's call.

I'd like to tell him how Stephen,
So brimming with mirth and fun,
Now tells to the heathen of China,
The tale of the Crucified One.

I'd like to tell him how Joseph,
And Phillip and Jack and Jay,
Are honored among God's workers,
The foremost men of their day.

I'd like, yes, I'd like to tell him,
What his lessons did for me,
And how I'm trying to follow
The Christ of Gethsemane.

Perhaps he knows it already,
For Harry has told, may be,
That we all are coming—coming
Through Christ of Gethsemane.

How many besides I know not
Will gather at last in Heaven,
The fruit of that faithful sowing
But the sheaves are surely seven.

—Anon.

preaching from Egypt to Canaan chart. J. Silvester and F. Watson held 3 weeks meetings in Sarnia. Whole families being laid aside with the Flu which hindered attendance. D. Miller had appreciated meetings in London and Mitchell.

Quebec.—Noah Gratton keeps busy working among the French speaking people. Some were baptized recently and a French assembly newly formed. Chas. Keller and L. McIlwaine began a series of meetings in the English speaking assembly.

Saskatchewan.—Albert Graham had a series of meetings in Taylorside. C. H. Willoughby visited Mervin and Taylorside assemblies, also had meetings in a farm house at Parkdale which were well attended. The Lashburn, Cozy Nook and Maidstone assemblies carried on the Sunday morning meetings during the winter even though the snow filled roads prevented some from coming. The Lord's people here feel their isolation and wonder why no young men are being raised up to peddle the Gospel in the newer parts of the north country. The late Robert Telfer's summer itineratings among these assemblies will be much missed. His memory is very fragrant here.

Warning:—We are asked to warn the saints concerning a man taking the name of James Kay, who was recently in Port Arthur getting money from the saints. He claims coming from Palisades Park, N. J. This man is an impostor and the Christians should be on their guard if he appears in their midst.

Vancouver, B. C.—Eric Smith told of the work in Bolivia in the Cedar Cottage Hall.

FALLEN ASLEEP

Niagara Falls, Can.—On Sunday, April 9, William Pinches, servant of Christ while ministering the Word in Broadview Hall at the Toronto Easter conference suddenly dropped dead, and was with Christ. Age 63. Born in Warfield, England. Born again at 18 years of age. In the Lord's work 42 years. Came to America 42 years ago. He will be a great loss to the assemblies for few were able to minister sound, solid, searching Christ exalting ministry as he did. Some of his ministry was frequently published in WORDS in SEASON. The services were conducted by W. P. Douglas, D. McGeachy, A. Joyce. George Pinches closed with prayer. A widow and 4 children mourn his loss.

Estevan, Can.—On Oct. 2, 1938, J. A. Hogman passed into the presence of the Lord. Age 83. Saved 40 years ago. Connected of late with the Glen Ewen assembly. Was always speaking of his home up yonder. George Smith and J. Slothard took the services.

Kenora, Can.—On March 13, after 2 years patient suffering, Mrs. W. H. Howard went to be with Christ. In fellowship here for many years. A consistent Christian loved by all, and will be greatly missed. S. M. Vanstone spoke at the services.

Kanorado, Kan.—On Feb. 12, J. E. Brown went to be with Christ. Age 82. Saved in Anita, Iowa 52 years ago. Instrumental in opening up the Kanorado assembly. A good man gone. John and David Horn spoke at the services.

Valparaiso, Ind.—On March 23, Wm. J. Wylie went to be with Christ. Born in Irvine Bank, Dumfrieshire, Scotland, 50 years ago. Born again in 1907 in Motherwell. Connected with assemblies in Scotland, Jackson, Mich., Chicago (Lafin St.) and Valparaiso. W. T. Kinne and S. Hamilton spoke at the services.

Simcoe, Can.—On Dec. 16, 1938 Mrs. George Adams passed into the Lord's presence. Saved 40 years ago at meetings held near Simcoe. Age 77. In happy fellowship in the Port Dover assembly. Four daughters mourn her loss. Thos. Wilkie and J. McCormick spoke at the services.

Davenport, Ia.—On March 14, Miss Marian Kerr went home to be with Christ. Age 82. Saved 68 years and for many years in fellowship in Centerville and Davenport, Iowa. A. B. Rodgers conducted the services in the C. C. Cook Ladies home at Davenport where she and her sister, Mrs. Sutton have been residents.

Grand Bend, Ont.—On March 14, Geo. Webb departed to be with

Christ. Age 70. Saved 55 years ago, he was led outside the camp when the assembly was planted at Grand Bend and has gone on steadily with a heart for God and His truth ever since. The services were large, and were shared by Bren. A. Joyce, D. McGeachy and F. Watson.

Owen Sound, Ont.—On March 22, Miss Alice Reith went home to be with Christ. For many years in the fellowship of the assembly and was an exercised soul. A. Joyce preached the Word to saved and unsaved at the services.

Vancouver, Can.—Mrs. John McKay for many years in the Cedar Cottage assembly, went to be with Christ. A godly sister and though a great sufferer for years, was patient and happy in the Lord. Bren. Scott, Chawner and Summers spoke at the services.

Bolivar, Mo.—On March 12, F. W. Coates went to be with Christ. Age 78. Saved when a young man in England, and separated to the Name of Christ after he arrived in this country. For many years a few Christians have remembered the Lord in his home. A godly man who will be much missed. Bren. Brown, McCullough, Elliott and Loyward took the services.

CONFERENCES

Pawtucket, R. I.—The annual Conference will be held on Saturday and Sunday (May 27 and 28) preceded by a prayer meeting Friday (May 26) in the Gospel Hall. Meetings on Saturday for Ministry at 10:30 A. M. and 2:30 P. M. Gospel meeting at 7 P. M. On Sunday Breaking of Bread 10:30 A. M., Ministry 2:30 P. M., Gospel 7 P. M. Correspondent, John Moore, 15 Livingstone St., Lonsdale, R. I.

Winnipeg, Can.—The West End Winnipeg Conference will be held on May 26, 27 and 28 (D. V.). Meetings in the West End Gospel Hall (Cor. Elice and Victor St., 492 Victor St.). Visitors freely entertained. Circulars sent later. Correspondent, W. D. Stewart, 542 Banning St., Winnipeg, Canada.

Bay City, Mich.—The annual Conference will be held on May 27 and 28 in the Masonic Temple (Cor. Madison Ave. and Sixth Sts.) preceded by a prayer meeting at 7:30 P. M. Friday. Visitors freely entertained. Correspondent, W. N. Mowat, 618 Stanton St., Bay City, Michigan.

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

Galt, Can.—The annual Sunday School Teachers' conference will be held (D. V.) in Galt, May 24. Meetings, afternoon 1:30-4:30; Evening 6 o'clock. Lunch will be served at noon, (standard time) to those coming from a distance. Information, G. Stanley Gammon, 29 Todd St., Galt, Ont., Canada.

Detroit, Mich.—The annual Sunday School Teachers' Convention will be held (D. V.) in Central Gospel Hall, Grand River and Harrison Avenues. On Saturday May 6, meetings at 3 and 7 P. M. Information, C. A. Popplestone, 4078 Beniteau, Detroit, Mich.

Garnavillo, Ia.—The annual Conference will be held on June 3 and 4 (Saturday and Sunday) D. V., preceded by a prayer meeting on Friday evening. Correspondent, Elmer Brandt, Garnavillo, Ia.

Roseisle, Can.—The annual Conference will be held (D. V.) in the Gospel Hall on Saturday, Sunday and Monday (June 3, 4 and 5). Accommodations provided for those coming from a distance. No circulars issued. Correspondent, E. J. Moon, Roseisle, Manitoba, Can.

Tacoma, Wash.—The annual Conference will be held on Tuesday, May 30. (Three meetings), preceded by a prayer meeting Monday night at 7:45 o'clock in the Gospel Hall (43rd and A. Sts.). Correspondent, Walter D. Firth, 7244 Pacific Ave., Tacoma, Wash.

Sarnia, Can.—The annual Conference will be held (D. V.) in the City Hall on June 3 and 4, preceded by a prayer meeting on Friday, June 2 in the Gospel Hall (Davis and College Sts.). Circulars will follow. Correspondent, J. P. Taylor, 242 Emma St., Sarnia, Ont., Can.

Words in Season

HE KNOWETH

"He knoweth thy walking through this
great wilderness."

Deuteronomy 2:7.

WEARY with the journey through Earth's desert land;
Its charms laid bare in all their tinsel show.
Nothing the heart can hold e'er soon it slips away,
Caught in the grasp of Time, as seasons come and go.
And yet, while walking through this wilderness,
Did not some "dew from Heaven" drop to bless?

E'en tho' the years lie heavy, the footsteps slower now,
The eyes more strained to catch the Distant Shore.
No real resting place in all this sin-sick scene,
As Life's repeating pageant greets thee o'er and o'er.
And yet, while walking through this wilderness,
Hast thou not proved HIS care and faithfulness?

When did the "shoes wear out," the Water fail?
The "pillar or the fire" cease to lead and guide?
When did swelling "Jordan" threaten to o'er flow,
And calling, thou didst find no Saviour by thy side?
My Soul; thou knowest full well He LIVES to bless!
To bear thee HOME across this wilderness!

E. M. T.

J U N E



1939

WORDS IN SEASON

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UNITED STATES

New York, N. Y.—The new address of the Gospel Hall is 353 East 74th St. (Northwest corner First Ave.) formerly at 21 East 75th St. Correspondent, Arthur Annett, 501 West 143rd St., New York, N. Y.

Richmond Hill, N. Y.—Christians who purpose coming to New York during the summer are requested to bring a letter of commendation to the assembly at 8725 118th St., Richmond Hill, Long Island, N. Y. Correspondent, Walter R. Hendricks.

Newport News, Va.—The correspondent for the assembly is John Millar, Sr., 218 48th Street, Newport News, Va.

Springfield, W. Va.—S. J. Rea was having encouraging meetings in a schoolhouse in this new field of labor.

Rochester, N. Y.—After having meetings in York (N. Y.) Albert Klabunda gave us a visit for a few nights. We also had a visit from W. P. Douglas.

Philadelphia, Pa.—L. Montalvo visited Bryn Mawr, Down Town and Italian assemblies telling of his Spanish work in the New York district. J. J. Rouse visited Olney and Bryn Mawr assemblies.

Steubenville, O.—Steve Mick was seeking to reach sinners in this town. J. Dickson gave help for a little while.

Youngstown, O.—J. Smith held a few meetings for saint and sinner here.

Boston, Mass.—F. Pizzuli was doing pioneer house to house work amongst the Italians and was hoping that the Lord would open up a testimony amongst that people in this district. He had the joy of seeing one man and woman saved.

Worcester, Mass.—R. Cappiello is much better since his operation for appendicitis and was seeing blessing amongst the Italians in this district.

California.—S. Greer had a few encouraging meetings in Pomona. W. Grierson had a week's meetings in Ave. 54. E. Dillon was holding forth in Goodyear hall.

CANADA

Noranda, Que.—W. Brennan and J. McCracken visited this mining town after the Toronto Easter conference seeking to proclaim the glad tidings to the lost.

Huntsville, Ont.—A. Joyce had large meetings with a good interest. Some professed and others were concerned about their 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 the Late Dr. E. A. Martin

Vol. 31

JUNE, 1939

No. 6

GATHERED GEMS

FEAR not, O little flock, the foe
Who madly seeks your overthrow;
Dread not his rage and power.
What though your courage sometimes faints!
His seeming triumph o'er God's saints
Lasts but a little hour.



DISCONTENT arises from the state of the heart; if we are not contented now, we should not be if we had more, for all that is given will only feed the disease; let us therefore seek to have our hearts right with God, and then shall we be happy.

Never go anywhere without asking God to accompany you, for you are surrounded by foes and will need your guard; unexpected difficulties may arise, and temptations may assail you and only God may be able to deliver you.

If we grow in grace, we shall renounce self, rise above the world, resist Satan and make Christ alone the one object of our faith, hope and love.

The wise Christian never dictates to God, but reads His Word and believes it. He watches His providence and acquiesces in it; strives with his own corruption and selfishness, and endeavors always to say, "Thy will be done."

Whatever God does has the stamp of His nature upon it. It is wise, holy, kind, just and gracious; that which is not like God does not come from God.

The Lord loves His people too well to leave them long without trial of some kind. The thorn is generally in the nest; we do not get pierced when ascending toward the Sun, but when nestling in indolence and ease.

Nothing breaks the heart like a sense of God's undeserved mercy; but when we see our agonies flowing to us through the agonies and bloody sweat of Jesus, then they melt us down with compunction and contrition before God's throne.

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

He is truly a wise man, who instead of taking offense at the conduct of others asks, What does this teach me? How can I turn it to the best account?

A SCEPTIC SILENCED



COMMERCIAL traveller, boasting himself a sceptic, sat in the commercial room of a Bristol hotel one evening, scoffing at Christ and Christianity, and tearing to pieces, as he said, "the flagrant hypocrisy of men who profess themselves Christians, but who are no better, whatever worse, than he who professed nothing.

"If any of you gentlemen who profess to be Christians, can show me a tangible proof of the existence of a living God, such as you profess to believe in, or of anything that He is doing, say here in Bristol, I shall be much obliged to you." As nobody in the commercial room answered, the sceptic reckoned his argument had scored, and with a sneer of satisfaction he added—"Proofs, gentlemen, visible proofs that attest the reality of your religion, your belief in God, are what I wait for. Will any of you professing Christians produce them, and make of me a convert to your Christianity?"

Usually, little is gained by argument with the sceptic, an arrow from the quiver of Scripture itself, shot at a venture, may perchance find the joints of his harness, but, as a rule, comment only serves to turn away its point. Better leave it to do its own work, which it will, whether in mercy or in judgment.

Sitting by the fireside, apparently paying little heed to the sceptic's assault, was an aged man, a commercial of long standing, well known on "the road," and esteemed by all as an honest and upright man. He was not one who *said* much about his Christianity, in hotels at least, but he *lived* there, as elsewhere, before God and in His fear. It so happened that after his busy day in the city, he was, while resting his wearied body, refreshing his thirsty soul by reading a chapter of the Word of God, and had just closed the Book in time to hear the sceptic's final assault and challenge.

Looking across to the man from whom the challenge came, he quietly said—"If you are disposed to rise at seven o'clock to-morrow morning, and will be pleased to accompany me for a short walk before breakfast, I think I can produce the 'proofs' you seek of the existence of a living God, who is doing in Bristol today, what He has promised in His Word." "Agreed," said the sceptic, and there was a general sigh of relief from the commercial men in the room, who, while they may not have been Christians themselves, were pleased to see a man in whom they all had confidence to take up the sceptic's challenge.

The following morning, according to arrangement, the aged commercial met the sceptic, and in the crisp morning air, they had a sharp walk to Ashley Down. Fine, large buildings stood upon the hill, surrounded by fields, to which the aged com-

mercial, pointing his finger, said—"Look at these houses. They are known as George Müller's Orphan Homes, but in reality, as Mr. Müller himself declares, they are 'the living God's Orphan Homes.' They were built in answer to prayer, and for over fifty years they have been sustained by the living God in answer to prayer. No money has ever been asked from any one either to build or sustain them: no appeals have been made, save to the living God Himself, by the continuous believing prayer of His servant, and in answer thereto, these houses, and over 10,000 orphans who have been, or are in them, have had all their needs supplied directly by God Himself, through thousands of His people, whose hearts He has moved to give of their substance."

The sceptic stood in silence looking at the "visible proof" he had asked for, and if he was not convinced of the existence of a living God, and converted to Him, he was at least completely silenced, and desired to know more fully of Mr. Müller and his work among the orphans, of which he had not evidently heard till that morning. He admitted it was the *most wonderful* institution he had ever seen or heard of.

There are thousands of proofs everywhere of the existence of a living God; in the earth below, in the heavens above. But in the Cross of Christ alone we learn that His nature and His name is love. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). And it was not His friends, but His enemies, that He loved, for we read—"God commendeth His love toward us, in that, while we were yet *sinner*s, Christ died for us" (Rom. 5:6). Reader, do you know God? "This is *life eternal* to know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John 17:4).



THERE never shall come a day when the church shall be bereft of mighty champions for the truth, who shun not to declare the whole counsel of God; but continually, to the latest period of time, men shall be raised up to preach free grace in all its sovereignty, in all its omnipotence, in all its perseverance, in all its immutability. Until the sun grows dim with age, and the comets cease their mighty revolutions—till all nature doth quake and totter with old age, and, palsied with disease, doth die away—the voice of the ministry must and shall be heard, "and daily shall He be praised." Men cannot put out the light of Christianity.

POETIC RETRIBUTION

T. Ernest Wilson, Africa



HE principle that any course of human action has the tendency to recoil on the head of the perpetrator has been called poetic retribution. The French revolution was one of the greatest upheavals in modern history. The peasants and working classes in France had been down-trodden and made to suffer by a corrupt court and a debauched aristocracy to such an extent that finally pent up hatred and a rankling sense of injustice burst forth in a torrent of fury and drenched the land with blood. Like all movements of the kind many innocent people suffered and hundreds who had nothing to do with the political state of the country, but who were thought to be in sympathy with the oppressors were dragged off to the guillotine and beheaded. It is estimated that 3000 persons met their death in this way within a few months. The leader in this dreadful slaughter was a man called Robespierre. After a career of bloodshed and cruelty without pity, this human monster disgusted and alienated the people he led, with the result that he was taken off and beheaded himself. As he had done to others, so it happened to himself.

This principle has many illustrations in the Word of God. In Judges 1, we read of Judah and Simeon forming a coalition to conquer their inheritance in Canaan. The first battle they fought was against a king called Adoni-Bezek. Ten thousand of his men were slain and he fled. He was finally captured and his thumbs and great toes of his feet cut off by his captors, no doubt with the object that he could no longer bear arms as a soldier or run away again. His comment on his punishment was "Three score and ten kings having their thumbs and great toes cut off gathered their meat under my table; as I have done, so God hath requited me." His cruelty on subject kings reacted on himself.

Jacob is another illustration that proves that sin and deception are deadly boomerangs. In conjunction with his mother he conspired to deceive his poor weaksighted old father. With a goat skin on his hands and neck he went in to get for himself the blessing of the firstborn which belonged to his brother Esau. It is true that Esau sold his birthright and that later God would give Jacob the firstborn's place, but there is no excuse for his deception. The ruse succeeded but his brother was so infuriated that he vowed to take Jacob's life. He had to flee the country and for many long years was a slave and an exile from the land of his birth. He probably never saw his mother again nor she her son. About 30 years later when his sons were grown men, they brought Joseph's coat dipped in the blood of a kid and said "This have we found: know now whether it be thy son's coat or not. And he knew it and said,

it is my son's coat; an evil beast hath devoured him. And Jacob . . . mourned for his son many days." Jacob had deceived his father and now 30 years later his own sons deceive him.

The darkest stain on the career of David, the man after God's own heart was his dreadful sin with Bath-Sheba and his treacherous murder of the valiant man against whom he had sinned. He tried to put a brave face on the whole disgraceful affair and for a time kept up a pretence of worshipping God. But his sin had to come out and while his repentance was true and sincere and God forgave his sin, yet its inexorable results haunted his house and dogged his footsteps as long as he lived. He murdered a man and his own son was murdered. He defiled a woman's honor and his own daughter was dishonored. He shielded a guilty son and he lived to see that son brought to an untimely end, hanging by his hair in the branches of an oak tree. His lament reveals his broken heart. "Oh my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son." What a harvest for allowing his passions to master him, and what a lesson for all the people of God.

In the Persian court to which Esther had been so providentially brought there was a bitter enemy of her kindred called Haman. He was one of the last of the Amalekites. They had a reputation in the past for smiting the weakest of God's people and here their illustrious son is at the same old trick. Esther's uncle Mordecai had aroused his ire because he would not bow to this self important individual and he hatched a plot to have Mordecai hung on a gallows which he had erected for the purpose. But the well thought scheme back fired on himself. The story is dramatically told in Esther 6-7, how God intervened at the critical moment for his persecuted servant and Haman was ignominiously hanged on his own gallows.

So we might go on quoting case after case. "The mills of God grind slowly but they grind exceeding small." The law is inexorable. "God is not mocked; whatsoever a man soweth that shall he also reap." A life of godliness, kindness and honesty brings its own reward, but trickery, slander and deception sooner or later will have their inevitable reaction on those who practice them.



*B*ETTER to walk on rugged rocks than on slippery ice. If we lose our roll it is in the harbor of ease, not in the valley of Baca. Few Christians backslide while under the rod; it is usually when on the lap of plenty that believers sin.

THE KINSMAN REDEEMER

In the Book of Ruth

J. T. Dickson, Barrington, R. I.

(Concluded from last month)



HE third chapter Naomi brings up the subject to her daughter-in-law and asks. "MY daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred?" What feelings of increasing hope must have risen in the heart of the aged widow as she instructed her daughter-in-law to go forth to the threshing floor where he was winnowing barley that night. And, in that interesting interview, Ruth reminded the man of wealth, "Thou art a near kinsman." When she returned laden with six measures of barley that the man had laid upon her, again, as if hope were rising still higher, Naomi exclaimed, "Sit still my daughter . . . for the man will not be in rest until he have finished the thing this day."

The fourth chapter brings it all to a climax. Boaz, before the elders of the city, declared the cause of the widows and the lost inheritance. According to custom, he took off his shoe and there declared. "I have bought all that was Elimelech's and all that was Chilion's and Mahlon's of the hand of Naomi. Moreover, Ruth, the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren."

At the close of the scene there was great rejoicing in Israel, for the law of Deuteronomy 25:5 and 6 was fulfilled that day. Ruth, the once lonely widow, became the bride of the mighty man of Bethlehem-Judah and enjoyed to the full the result of her redemption.

The figure we have traced is a striking illustration of man's lost and helpless condition, and fittingly, Ruth pictures the words of Ephesians 2:12:

"At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world."

This sweeping statement with such words as Romans 5:12:

"Death passed upon all men for that all have sinned."

yea and Romans 7:14:

"Sold under sin."

proves conclusively that man by nature is utterly ruined and undone, with hell as the only prospect in the great beyond.

In vain could fallen man look to any earthly source to bring deliverance and salvation. On Jewish alters in the past the blood of bulls and goats was offered for sin continually, but of all such sacrifices it is written: "Thou hast had no pleasure." Hebrews 10:6. Moreover, of all human merit to obtain salva-

tion it is written, "Not of works lest any man should boast."
Even in ancient days Job mourned,

"Neither is there any daysman betwixt us that might lay
his hand upon us both."—Job 9:33.

Thus like a sinking vessel, with all on board filled with hopeless despair, sin-stained sinners stand before a holy God; every mouth is stopped, and all the world is proven guilty.

As the widow from Moab, whose only hope was a redeemer, was moved at the mention of the word Boaz, we might stand amazed as we hear words from Him whose goings forth have been from Eternity,

"Wherefore when He cometh into the world He saith, sacrifice and offerings thou wouldest not, but a body hast thou prepared me."—Hebrews 10:5.

out of the ivory palaces into this world of woe. At His coming He proclaims.

"Lo, I come to do thy will, O God."—Hebrews 10:7.

Truly it is the voice of the Kinsman we hear, for as in the figure only one near of kin had the right to redeem, so, He who came in a body prepared is thus by Incarnation associated with the human family.

"For verily He took not upon Him the nature of angels, but He took upon Him the seed of Abraham and was made in the likeness of men."—Hebrews 2:16.

Moreover, of this glorious person it is written,

"When the fulness of time was come God sent forth His Son, made of a woman, to redeem them that were under the law."—Galatians 4:5.

Blessed be he of the Lord, do we wonder that the heavenly choir should appear to the shepherds of Bethlehem, praising God as they announced the birth of Him who was "God manifest in flesh." The right of redemption is His!

The riches that were His from all Eternity were sacrificed for the joy that was set before Him, while the shame and suffering were meekly endured. That day arrived when the cause of fallen man was declared, as the Kinsman Redeemer was lifted up to die on the cross and for three hours darkness covered that awful scene. No voice from Heaven, or yet from earth broke that silence as the ransom price was paid in blood, and the holy sufferer cried, "It is finished, and bowed His head and gave up the Ghost." The types and shadows of the law in Israel that set forth redemption were fulfilled that day.

The third day an angel descended with his countenance like lightning and rolled away the stone from the sepulchre wherein the Saviour lay. The mighty working of the God and Father of our Lord Jesus Christ, was wrought in Christ and He came forth in resurrection. 1 Corinthians 15 brings forth a multitude of witnesses to prove this glorious truth on which so much depends.

The joyful sound of redemption was proclaimed when the

Holy Ghost descended at Pentecost and of the multitude of Israel it is written "They were pricked in their heart" and thousands bowed at the cross, and said unto Peter . . . "What shall we do?"—Acts 2:37. Later on, through the same messenger the door of faith was opened to the Gentiles, and through Paul who was raised up afterwards the Gospel of the Glory of Christ was preached in the Holy Ghost sent down from Heaven. All who received Him could exclaim with joy:

"In whom we have redemption through His blood, even the forgiveness of sins."—Colossians 1:14.

There is also a very practical side in the truth of redemption, as it not only includes the payment of the ransom but the deliverance of the ransomed; as it is written, "He gave Himself for our sins that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works." This is the present effect, our bodies have become the temple of the Holy Spirit; and to the Ephesians where the figure of husband and wife is used to set forth the union between Christ and the Church. It is written: "Christ loved the Church and gave Himself for it that He might sanctify and cleanse it with the washing of water by the Word. Sin, that once reigned, has no longer the mastery and the Word as water cleanses our ways, our habits and its sanctifying power effects our whole life. The Church in humble subjection to her risen Lord, witnesses for Him in testimony, individually and collectively. Baptism is obeyed and the truth it teaches acknowledged, while the saints gather to show the Lord's death until He come, seeking not to grieve the Holy Spirit "Whereby ye are sealed unto the day of Redemption." (Ephesians 4:30). And, what a day! The Lord having come, the sleeping saints raised incorruptible, and the living changed—then, the full redemption of the Body will have taken place, and the Bride of the Lamb (as described in Revelation 21:10, 11); "That Great City, the Holy Jerusalem, descending out of Heaven from God; having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal") shall shine in Heavenly splendor.

Surely the picture of the widow of Moab and the man of wealth who redeemed her (though blessed and inspiring) pales before this august scene as the Bride reigns with and shares the glory of the Great Redeemer. But, this is only part of what the future holds in store because of the price that was paid! For all creation shall yet share in that glorious redemption, as it now groans and waits for the manifestation of the Sons of God.

"Let all that look for hasten
That coming joyful day,
By earnest consecration
To walk the narrow way;

By gathering in the lost ones
For whom our Lord did die,
For the crowning day that's coming
Bye and Bye!"

THINGS WRITTEN AFORETIME

Wm. Rodgers, Omagh, Ireland

(Continued from last month)

No. 3—*The Blessing of Joseph*

HUS far we have dealt with Jacob's blessing on his son Joseph, merely as containing one of the three great references made in Gen. 49 to the Christ. But the entire section in which it occurs is so full of interest that we may well stay to consider it in a more general way.

Joseph himself is one of the most beautiful and perfect types of our Lord that we find in the Old Testament; and if we were to notice every point of resemblance between the two, a mere list of them would occupy all the space at our disposal. Both in the honor accorded him by his father and in his rejection by his brethren, both in his humiliation and in his exaltation in the land of Egypt, yea in every part of the record God gives us of him, we may trace the very lineaments of his great Antitype. And similarly in this blessing of Gen. 49:22-26, as we read of one who was "a fruitful bough by a well," whose "branches run over the (Jewish) wall," who was "grieved" and "shot at" and "hated," yet never overcome, and who ultimately became the "Shepherd" and "Stone" of Israel; we cannot, if we have spiritual sight at all, fail to see Jesus.

But let us for a little while consider in these verses, not so much the type we have of the Saviour, as the pattern we have of a saint. Joseph's steadfast, even course of going on with his God in all kinds of differing circumstances, is well worthy of our imitation. In the home amongst his jealous brethren, in the temptations of Potiphar's house, in the hardships of prison life, in the dangerous path of worldly honor; in all these circumstances he acquitted himself as became a man of God.

The experience of many of us differs much from this. When our surroundings are favorable we get along fairly well, but when in any way they become unfavorable, we quickly manifest that there is less of Joseph in our make up than there is of Reuben, concerning whom it had to be said, "Unstable as water, thou shalt not excel." We discover that our "goodness," like the "morning cloud" of Hos. 6:4, (used as an illustration of Joseph's own descendants, the Ephraimites), depends more on favorable environment than it does on strength of character. Young people are in our meetings, in not a few cases, because their parents were there, rather than because of personal soul exercise about the matter. Let circumstances move them into a different sphere, and they speedily drift. Let an attractive unconverted companion drop across the path of that sister or that brother, and away with the wind go all the convictions that they professed to have.

Let us then look into this picture of Joseph, to see what we may learn from it as to the source of his strength and steadfastness. He first is described as a fruitful tree (probably a vine), growing by a springing well around which a wall has been placed. So flourishing is this vine that some of its fruitful branches stretch over the wall to the outside. Thus it is with any saint who sets himself to go on with God. In Him and in His Word he has a perennial spring of refreshment and nourishment, and "fruit unto God" is continually borne by him. Not only so but, his "branches" reaching over the wall, his brethren and even the unsaved are blessed through him. It is a similar picture to that which we find further developed in Psalm 1:3; Jer. 17:8, etc.

But the scene changes, and our next view of this man of God is as an archer sore beset by hostile bowmen. They hate him, and their arrows fly thickly around him; but he stands fast amidst it all, and his bow unbroken remains ready for action. The secret is that his arms and hands are made strong to use it by God Himself—the Mighty One of Jacob. In this too, we have a picture which the later Scriptures more fully bring out, it depicts the saint as the soldier of God, or as it is expressed in 2 Tim. 2:3, "A good soldier of Jesus Christ." It reminds us of Eph. 6:10-18, where the Christian warrior stands armoured and armed against all the forces of the Evil One. Let us not, however, forget that it is often through men and through outward circumstances that Satan makes war against us. In Joseph's case it was through his brethren first of all. Psalm 64 speaks of certain who "bend their bows to shoot their arrows, even bitter words, that they may shoot in secret at the perfect." Such arrows as these are quite enough to upset most of us.

The statement that Joseph's arms and hands were made strong by his God is the more interesting when we remember how frequently in his record it is said that "God was with him" (See Ch. 39:2, 3, 21, 23). This was a working out in his case of the same promise which God had made to his father at Bethel in Ch. 28:15, "Behold, I am with thee, and will keep thee, . . . for I will not leave thee until I have done that which I have spoken to thee of." And it was doubtless this which Jacob had in mind when in the closing part of Joseph's blessing he said, "The blessings of thy father have prevailed above the blessings of my progenitors." The promise made to Abraham in Ch. 22:16-19 was surely as great as any given to Jacob, but the point is that Jacob had this also (Compare Ch. 28:4, 13, 14), and then got an addition to it as above. The promise to Abraham had to do with the great and glorious future, but to Jacob there was added a promise of God's presence and keeping meanwhile. In accordance with this is the use of the

words, "The Lord of hosts is with us; the God of Jacob is our refuge," in Psa. 46, where God's people are in trouble; and then in Psa. 47, where final deliverance and blessing has arrived, they are called, "the people of the God of Abraham" (V. 9).

This further suggests that Jacob, in his message here to Joseph, is able to bring forth something from his own personal experience of God: and that is still the sort of message which will come with warmth and power to the hearts of others, one through which God has had dealings with ourselves. Compare how Moses, in his blessing on Joseph at Deut. 33:13-16, repeats the latter part of Jacob's words over again, but then adds a little bit, "the goodwill of Him that dwelt in the Bush," to show that he had experience of it also.

One more word of very special interest occurs at the end of Joseph's blessing, when he is described as "him that was SEPARATE from his brethren." This word "separate" is usually understood as having reference to the fact that he was lost sight of by his family for so long a time; but while it doubtless includes that, it means much more. It is the word almost everywhere else rendered "Nazarite," the only exceptions being this and the parallel statement in the blessing of Moses on him, with one other in Lev. 25:11, where it is translated "vine undressed."

Joseph, while not outwardly one, was in a very real sense a "Nazarite," a man consecrated to God, and as a result different in every way from those around him. He was indeed a Twelfth of Romans man, one who had presented himself a living sacrifice to God, and who would do His will at any cost. He could "show mercy with cheerfulness" (V. 8), he could "rule with diligence" (V. 8), he could "abhor that which was evil" (V. 9), he could be "kindly affectioned with brotherly love" (V. 10), he could be "not slothful in business" (V. 11), he could be "patient in tribulation" (V. 12), he could "distribute to the necessity of his brethren and others" (V. 13), he was "given to hospitality" (V. 13), he "blessed those that persecuted him" (V. 14), he did "not avenge himself" (V. 19), but "overcame evil with good" (V. 21).

May it be the ambition of each of us to be such a "Nazarite" as this.

HAPPY is the man whose faith can see in the thick darkness, and whose soul can live in the year of drought; but that man is not far from a curse who slights the fellowship of the Lord, and esteems His smile to be a vain thing. It is an ill sign if any of us are in a contented state when we are forsaken of the Lord; it is not faith but wicked indifference, which makes us careless concerning communion with Him.

WHAT SHALL THE END BE?



HIS undoubtedly is the question of the hour. The man in the street is asking it. Politicians are asking it. The whole world is asking it. "Men's hearts (are) failing them for fear, and for looking after those things which are coming upon the earth" (Luke 21:26).

Spain is bleeding to death. Japan and China are engaged in savage conflict. Jew and Arab are at grips in Palestine, the very land which once echoed with the Saviour's gracious words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28).

There is one book in the world, and only one, that gives light as to what the end shall be. It has been well said that the Christian on his knees with the Bible in his hand can see further than the most astute politician standing on his tiptoes. What does the Bible tell us?

It tells us again and again that the Jew, who has been a wanderer on the face of the earth for two thousand years, will in the last days return to the land of his forefathers. This prophecy waited hundreds of years before there were any signs of fulfilment. A hundred years ago there was but a handful of Jews in the whole of Palestine. The last few years have witnessed the most extraordinary interest in Palestine; the return of tens of thousands of Jews; the establishment of about 50,000 orange groves in that little land; and on the part of so-called Christian nations an outburst of the most awful hatred of the Jews, and consequent widespread persecution of the most savage and brutal kind. When a Jew, to whom governments refuse permission to take his wealth out of the country, who deny him means of existence, asks in despair, Where can I go and what can I do? an official may shrug his shoulders, and reply, "There's the Danube."

Again, the Bible prophecies that the Roman Empire will be revived in the last days. Blind indeed must be the man in the street, who fails to see the fulfilment of this before his very eyes. In Rome there are immense marble slabs on the walls depicting the old Roman Empire, preparing the people for the thought of its revival. The Fascists take their name from the fasces, a bundle of rods with an axe in the middle, borne before the ancient Roman principal magistrates. Mussolini is bent upon reviving the glories of ancient Rome.

The Balkan States are banding together as they have never done in all their history. What is the secret of it? Fear, abject fear. Instead of fighting each other, snarling at each other, they are making treaties with each other, that if one is attacked all will stand together. It is their only chance of survival. They are saying to each other, "If we don't hang together, we shall

hang separately." That is the meaning of the alliance of to-day, their only hope of avoiding destruction singly.

The Bible leads us to the belief that Italy will put herself at the head of these alliances in Southern Europe, and therefore break with Germany, Germany in the meantime linking on with Russia. Such a combination of the swastika and the sickle and hammer; Germany with its organizing ability, Russia with its man-power, wheat-growing wealth, and oil fields, will strike terror into the rest of Europe, and fear, abject fear, will be the cement that will bind together the revived Roman Empire.

What do we learn from all this? That men cannot do without the fear of God. Men cannot do without Christ. The Jew has refused his Messiah, crucified Him, cried, "His blood be on us and on our children" (Matthew 27:25). Bitter indeed has been the answer to this challenge. They have reaped in tears of blood the awful sowing of those days. They have sown the wind, and reaped the whirlwind.

Is there not a voice in all this for *you*? There assuredly is! The title of this article is, "What shall the end be?" We ask, What shall YOUR end be? An end will come. If the Jews reap what they have sown, if the nations reap what they sow, YOU will reap what you sow. If you start wrong, you will end wrong. Sin means sorrow, eternal sorrow. "The fear of the Lord is the beginning of wisdom" (Psalm 111:10).

Listen to the extension of our title. "What shall the end be of *them that obey not the gospel of God?*" (1 Peter 4:17). Have you obeyed the gospel of God? What a wonderful story it is of the love of God, giving His only begotten Son to the sufferings of the cross, of the Saviour, who endured those atoning sufferings in order that the offer of salvation might be made to *you*. Will *you* not consider what your end will be? Will *you* not accept God's gracious offers of mercy here and now? "Believe on the Lord Jesus Christ, and thou shalt be saved," (Acts 16:31) are the words of Scripture. "Him that cometh to Me I will in no wise cast out" (John 6:37), are the words of the Saviour. "Behold, NOW is the accepted time; behold, NOW is the day of salvation" (2 Cor. 6:2).

A. J. Pollock.

AS the Word of God, well studied, will help us to understand His providences, so the providence of God, well observed, will help us to understand His Word, for God is every day fulfilling the Scripture.

SHE CAME TO WORSHIP HIM

John 12:1-11



HE came not to hear a sermon, although the first of Teachers was there. To sit at His feet and hear His Word (Luke 10:39) was not her purpose now, blessed as that was in its proper place. She came not to make her requests known to Him; though the time was when in deepest submission to His Will, she had fallen at His feet, saying: "Lord, if Thou hadst been here my brother had not died" (John 11:32). But to pour out her supplications to Him as her only Resource, was not now her thought, for her brother was seated at the table.

She came not to meet the saints, though precious saints were there, for it says "Jesus loved Martha and her sister and Lazarus" (John 11:5). Fellowship with them was blessed likewise, and doubtless of frequent occurrence; but fellowship was not her object now. She came not after the weariness and toil of a week's battling with the world to be refreshed from Him, though surely, she, like every saint, had learned the trials of the wilderness; and none more than she, probably, knew the blessed springs of refreshment that were in Him. But she came, and that, too, at the moment when the world was expressing its deepest hatred of Him, to pour out what she long had treasured up (v. 7) that which was most valuable to her, all she had upon earth, upon the person of the One whose love had made her heart captive and absorbed her affections.

She passed the disciples by—her brother and her sister in the flesh and in the Lord engaged not her attention then—"Jesus only" filled her soul—her eye was on *Him*—her hands and her feet were subservient to her eye and to her heart, as she "anointed the feet of Jesus and wiped His feet with her hair."

ADORATION, HOMAGE, WORSHIP, BLESSING, WAS HER ONE THOUGHT; and that in honor of the One who was "all in all" to her; and surely such worship was most refreshing to Him.

The unspiritual might murmur (v. 4), but He upheld her cause, and showed how He could appreciate and value the grateful tribute of a heart that knew His worth and preciousness, and could not be silent as to it. A lasting record is preserved as to what worship really is by the One who accepted it, and of the one who rendered it.

Oh, if every eye were on the Lord alone, if every heart was true to Him, if we were each determined to see "no man . . . save Jesus only" what full praise there would be! Not with alabaster boxes now, but our bodies filled with the Holy Ghost—a stream of thanksgiving, of worship and praise would ascend in honor of the Blessed One that now adorns the Glory as He once adorned the earth.

PROBLEM

Are letters of commendation needed today?

A letter of commendation is not needed when the person is already well known. Letters are not needed where those who are well known are going for a day to neighboring assemblies. "Need we, as some others, epistles of commendation to you, or letters of commendation from you, ye are our epistle." 2 Cor. 3:1. Life and ministry being known, ink and parchment were superfluous. Letters of commendation are also unnecessary when there is some one present to commend, in whose testimony the assembly has confidence. The Jerusalem assembly refused to receive Paul's testimony about himself, they "believed not that he was a disciple," until Barnabas commended him, whereupon they received him gladly. (Acts 9:27). But where the person is a total stranger to all, then a letter of commendation from some one or more who are known personally, or by reputation will, in a measure at least supply the needed confidence. Apollos carried such a commendation. "When he was disposed to pass into Achaia the brethren wrote exhorting the disciples to receive him; who when he was come helped them much." (Acts 18:27). The weight of such a letter depends on the amount of confidence that the assemblies have in the persons whose signatures are attached. A letter from Diotrephes and his supporters could have no weight with those who knew the mind of God as found in 3 John which is an inspired letter of commendation that would admit Gaius into any godly assembly and shut Diotrephes out, or at least warn all against his ungodly ways. Such letters encourage true fellowship and protect against evil-doers. To withhold a letter from one that is in an assembly when he is going to locate elsewhere or when they believe his object for going to another assembly is commendable is equivalent to putting him out of the assembly. But in order that assemblies may not suffer from troublers, letters ought to be conscientiously written, varying from what would be but a bare pass-port, accompanied if need be with warnings, to letters of praise, such as would entitle the bearer to the fullest confidence of all. All letters are not of equal value. A letter from an obscure assembly cannot inspire the same confidence, as a letter from some well known and honored servant of Christ, though that may be the best that can be had under the circumstances.

In fact the most of the New Testament commendations, and they are not few, are from the Lord's servants, the Apostles, and we might add are generally in connection with fellow-laborers, or at least, those taking an active part in the work of the Lord. Why such require commendations of weight is not hard to discover. The importance of the work; the danger of impostors, their power for evil, the need of the respect and the co-operation of the saints in the work, all unite to demand from strangers satisfactory evidence that they are indeed helpers and not hinderers in the work. We might examine a few of these letters, remembering that what is true of those taking an active part in the Lord's work, is true, in its measure, of all. The apostle writes, "Now if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord as I also do. Let no man therefore despise him (1 Cor. 16:10-11).

Again, "Thanks be unto God, which hath put the same earnest care into the heart of Titus for you,—and we have sent with him the brother whose praise is in the gospel throughout all the churches, and not that only but who was also chosen of the churches to travel with us with this grace,—and we have sent with them our brother, whom we have often times proved diligent in many things but now much more diligent, upon the great confidence which I have in you. Whether any do enquire of Titus, he is my partner and fellow helper concerning you; or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ; wherefore show ye to them and before the churches, the proof of your love. 2 Cor. 8:16-24).

Again "Tychicus—a beloved brother, and a faithful minister and a fellow servant in the Lord;—with Onesimus, a faithful and beloved brother, who is one of you: they shall make known to all things which are done here. Aristarchus my fellow prisoner saluteth you, and Marcus, sisters son to Barnabas, touching whom ye have received commandments, if he come unto you receive him (Col. 4:7-10). Again I supposed it necessary to send to you Epaphroditus, my brother and companion in labor, and fellow-soldier,—receive him therefore in the Lord with all gladness, and hold such in reputation (Phil. 2:25-29).

When a letter inspires confidence that a man is such as those mentioned, we owe him much more than a mere reception into an assembly. We are "To submit ourselves to such. 1 Cor. 16:16. "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 works sake. 1 Thess. 5:12-13. "To remember them which have the rule over you, who have spoken unto you the Word of God, whose faith follow. Heb. 13:7. "To obey them which have the rule over you, and to submit yourselves for they watch for your souls. Heb. 13:17. "To show to them and before the churches, the proof of your love. 2 Cor. 8:24. How important then is a trustworthy letter of commendation when it is to open up all this wealth of fellowship to a stranger. And we owe this to every true servant of Christ, not to all equally but to each according to his conformity to the one who said, "Be ye followers of Me even as I also am of Christ," not only to those who devote all their time to prayer and ministry of the Word, but also to those locally who have a godly care for the Lord's flock, each according to the measure of his obedience to the faith. And while all cannot be commended as the Lord's servants out in His work, nor yet as those taking a godly oversight in the assembly, yet all ought to so live as to have the respect and confidence of such, so that these could gladly commend them. Those whose behaviour is otherwise ought to be given letters consistent with their behaviour, so that they would appear in their true colors. Only so can letters be of any real worth in inspiring confidence. Only so can the integrity of those who write them be maintained. He who commends an unworthy person betrays a trust, and so tarnishes his own name.

May God grant the needed grace for this service so that fellowship may be promoted, assemblies protected, and thus the name of our God be glorified.

❖❖❖❖❖❖❖❖ The Sunset Side ❖❖❖❖❖❖❖❖

I'VE reached the sunset side
Of life's steep hill,
And oft sweet thoughts of Home
My spirit fill.

That Home which sunset skies
Seem but to veil,
As joys that once were mine
Grow dim and fail.

But ah! the sunset side
Is surely best:
Behind—the long hard climb!
Soon—Home and Rest!

And faces dear I lost
Long, long ago,
I soon shall find again:
As, yes! I know.

But more than all, One Face
I then shall see—
That face Divine of Him
Who died for me.

Of Him whose love has been
My strength and stay,
Whose Hand hath guided me
Through all the way.



Ah, yes! the sunset side
Is surely best:
Behind—the long hard climb!
Soon—Home and Rest!

—L. L. H.



Barrie, Ont.—J. Silvester gave valuable help in the regular meetings and in visiting the saints—a much needed service. God has blessed His people and the assembly is growing.

Sunnidale, Ont.—F. Watson had meetings for the Lord's people using his chart "From Egypt to Canaan." The attendance and interest was good.

Toronto, Ont.—The regular meetings go on with blessing. Sixteen were baptized in the Brock Ave. hall recently, three of them being from Bolton.

Lake Shore, Ont.—D. McGeachy gave us a much appreciated visit. The Word ministered was good and in power.

Clinton, Ont.—D. Miller and B. Widdifield had good meetings with us. The attendance began small but gradually increased.

Sudbury, Ont.—The assembly here meets at 29 Cedar St. A hearty welcome to anyone bringing letters of commendation. Correspondent, A. E. Prince, 2 Graham St., Copper Cliff, Ont., Can.

Valens, Ont.—G. Thomson had appreciated meetings using his chart from Eternity to Eternity. He expects to work on the Muncy Indian Reserve during the summer.

Kitchener, Can.—The assembly has purchased a building on Elgin St., E. (between Albert and Cedar St.)—one block from King St., E. street car line, to be used for a Gospel Hall and expected to occupy same by the end of May. Correspondent, A. Haviland, 217 Lancaster St., E., Kitchener, Ont., Canada.

Oshawa, Ont.—J. Govan gave us a much appreciated visit after the Toronto conference. Attendance encouraging and saints helped. One professed salvation.

Merlin, Ont.—G. Shivas and F. Nugent were having encouraging meetings here and hoping to see some saved.

N. Vancouver, B. C.—The Easter conference was good. The Word of God ministered in freshness was of a practical character. Bren. Ray, Harris, Scott, Summers, Chawner, McGaughey, Wilson spoke. Heart searching, humiliation and confession resulted. One young man professed conversion.

Lang, Ont.—J. H. Blackwood had a series of meetings seeking to minister to the help of Christians and preach the Gospel to the unsaved.

Sault Ste Marie, Ont.—C. Patrizio was seeking to reach the Italians in meetings held in a rented store but was getting much opposition from Rome.

Vancouver, B. C.—Donald Hunter arrived here on his way home to Fair Haven, Mass., from China.

Moncton, N. B.—The Gospel Hall is now located in more spacious quarters at 124 Archibald St. (Corner St. George St.).

FALLEN ASLEEP

Hebron, Ind.—On April 19, Mrs. Florence E. Ross went home to be with the Lord. For many years in fellowship in the Lowell, Indiana assembly and bore a good testimony. Three children survive. H. W. Cotton and J. W. Kennedy of Chicago conducted the services.

Lang., Can.—Mrs. Margaret J. Edwards passed peacefully into the presence of the Lord. Age 73. Saved for many years. A good woman with a bright testimony, and will be missed. J. H. Blackwood spoke a faithful message at the services.

Killeter, Ire.—On April 6, Mrs. Barclay passed home suddenly to be with the Lord, just 2 days after the return of her husband from the hospital where he had undergone an operation. Saved 34 years ago at meetings held by Messrs. Wright and Campbell, at the time when Lossett (now Lurgan) assembly was first formed, and met in her father's house. She has borne a steadfast, consistent testimony ever since, and when 20 years ago she married J. J. Barclay, their home

from the beginning became a center of Gospel activity, and of hospitality towards the Lord's servants who visited the district. By all such she will be greatly missed, as well as by her husband and children.

Tillsonburg, Can.—On Jan. 27, Lorne Collings went home to be with the Lord. Age 57. In Dec., 1937 he suffered a stroke and was quite helpless. Saved at Langton and was in fellowship at S. Middleton; later in Tillsonburg and Straffordville. He had a heart for all the Lord's people and loved to speak of Christ. T. Cooper, T. Touzeau and J. McCormick spoke at the services. Survived by a widow and 3 sons; also an aged mother and 2 sisters.

Lyndock, Can.—On March 20, Mrs. G. W. Taylor departed to be with Christ. In failing health for some time but was bright and happy in the Lord. Saved early in life. In fellowship at S. Middleton for 40 years. A husband and 6 children survive. Bren. McCormick, Dobbin, Touzeau and Lyon shared in the large services at the home.

Cincinnati, O.—Wm. H. Peterson was called home on March 21st to be with Christ. Born in Denmark. Separated voluntarily from his former denomination last year, stating his reasons in a letter. Associated with the new assembly in Cincinnati, and a great help in the work of opening the hall in January.

Detroit, Mich.—On May 3, John Locke received his home-call to heaven. Saved 35 years ago at meetings held by D. McGeachy and R. Hicks near Pinconning, and associated with assemblies all his Christian life. D. McGeachy preached the Gospel at the services. W. Ferguson prayed at the grave.

Tumer, Mich.—On March 30, Mrs. Thomas Lock departed to be with Christ. Saved in 1894 at meetings held by D. McGeachy in the Pinconning district. D. McGeachy spoke at the services.

CONFERENCES

Victoria Rd., Can.—The annual conference will be held in the Gospel Hall (Long Point) Friday, Saturday and Sunday (June 9, 10 and 11). Prayer meeting Thursday night, June 8. Circulars will follow. Correspondent, Frank H. Stone, R. R. 2, Kirkfield, Ont., Canada.

Stout, Ia.—The annual conference will be held on Saturday and Sunday (June 17-18) D. V. preceded by a prayer meeting, Friday eve, June 16. Correspondent, Richard Stickfort, Stout, Ia.

Pugwash Junction, N. S., Can.—The annual conference will be held Saturday, Sunday and Monday (July 1, 2 and 3) preceded by a prayer meeting on June 30. Address communications to Ansley Goodwin. Pugwash Jct., Nova Scotia, Canada.

Earlton-Charlton, Can.—The annual conference will be held as follows. Three meetings each day at Charlton on June 30 and July 1. On Lord's day (July 2). Breaking of bread at both places 10 A. M.; also afternoon and evening meetings. On July 3 and 4 three meetings each day at Earlton. A prayer meeting will be held at both places, June 29 at 8 P. M. Correspondent, Alb. Carr, Englehart, Ontario, Canada.

Taylor'side, Sask., Can.—The annual conference will be held (D. V.) on June 30, July 1 and 2, preceded by a prayer meeting on Thursday (June 29) at 8 P. M. As this assembly is seeking to go on in the "old paths" Evangelists and Teachers following in this line are cordially invited. Accommodations will be provided for those coming from a distance. Correspondent, Stanley Wright, Taylor'side, Sask., Canada.

Duluth, Minn.—The annual conference will be held (D. V.) in the West Duluth Gospel Hall (56 Ave. W. and Cody St.). Prayer meeting, Friday (June 30) at 7:30 P. M. Saturday (July 1) Prayer, Praise and Ministry, 10 A. M., 2:30 and 7 P. M. Sunday (July 2) Breaking of Bread, 10 A. M. Ministry, 2:30 P. M., Gospel meeting 7 P. M. Correspondent, John Brown, 1012 N. Central, Duluth, Minnesota.

Words in Season

Love Unbounded!

A RUGGED cross on Calvary's hill side;
A group of women weeping as they stand;
A fierce, wild mob of elder, priest and scribe,
And mocking soldiers pointing with the hand.

A crown of thorns, a cry of agony—
"Eli, Eli, lama sabachthani."
Bruised and forsaken in His misery,
The Saviour hangs upon that cross to die.

An open grave, an empty sepulchre;
Weeping disciples looking for their Lord.
In vain they seek, they will not find Him there,
For Christ is risen according to His Word.

A Great High Priest before the throne above,
Entered by His own blood within the veil;
The work accomplished by His mighty love:—
The precious blood of Jesus doth prevail.

O cruel wounds, O pierced and bleeding side;
O crown of thorns upon that gentle brow:
O love unbounded! 'twas for me He died,
That man of sorrows, crowned with glory now.

For me, the empty grave, the risen Lord;
For me the interceding one above,
No longer am I lost and far from God,
But now made nigh by Jesus' precious blood.

J. P.

JULY



1939

WORDS IN SEASON

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UNITED STATES

Kansas City, Mo.—The Christians gathered unto the Name of our Lord Jesus Christ at 2814 Troost Ave., Kansas City, Mo., wish to announce that Albert N. Simpson has been appointed correspondent of the assembly. All correspondence should be addressed to him at 441 East 72nd St. Terrace, Kansas City, Mo.

Western States.—A. B. Rodgers visited Winnetoon, Nebr., Akron and Berea, Ia. Several professed at Akron—an entirely new field. An appreciated visit was given the Brookston, Indiana assembly by Chas. Keller. This company desires to maintain the old paths. R. McCracken and nephew called at Valparaiso, Indiana for a Lord's day. L. McBain had a month's meetings in the Gospel Hall at Garnavillo, Ia. Oliver Smith and S. C. Keller had appreciated meetings at Stout, Ia. Some who were saved for some time were recently baptized in Ave. 54, Los Angeles, Cal. E. Dillon is holding forth in Visalia, Cal. in tent meetings. Stanley Ledyard recently commended to the Lord's work is laboring in the Gospel in the Ozark mountains at present. After having visited Cincinnati, J. Lyttle ministered the Word in Maplewood Hall in St. Louis, Mo.

Southern States.—Practical and upbuilding ministry was given at San Antonio, Texas by Sam. Keller, also Wm. Ferguson. J. Hunt and G. Morgan are conducting a series of tent meetings in fellowship with the assembly which meets in the Gospel Hall, 1323 Kentucky Ave. This assembly was established in 1904 by our esteemed brethren, Wm. Brown and Wm. Telford who are still with us. A. R. Crocker saw a number led outside the camp as a result of Bible readings held in Hollywood, Fla. on 1st Corinthians. He also had meetings in Tampa.

Pennsylvania.—The Everett assembly was cheered through a visit by A. Klabunda. W. P. Douglas gave an appreciated visit to Bryn Mawr. Wm. Warke, and later, A. R. Crocker visited the Olney, Philadelphia assembly. Donald Hunter and his father visited the various assemblies in the Philadelphia district. After a brief rest at his home in Pittsburg, Robert Crawford went on to Atlanta, Ga. for tent work. This assembly formed ten years ago as the result of the labors of R. Curry and Chas. Keller, still goes on for God.

New England States.—F. Pezzuli was encouraged in seeing fruit in meetings held among the Italian people in East Boston, Mass. J. McCullough visited Methuen and N. Chelmsford, Mass. W. B. Johnson gave profitable ministry in Torrington, Conn. and later F. W. Schwartz called on his way to Pawtucket. On account of so many Christians moving away, the assembly at Brockton, Mass. has ceased entirely to function. New Bedford, Mass. had recent visits from R. Roberts, Wm. Robertson, F. W. Schwartz and J. Logan (Africa).

WORDS IN SEASON

A MONTHLY MAGAZINE

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

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

Vol. 31

JULY, 1939

No. 7

GATHERED GEMS

HE lives, to bless me with His love;
He lives, to plead for me above;
He lives, my hungry soul to feed;
He lives, to help in time of need.
* * * *



TRIAL follows trial, disappointment comes upon disappointment, and one trouble only seems to prepare the way for another. What does the Lord intend by all this? He is saying to you—lie lower, I intend to make you deeply spiritual, very happy and an instrument for my glory.
* * * *

God loves His children too well to give them their way; when He crosses them He studies their real welfare; crosses are often more comfortable than comforts.
* * * *

Our strength is in the knowledge of our weakness; the weak ivy clings to the oak, and the weak Christian clings to Christ; therefore Paul said, "When I am weak then I am strong."
* * * *

God mortifies those who will mortify the flesh; and our most painful mortifications comes from quarters where we least expected them.
* * * *

The Assembly that is not active for God must be expected to be frowned on by God; and if God frowns then comes deadness, dissatisfaction and division.
* * * *

He that gives up truth today, will be prepared to forsake Christ tomorrow, except God step in with His special grace.
* * * *

God loves us to be importunate at His throne; He says, "Ask, seek, knock;" that is, persevere until you obtain; He is not pleased when we take DELAYS for DENIALS.
* * * *

Honor God by trusting Him, and He will honor you by giving you what you need, delivering you from what you fear, or using you to accomplish what you desire. "Them that honor Me I will honor."
* * * *

God's severest chastisements flow from His tender mercy; He pities when He smites,—He makes you weep now that you may rejoice by and by.
* * * *

Troubles drive us to the Bible; the Bible leads us to Christ; Christ leads us to His Father, and there we find peace, comfort and contentment.

HER LAST DRINK FROM THE OLD WELL



YOUNG lady, just as intelligent as any young lady, went to an evangelistic meeting. The power of God was on the meeting, sinners were being saved and Christians were being revived. The power of God struck this young girl, and tears began to roll down her cheeks, and she took her handkerchief and wiped the tears away. Her father, a wealthy farmer, stood on the outside with others, and looking across the tent, he remarked to a friend, "If my daughter goes much further in her anxiety I will wade in blood to my neck to take her out of there." But a young man was standing by her side and when the father got into his machine and drove home the young man took the young lady home in the buggy. When she got inside she saw him—a big, 240 pound father—walking the floor, and she knew that something was wrong. She said, "Papa, what is the matter with you? Why are you not in bed?" He answered, "I have stayed up to give you your orders." She said, "Papa, what in the world have I done?" He replied, "I looked across that tent tonight and saw you weeping, saw you have your handkerchief up to your eyes. May, if you do so again I will wade through blood to my neck to take you out of there; and, when I get you home, I will wear out a hickory over your back." He put it down so strong that she knew he meant what he said. She began to weep and went to her room, and there in the darkness she settled it that she would not go with God. She was a beautiful girl, between 19 and 20 years of age. She closed her fists and said, "Oh, God, I will never seek Thee! Oh, God, take this feeling away from me! Oh! God, lighten my heart! I do not want to feel this way! Lord, I will never seek Thee! I will never accept Christ. Take this burden away from my heart!" God heard her prayer. The Holy Spirit left her, and her conviction was gone. She went to bed and went to sleep. Because you can go to bed and go to sleep, do not think you are saved. Many people go to bed and go to sleep to whom God will never speak again.

The next morning this young lady got up and went to school, came back and went to the service that night. Her father stood in the same place as the night before, and kept his eye upon her. When the call was given to accept Christ, he looked across and saw her standing with a young man laughing. He took his neighbor by the arm and said, "Look at my daughter, I conquered her last night before I went to bed." So this girl laughed and giggled while other folks wept and got saved.

But listen! The meeting closed on Sunday night, and settled the destiny of dying men and women. The tent was taken down, and the preachers left the grounds. On Monday

morning this girl went to school as usual, and went all that week. The next Monday morning, as she started, she said, "Mamma, my head is hurting me." The mother said, "May, go on to school," and May went, but returned in two or three hours and said, "Mamma, my head is hurting me so that I couldn't stay." She went to her room and went to bed. She had been in bed three days when, on Thursday afternoon, she sent for her mother to come up, and said, "Mamma, I am sure that you and papa do not know my condition, and I want you to send for a doctor. I am in an awful condition, and I am going to die." The mother was excited, and said, "I will, I will!" She had the family physician come, and he felt her pulse and took her temperature. He touched the big, strong father on the shoulder and asked him to come outside to the automobile. He loved the family. They had been kind to him. He said: "You have been true to me, and I must be true to you. You have called me too late. Your daughter may soon be in eternity, and if you have anything to tell her, tell her at once. It is no use for me to tell you that I can help her, or to call for more doctors. In a few hours she will be gone." Listen! The neighbors a mile away heard the father's screams. What do you suppose was the first thing he thought of? I know—the night he conquered his daughter and made her settle with God. He left the automobile and came in wringing his hands. He fell at her bedside and said, "Oh, May! Oh, May! Seek the Lord. May, pray! Open your heart to Christ. Pray, May, Pray!" She put her hand on his face and said, "Papa, please do not taunt me with the name of God—please do not mention His name to me. My heart has been like stone since the night you gave me my orders. I went to my room, and I asked God to leave me, and God took me at my word." Then she told him that she was conscious that her doom was sealed, and that from the beginning of her illness she knew she was going to die. She said, "Papa, what time is it?" He answered, "Four o'clock in the afternoon." She said, "How slowly these hours are passing by! But, just think, I am going to a place where there will be no time."

They had built a new home out on the pike, and their old home stood back in the field, with the old moss-covered well and the moss-covered bucket. She said, "Papa, go to the old moss-covered well and bring me a fresh drink of water, for I will soon be in a place where I can get no water." He went and brought the water and put it to her lips and she drank it. Her mother was praying, her unsaved brother was praying, and her two unsaved sisters were down on the floor praying. This dying girl said, "Papa, put your arms under my arms, and pull me up in this bed. My feet are in fire. My feet are slipping." He put his arms beneath hers, and drew her up in the bed. Again she said, "Papa, my feet are slipping. Take my

feet out of the fire." He said, "May, I have done all I can. Your head is against the head of the bed." She said, "Papa, go back to that old well again, and bring your daughter another drink of water." He started for the water, but before he got back, his beautiful daughter had gone into eternity.

Listen, friends! That father goes to town to buy hardware or groceries, and he stands over the counter like a maniac, and the merchant has to talk to him to find out what he wants. He goes to the field to plow, but he does not plow. He goes to salt the cattle, but forgets to take the salt. When he goes to market, he stands there and does not know what he wants. Everyone who knows the story knows what is the matter with that father, they know what is on his brain.

May this be a warning to parents not to obstruct the way of their children, and keep them from this free and full salvation, that was purchased for us by Jesus Christ on the cruel cross of Calvary, which fits and prepares us for Heaven and the Glory World.

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.—B. F.

THE HEART

"Keep Thy Heart with All Diligence"

INASMUCH as the heart is the most important part of man—for out of it are the issues of life—it would be natural to expect that Satan, when he intended to do mischief to manhood, would be sure to make his strongest and most perpetual attacks upon the heart. What we might have guessed in wisdom is certainly true in experience; for although Satan will tempt and try us in every way, though every gate of the town of Mansoul may be battered, though against every part of the walls thereof he will be sure to bring out his great guns, yet the place against which he levels his deadliest malice and his most furious strength, is the heart. Into the heart, already of itself evil enough, he thrusts the seeds of every evil thing, and doth his utmost to make it a den of unclean birds, a garden of poisonous trees, a river flowing with destructive water. Hence, again, arises the second necessity that we should be doubly cautious in keeping the heart with all diligence; for if, on the one hand, it be the most important, and, on the other hand, Satan, knowing this, makes his most furious and determined attacks against it, then, with double force the exhortation comes, "Keep thy heart with all diligence." And the promise also becomes doubly sweet from the very fact of the double danger—the promise which says, "The peace of God shall keep your hearts and minds through Christ Jesus our Lord."



TREASURE IN HEAVEN

BEYOND the trials of this life the Christian sees the home in Heaven. He knows that the Lord Jesus has gone to prepare a place for him, and that he has a "building of God, an house not made with hands, eternal in the heavens." One Sunday night a few months ago Charles E. Fuller of Los Angeles announced that the following Sunday, in his coast-to-coast broadcast called the "Old Fashioned Revival Hour," he would speak on Heaven. During the week a beautiful letter was received from an old man who was very ill, and in the "Heart to Heart Talk" sent March 4 to his radio listeners Mr. Fuller quoted the following from that letter:

"Next Sunday you are to talk about Heaven. I am interested in that land, because I have held a clear title to a bit of property there for over fifty-five years. I did not buy it. It was given to me without money and without price. But the donor purchased it for me at tremendous sacrifice. I am not holding it for speculation since the title is not transferable. It is not a vacant lot. For more than half a century I have been sending materials out of which the greatest architect and builder of the universe has been building a home for me, which will never need to be remodeled nor repaired because it will suit me perfectly, individually, and will never grow old. Termites can never undermine its foundations, for they rest upon the Rock of Ages. Fire cannot destroy it. Floods cannot wash it away. No locks nor bolts will ever be placed upon its doors, for no vicious persons can ever enter that land where my dwelling stands, now almost completed and almost ready for me to enter in and abide in peace eternally, without fear of being ejected.

"There is a valley of deep shadows between the place where I live in California and that to which I shall journey in a very short time. I cannot reach my home in that city of gold, without passing through this dark valley of shadows. But I am not afraid, because the best friend I ever had went through the same valley long, long ago and drove away all its gloom. He has stuck by me through thick and thin since we first became acquainted fifty-five years ago, and I hold His promise in printed form, never to forsake me nor to leave me alone. He will be with me as I walk through the valley of shadows, and I shall not lose my way when He is with me.

"I hope to hear your sermon on Heaven next Sunday from my home in Los Angeles, California, but I have no assurance that I shall be able to do so. My ticket to Heaven has no date marked for the journey—no return coupon—and no permit for baggage. Yes, I am all ready to go, and I may not be here while you are talking next Sunday evening, but I shall meet you there some day."—S. S. Times.

BAPTISM AND THE LORD'S SUPPER

Chas. S. Summers, Tacoma, Washington



ONE would hardly think it would be necessary to contend for these truths; but in some quarters it is being taught that the ordinances of baptism and the Lord's supper are not for the Church. Such teaching should be refuted, and for the sake of some who are liable to be upset by this teaching, we would like to briefly state these truths from the Scriptures.

Baptism and the Lord's supper are not only plain commands of the Lord, but ordinances that set forth the truth concerning the individual believer in Christ and the Church which is the body of Christ.

It has been truly said that what the Lord commanded in the Gospels, the disciples practiced in the Acts, and the apostles expounded in the epistles, is truth for us today. This is true of both baptism and the Lord's supper. We do find a phase of baptism that was only applicable to Israel. We refer to the baptism of John which was for the remission of sins. This aspect of baptism was continued into the Acts of the apostles. In the earlier chapters of that book we find the Lord appealing to Israel as a nation, but when finally the Gospel went out in all its fulness to the Gentiles, baptism for the remission of sins was discontinued. The Jews had occupied a place of nearness and responsibility as a nation that Gentiles never did. Israel sinned and failed in that favored place. Their guilt culminated in their rejection and crucifixion of their own Messiah, the sent one of God.

In the earlier part of the Acts we find the Lord bringing the sin of the nation before them (Acts 2:23; 3:17), and calling upon them to repent (Acts 2:38; 3:19). At the same time the promise of restoration is given them. (Acts 2:39; 3:19-21). Baptism for a Jew, especially at that time, meant the public acknowledgment of their sin in crucifying their Messiah and that he no longer identified himself with the nation. His baptism also implied the forgiveness of sins (Acts 2:38). That was how a Jew would carry out Peter's exhortation, "Save yourselves from this untoward generation."

The time came when the Jews as a nation were set aside, and, as we find in the epistle to the Romans, both Jew and Gentile are seen on the same level. "There is no difference, for all have sinned and come short of the glory of God." That aspect of baptism which was for the remission of sins and which applied only to the Jew was then discontinued. Baptism as an ordinance for believers was still practiced because we find Peter going to the house of Cornelius and baptizing the disciples in water.

John's baptism was different from baptism as practiced

later by the apostles, because that when Paul came to Ephesus he found some who had been baptized with John's baptism and they were rebaptized. See Acts 19:1-7. Baptism, then, was commanded by the Lord, and was practiced in the Acts not only in the special form as it applied to the Jew, but also when the Gospel went out in all its fulness to the Gentiles, disciples were commanded to be baptized.

We would now notice some references to, and the teaching of, baptism in the Epistles. Romans 6 is the first and most important reference to baptism in the epistles. Some tell us that water baptism is not meant there at all. Certainly it is not the mere ordinance of baptism that Paul is speaking of, but the truth set forth in the ordinance. Baptism is a figure (1 Pet. 3:21) of the death, burial, and resurrection of Christ. When one gets saved, God puts that believer in Christ. (1 Cor. 1:30). Being in Christ the believer is seen by God on the resurrection side of death. We died, were buried and raised again with Christ. Christ passed through death, burial and resurrection in reality. This is all true, judicially, of the believer as being in Christ. In water baptism the believer shows in a figurative way his union with Christ, in death, burial and resurrection.

In Rom. 6 the apostle is answering the question, "Shall we continue in sin that grace may abound?" This is answered by asking another question: "How shall we that are dead to sin live any longer therein?" The apostle in speaking of being dead to sin in verse 2 refers to our spiritual union with Christ in death. If there was absolutely no reference to water baptism in the passage he would not need to go any further, but in the following verses the apostle refers directly to baptism. Our spiritual union with Christ is a truth that practically every Christian is ignorant of at the time it takes place. To be saved and know it, is the experience of the soul who has just trusted in Christ; but it often takes quite a while to learn that we are dead, buried and raised with Christ. The believer learns this in connection with baptism. Baptism teaches it and sets it forth; so here the apostle appeals to the figure of baptism as being into Christ and into His death. It is only in figure that the believer in baptism is put into Christ; but it is true because that is where God has put the believer.

Baptism, like a monument, stands at the beginning of the believer's pathway. It is something that could be appealed to as the apostle does in Romans 6. Inscribed on that monument is the death of the "old man;" so for a believer to think of living in sin is a contradiction of the truth of baptism. In baptism we have immersion—death; submersion—burial (ratification of death); emergence—resurrection.

Baptism is the "likeness" of the death of Christ. "If we have been planted together in the likeness of His death, we

shall be also in the likeness of His resurrection." The believer's death and resurrection with Christ is judicial, and not actual. Many of God's saints have died actually and at the coming of Christ all will be resurrected actually. But now, there should be a practical manifesting in our lives of being "*dead indeed unto sin, but alive unto God.*"

So death, burial and resurrection are brought before us in the scriptures in four ways: First, historically and actually, as true of the Lord Jesus. Second, judicially true of the believer in Christ. Third, figuratively set forth in water baptism. Fourth, practically, in the lives of God's people. Baptism is referred to in 1 Corinthians, Galatians, and in Ephesians it is mentioned as one of the things that make up the "unity of the Spirit."

(To be continued, D. V.)



OUTSIDE AND INSIDE

THE attempt has been made to come outside the camp on Lord's day forenoon, and to go back inside the camp in the afternoon. The question has been asked: "Can we not have the Lord's Supper outside of the denomination, and then go back and hear the clergyman in the afternoon?" Those who ask such a question have surely never learned the significance of the words, "BE YE SEPARATE, SAITH THE LORD." Many are quite willing to have the Weekly Feast, and generally everything good that's going outside the camp; BUT they "reserve liberty" to sit under a clergyman, and to go wherever they may feel disposed to go. But Scripture grants no such liberty. If we sit at the Lord's Table today, and mingle with the world's worshippers tomorrow, we thus make the Memorial Feast a mere convenience, to minister to our ideas of religious comfort. The FIRST thing to be done is to obey the command, "Come out from among them, and be ye separate." THEN the Lord says: "I will receive you." There may be a zeal to obey the command, "This do in remembrance of Me." But the same Lord also said, "Come out from among them." The spirit of loving obedience will be as zealous for the one command as for the other. Pharaoh suggested that the Israelites could worship God in Egypt. But Moses replied that they must first COME OUT. Thus in Scripture, we have a SEPARATED people before we have a WORSHIPPING people. So it was then, and so has it ever been. They who are truly separated unto God have no desire to return to the thing from which the word of the Lord has separated them once and for ever.

ARE YOU SCATTERED OR GATHERED?

E. R. Allan, St. Louis, Mo.



OD'S purpose is that we might carry out His will at all times. "If any man will do His will he shall know the doctrine." In the tenth chapter of John we see Satan scatters the sheep. As we look around we find many who claim to be the Lord's people taking to themselves different names, even glorying in their shame, 1 Cor. 3:1-4, some taking the name of Paul, Peter and others. They are rebuked for this.

Christ is the head of the Church and the Saviour of the body, therefore as the Church is subject unto Christ, see Eph. 5:23-24, we are not subject to our Head if we are taking other heads and names. If our body or part of it is not obedient to our head, we would be an object of pity, anything could happen in such a case. Christ is the Head of the body and we are the members. Our Head says in Matt. 18:20 "For where two or three *are gathered* in My Name there am I in the midst of them." Rev. 3:8 "For thou hast a little strength left, and hast kept My Word and not denied My name," John 14:23 "Jesus answered and said unto him, if any man love Me, he will keep My words and My Father will love him, and we will come unto him and make our abode with him," 2 Cor. 6:14 are His words: . . . Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, or what communion hath light with darkness? 2 Cor. 6:17-18 "Wherefore come out from among them and be ye separate *saith the Lord* and touch not the unclean thing, and I will receive you and will be a Father unto you and ye shall be My sons and daughters, *Saith the Lord Almighty.*"

One might be separate from much evil in the world and take the emblems on the Lord's day, and be not gathered unto the Lord Jesus. God has a people gathered to Himself, they know the blessings of obeying His Word given above, they have the great joy of worshipping, studying His Word and praying with those who fear the Lord; when one has these truths revealed they will never be happy outside of this fellowship where church truth is carried out as it is found in Paul's Epistles. Some would tell us the Church is in ruins, and think it gives them a license to be a law unto themselves and do that which is right in their own eyes. But where are we told to put aside Corinthian truth? It is still in the Book.

True the walls of Jerusalem were in ruins and His people were scattered. What did Nehemiah do? He besought His God, he reminded his Lord of His promise: "Yet will I gather them from thence, and will bring them unto the place that I have chosen to set My name there." God honored Nehemiah's exercise and faith. He met with great opposition from the

power of darkness, this is always true when deliverance for the saints is sought. Numbers are willing to have an altar, but when you seek to build the wall of separation then it will be like Nehemiah, as he labored to carry out the will of his God, there was much to distract and hinder the work. He told them "I am doing a great work, so I cannot *come down*: why should the work cease while I leave it and come down to you?" Note "come down," also "the work will cease." May this speak to all who read these words. Our Lord will not forget a *work of faith*, Labor of Love, Patience of Hope in our Lord Jesus Christ. Are you gathered to our Lord Jesus Christ? Jonathan stripped himself of his robe that was upon him and gave it to David, and his garment even unto his sword, and his bow and girdle, that he could say to David "You will be king, and I will be next to you." But he would not give up that which was headed for judgment, he could not break from earthly ties—at his end we see his body fastened to the wall of Bethshan.

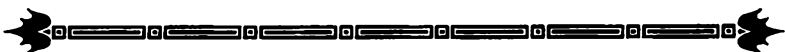
How different with those gathered to David during his rejection. 1 Samuel 22:2 "And every one that was distressed and every one in debt, and every one that was discontented gathered themselves unto him and he became a captain over them." See what is said of them in 2 Sam. 23:8, "These be the names of the mighty men whom David had." But O Jonathan where art thou? a brave man who loved David, but he loved the glitter of the Court more. How about you, fellow believer? When Lot was pulled out of Sodom he was not willing to go all the way and be with Abraham and those with him, but stopped at Zoar. Those who are saved will be gathered to Him when He comes, why not now? "Behold to obey is better than sacrifice and to hearken than the fat of rams."

"For whosoever shall do the will of God, the same is My brother and sister and mother." May the love of Christ constrain you.

"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for *your* sake He became poor, that *ye* through His poverty might be rich."



THE Scriptures are the circumference of faith, the ground of which it walks, and every point of which it toucheth; yet the center of it is Christ. That is the polar star on which it resteth.



THE NOBLE MAN

By the late William Pinches

Luke 19:11-27



LOOKING closely at the beginning of this passage we see that the parable of the pounds was spoken in the house of Zacchaeus, the publican. He had received the Lord joyfully, and the Lord was the honored guest of that new convert that day. The Lord addressed some very re-assuring words to him, words pregnant with divine grace. The Lord said to him, we read, "This day is salvation come to this house, forasmuch as he also is a son of Abraham, for the Son of Man is come to seek and to save that which was lost." There were those present who had spoken in a mean way about the Lord Jesus. They said, "He is gone to be a guest with a man which is a sinner," little understanding that, the statement was in perfect keeping with his mission and ministry. His mission was to sinners and his ministry to the guilty and needy, and such was Zacchaeus.


Then immediately following these words spoken, the Lord spake this parable. The reason is given in two sentences why the Lord spake this parable, "because he was nigh unto Jerusalem." There were those who were looking for the kingdom, expecting it to immediately appear, to manifest itself with similar display and pomp as was seen in the time of Solomon. That the kingdom would be so in evidence as to make such an appeal to their minds that they now expected to see themselves as a nation raised from the low plain that they had been brought to. They were oppressed by the Gentiles because of their sin, unbelief and rebellion. They wanted to be made the head of the nation, and of course, that would suit their national pride. But the Lord in the parable speaks to them of a nobleman going into a far country to receive a kingdom. At that time he could not take possession of the kingdom because of their unrighteousness, and the Lord's kingdom can only find its foundation in truth and righteousness.

That was absent in Israel. So the Lord puts the kingdom into the future. But He did say on one occasion, "The kingdom of God cometh not with observation . . . for behold the kingdom of God is within you." (Luke 17:20, 21). It was there in the presence of Christ himself; it was there in power, for the Lord was casting out demons, healing all manner of diseases, and, added to that you have the Lord's grace in manifestation in His ministry. But they were not disposed to receive him as the lowly man of Nazareth. That didn't suit them at all.

The nobleman goes into the far country to receive the kingdom. The whole parable speaks of the present period and of the day of rewards, so it covers the time of our Lord's

absence. And while he is away he is receiving the kingdom; which suggests to us what is presently going on. God is calling out, by His gospel, a people for His name, His praise and His glory. They are given to the Son. The Son receives every newborn soul as from the Father and the aggregate of the redeemed from the spiritual kingdom—that kingdom of which the Lord spake, “Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God.” That is the Kingdom the Lord is at present receiving. We read that it was because he was nigh unto Jerusalem that he spake this parable. There is something that is solemnly suggestive in that. If you read the scripture with thoughtfulness you will at once see the connection between what the Lord says in the parable where we read, “But his citizens hated him and sent a message after him, saying, “We will not have this man to reign over us,” and “He spake this parable because he was nigh unto Jerusalem.” This was the city of the great king, the city of Jehovah’s choice, the place of His rest, where He had His dwelling place. Though so highly exalted, how guilty that city is! We recall the lament of our Lord, “O Jerusalem, Jerusalem which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not.” And so the Lord incriminates those who hear Him in the house of Zacchaeus, those who found fault with His mingling with sinners. “His citizens sent a message after him, saying, “We will not have this man to reign over us.” He was addressing his citizens right in that house. In this parable the Lord Jesus plainly implies his return back to the Father. He not only spoke while here on earth of the things he must suffer at Jerusalem, to be rejected of the chief priests and elders, crucified and slain, but he spoke of his resurrection. He was absolutely confident and unshaken as to the issue of his death. He could foresee his triumphant resurrection. To his disciples in that upper room when he gave his last ministry He said, “I came forth from the Father and am come into the world.” Again, “I leave the world and go to the Father.” John 16:28. That is the nobleman going into a far country. “The citizens sent a message after him saying, “We will not have this man to reign over us.” This not only expresses the language of their hearts, but it was the actual words thrown at him in Pilate’s judgment hall. But that enmity against the Son of God still continues. They never relented in their hatred toward the Lord Jesus. They sent a message after him. You see that in the stoning of Stephen. Stephen in his address outlined the history of the nation and God’s dealing with them. Finally when his word was applied by the Holy Ghost to their conscience, they gnashed on him with their teeth, and they took

him outside the city and stoned him with stones that he died. His last word breathed out the spirit of Christ when he said, "Lord, lay not this sin to their charge." That same spirit is still in that nation today and will continue to be. That is plain from what we get in the Revelation, chapter 11. It is astonishing to see that after the rapture of the church and the judgments that will come upon the earth, the heart of the nation of Israel is not softened in the least. We read how the beast fought against the two witnesses whom God raised up to bear testimony in those dark days, when the Antichrist is on the throne in Jerusalem. We read the beast fought against those two witnesses and overcame them and they were slain in the city of the great King and their bodies will lie on the streets of that city which "spiritually is called Sodom and Egypt." Then you have that added word, "where also our Lord was crucified." The guilt of that city is never lifted and it never will be until it comes under the dire judgments of God as predicted in Zechariah, where God will visit that city with fearsome visitations. "Where our Lord was crucified," that is the indictment God makes against that city. While the scripture reads that the beast is truly responsible for their death, yet it is just what the citizens of Jerusalem wish. There is great jubilation in it. They sent presents one to another; they felt wonderfully relieved because these witnesses tormented them that dwelt on the earth by divine-given messages that reprobated their wickedness and it had reached a point where they were so exasperated that they couldn't endure it any



VICTORY IS SURE

HAVEN is a place of complete victory and glorious triumph.

This is the battle-field; there is the triumphal procession. This is the land of the sword and the spear; that is the land of the wreath and the crown. This is the land of the garment rolled in blood and of the dust of the fight; that is the land of the trumpet's joyful sound—that is the place of the white robe and of the shout of conquest. Oh, what a thrill of joy shall shoot through the hearts of all the blessed when their conquests shall be complete in heaven, when death itself, the last of foes, shall be slain—when Satan shall be dragged captive at the chariot wheels of Christ—when he shall have overthrown sin and trampled corruption as the mire of the streets—when the great shout of universal victory shall rise from the hearts of all the redeemed!



longer and they wished the removal of those two men of God.

All this is suggestive by these words, "We will not have this man to reign over us." The Lord Jesus looks into the future and the same spirit which spiked the Saviour to the cross, was shown in the killing of the two faithful witnesses of Jehovah.

Then at the end of this parable you read what shall take place; just how the citizens will be dealt with. The Lord anticipates their final judgment. "Bring those mine enemies who would not that I should reign over them and slay them before Me." That is the doom of Apostate Israel and the enemies of Christ. Notice they are spoken of as a "servant." The man who had the one talent is termed the servant just as the others were. There were ten servants. Three are brought before the Lord to give account of their stewardship. The Lord will wish to know how each man has gained by trading. So the wicked servant reveals himself. He comes out in his true character. He may have managed to keep secret his antipathy, his inward repulsion against the nobleman. Now it comes out in the judgment. He says, "I knew that thou art a hard man, thou takest up that thou layedst not down and reapest that thou didst not sow." To give this a wide application it certainly represents that great class that are so numerous today, that is the empty professors, those who profess to be followers of Christ, servants of Him, but in their heart are enemies. It is a very solemn thing to note the special character of our Lord's ministry. You will find that he largely relates to profession. For instance, you take the parable of the tares. You have the same principle brought out there as in this parable. You have that which speaks of possession, good grain sown by the master, but the enemy sows tares. There is Satan at work imitating what God is doing by his grace. And again you take the parable of the ten virgins, five wise and five foolish. Notice how sharply the Lord Jesus distinguished between possession of eternal life and an outward semblance of Christianity.

(To be continued, D. V.)

THE Word of God is "a discerner of the thoughts and intents of the heart." An intelligent Chinese came one day to the missionary, after reading the New Testament, and said, "You told me your book was very ancient; but that chapter," pointing to the 1st chapter of Romans, "you have written yourself since you came here and learned all about China-men."



PROBLEMS

It has been suggested that one going to the Lord's table, knowing that a brother has something against him (Matt. 5:23-24) and making no attempt at reconciliation is offering strange fire. Will this bear the light of scripture?

Suggestions in matters of judging one another or in matters of discipline can only be helpful when they are borne out principles clearly revealed in the Word of truth; where precept or example or both are given us relative to judging matters or in discipline there is no call for suggestion, it is superfluous!

The suggestion of "strange fire" in the case here in point seems immature, overdrawn, and ill-timed. There is surely a great difference between the case of Nadab and Abihu in their self-will as it would appear, but self-will under the influence of strong drink, with the resultant judgment in which their life is forfeited and their bodies carried outside the camp, and that of a brother in our day who in view of remembering the Lord recalls that a brother has somewhat against him, Matt. 5:23-24: neglects or refuses to have reconciliation effected.

First: be it noticed that the church has not yet been proposed by the Lord; and in this there is to be seen a difference in the context from the case referred to by our Lord in Matt. 18: where the church is seen in local character; moreover the differences between one brother and another as revealed in 1 Cor. 6:1-7: and as seen in Acts 6:1-3 in no way suggest the thought of "strange fire;" however much the condition in either Acts or Corinthians caused grief to others and loss to the individuals involved immediately in the somewhat they had against one another, there was a remedy for them and corrections took place; not so with Nadab and Abihu; only death in judgment, the extreme penalty could or at least did meet their offering of "strange fire." Matt. 5:23, 24 carries quite distinctly the kingdom character of things rather than the church character and conveys a principle rather than a precept; as perhaps seen in Lev. 19: verse 17. Thou shalt not hate thy brother in thine heart, thou shalt in any case or wise rebuke thy brother or neighbor and not suffer sin upon him (bear sin because of him). I am persuaded that erratic and abusive expressions made either in public or private reproof can have little, if any true and lasting beneficial effect; "A word fitly spoken is as apples of gold in baskets of silver."

D. L. R.

Will you please explain in WORDS in SEASON the 2nd Epistle of John, verse 9. We ought to be able to see from the Word of God the difference between truth and error.

The second Epistle of John with the third Epistle gives us to see in a helpful measure the inner life of the Assemblies of the saints in Asia at the close or at least toward the close of the life of the apostle: and as well reveals the fact, that, even at that early date in the church's history, speculative error among other things had come into evidence; indeed the first Epistle had warned against the uprising of such as would not abide in the doctrine of Christ, 1 John 2:18; and the fourth chapter of the same Epistle exhorted the beloved of God to try the spirits energizing men in their preaching and teaching by the nature of their confession touching the coming of Jesus Christ in the flesh; so in our verse under consideration we read, "whosoever transgresseth (goeth onward) and abideth not in the doctrine (teaching) of Christ hath not God; He that abideth in the doctrine (teaching) of Christ, he hath both the Father and the Son;" The fact that the transgressor here hath not God shows us that it is fundamental Doctrine that is referred to, and verse seven gives us to see the particular nature of it; "Confess not that Jesus Christ is come in the flesh." They are deceivers, probably who once were received into the church professing to believe that Jesus Christ was come in flesh; but they have "gone onward" transgressed the doctrine and confess no

longer, indeed they deny that Jesus Christ has come in the flesh and have gone into the world again as we probably read of them in 1st John 2:19, "They went out from us because they were not of us." Space forbids a lengthy outline of the doctrine of Christ; suffice it to state that we should distinguish between what is fundamental error and what is not fundamentally the doctrine of Christ; all truth is essential and of God, and is no lie; all truth should be sought for and obeyed and is always conducive to the welfare of the individual believer and of the Assemblies of God and is to be earnestly contended for, by us who are the children of God. As Assemblies, we face the increased assaults of Satan through men touching the distinctive character of collective testimony and must needs be on our watch tower; but in verse 9 of our Epistle we see evidences of what is happening now on every hand; a going forward of the professed Christian world; abiding not in the doctrine of Christ as revealed in Modernism in its many professions of advancement and are in need of especial care as to how and who we receive into individual intercourse and into collective fellowship. "Perilous times" might very well describe these days in which our lot is cast and we may well listen to the words of Him who wrote "And now brethren I commend you to God and the Word of His grace." D. L. R.

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THOU hearest the Word, and thou canst in no way escape from it. Thou mayest deny it, but that will not destroy it. Thou mayest try to shake it from thee, but it will not leave thee. Thou mayest enter it in the grave of forgetfulness, but know that, like a spectre, it will yet meet thee.

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AN infidel once asked a lady if she believed the Bible. "Yes." "Why do you believe in that book?" "Because," said she, "I am acquainted with the Author." This is proof that cannot be gainsaid.



The Man Who Died For Me

SOME speak to me of Heaven; and its bright and boundless store;
Of great exceeding glory; and its pleasures evermore;
But sweeter,—far, far sweeter,—is the thought that I shall see,
The Man who stood in Pilate's hall,—the Man who died for me.

They tell me of its pearly gates; all gleaming, pure and fair;
And of the crowns of glory; and the robes the ransomed wear;
But ah! what beauty? or what joy? could all these glories be,
If I looked in vain for Christ, my Lord,—the Man who died for me?

The Man who wore the crown of thorns; and bore for me the Cross;
For Him,—the one who's won my heart—, I count the world but loss;
And through my darkest hours a gleam of gold I ever see—
'Tis the hope that, bye and bye, I'll see,—the Man who died for me.

While here I want to serve Him; just because He loved me so
That He laid aside His glory; tasted death in all its woe;
And throughout the endless ages, all my raptured song shall be,
To Christ, my Lord, exalted high,—the Man who died for me.

J. E. H.



Painesville, O.—Chas. Keller and A. Klabunda expect to pioneer in this town during the summer using their Gospel tent. There is no assembly here.

Michigan.—L. Rosannia saw fruit in 4 weeks meetings held in the Italian hall. Later he had meetings in Green Point, Brooklyn, N. Y. Wm. Ferguson started out on his 21st year in Bible carriage work and expected to visit isolated parts in Northern, Michigan. George Wine-miller had 6 weeks meetings in the various assemblies in Detroit and later visited Glencoe and Deckerville, Mich.

Valley City, N. D.—D. McGaughey had encouraging meetings with us recently.

Poland, West Va.—S. J. Rea has had meetings for several months in school houses in this district and was getting good attendance.

Rochester, N. Y.—R. Bruce gave us a few meetings and Thos. Robinson and M. Paul have begun a series of meetings. Visiting Christians will find the hall located at 595 Frost Ave. Frank M. Perrott, 766 Frost Ave., Rochester, N. Y., Correspondent.

Note.—W. G. Smith has moved to 4420 Decatur St., Omaha, Nebr., and A. B. Rodgers has moved to 2830 Overlook Dr., Huntingdon, West Va. These brethren are exchanging homes for a year or so (D. V.) for the sake of their service for the Lord. Brother Rodgers desires especially to be near Cincinnati, O., where he has seen an assembly formed, and the Smiths hope to benefit in health from the change of climate.

Astoria, L. I., N. Y.—The Correspondent for the Astoria Gospel Hall (32-55 37th St.) is John Muir, 25-52 37th St., Astoria, L. I., N. Y.

Kansas City, Kansas.—Eight souls saved at E. F. Washington's meetings were recently baptized and received into fellowship.

CANADA

Toronto, Can.—An 8 page Children's Hymn Sheet can be secured from Christian Book Room, 851 Bloor St. West. Price 45c per doz.; \$3 per 100.

Quebec Province.—After having visited at Kirkland Lake, Charlton and Earleton, bren. B. Brennan and J. McCracken spent a Sunday in Montreal on their way back from the Toronto conference to Nova Scotia. The Correspondent for the Oshawa (Nassau St.) assembly is Arnold Mattice, 85 Roxborough Ave., Oshawa, Canada.

Ontario Province.—After visiting Ireland and Scotland, W. Williams (Venezuela) arrived in this country. Box 510 Collingwood, Ont., Canada will be his address for the present. Visitors to the holiday resort at Kincardine will find an assembly meeting in the home of George Wilkinson (correspondent). Please bring a letter of commendation. This assembly was greatly encouraged by 2 weeks well attended and fruitful meetings by J. McMullen. J. Blackwood held a few meetings in Guelph, ministering the Word and preaching the Gospel which was greatly appreciated by the Christians. The saints at Craighurst were cheered by a visit from J. Silvester. After 3 weeks meetings in Clinton, followed by a baptism viewed by 300 people, bren. Widdifield and Miller had appreciated meetings in Park Hill. C. Draper sought to reach sinners with the Gospel at Red Wing. Interest was good and saints spoke of being helped at 3 weeks meetings held by F. Watson at Strongville.

British Columbia, Province.—After having had meetings in Vancouver, D. Horn and S. Greer called at Langley Prairie and then began a series of Gospel meetings in Westbank.

FALLEN ASLEEP

Clinton, Can.—Mrs. Eliza McGregor, fell asleep in Jesus on May 16. Age 74. In fellowship in the Mitchell assembly. Many unsaved relatives and friends heard the Gospel at the services which were conducted by bren. Widdifield and Miller.

Harrisburg, Pa.—Mrs. William Beveridge, (wife of Evangelist Wm. Beveridge) passed into the presence of the Lord on April 29, after several months illness. Saved at tent meetings conducted by bren. J. Hamilton, B. Bradford and Wm. Beveridge in Harrisburg forty years ago. Age 77. Went on in the assembly steadfastly to the end. Services were conducted by bren. L. F. Miller and B. Bradford.

Strongville, Can.—Robert Armstrong departed to be with Christ on May 20. Age 78. Suffered with a stroke 10 years ago and gradually

weakened. Saved 55 years ago, and soon after led outside the camp; the privilege of gathering to the Lord's Name he greatly prized. A godly, exercised man, he left his mark on his home assembly and surrounding ones. Bren. McGeachy and Silvester preached at the large services. F. Watson took the services at the grave. His godly counsel and influence will be missed.

Toronto, Can.—David Smith of Central Hall went to be with Christ May 31. Age 70. Saved 40 years ago, he maintained a quiet, steady testimony. F. G. Watson and Wm. McCullough shared the services.

Mrs. David Knapp of Central Hall passed away suddenly on April 13. Age 53. Saved in 1913. Services were conducted by bren. Jackson, Sommecal and McCullen.

Park Hill, Ont.—Edmund T. Wilkins became absent from the body and present with the Lord on June 1. A sufferer for 18 months. Saved 55 years ago at meetings held by bren. Kernohan and Good-fellow. Bren. Touzeau and Widdifield spoke at the services.

Winnipeg, Can.—John McLeod passed into the presence of the Lord on May 22. Age 82. Saved 52 years. In West End assembly since he was saved. A good man, zealous for the truth of God to be taught and practised in the assembly. He will be missed as he was a help in the assembly, and in visiting the saints. James Rae spoke goodwords at the services.

Sioux City, Ia.—Mrs. Martin Swanson went to be with Christ on May 21. Age 56. Born in Sweden. Saved at tent meetings held by bren. Hoy and Trotter 3 years ago. In the assembly here since its commencement. A. B. Rodgers and R. W. Trotter preached the Gospel to a large company at the services.

Hamilton, Can.—E. G. Lousley passed peacefully into the presence of the Lord on May 6. Age 66. Saved at 19 years. Gathered to the Lord's Name in Hamilton. On account of work he lived in St. Catharines, also Toronto and Montreal. Returned to Hamilton a year ago and met with the Christians in the Kensington Ave. Hall. A. Livingstone spoke at the services.

CONFERENCE REPORTS

Bay City, Mich.—The annual conference was well attended and seasonable ministry given through sixteen of the Lord's servants who were present. R. McCrory remained for meetings. **Akron, O.**—The annual conference at Decoration day was profitable. Ten of the Lord's servants were present, and most of them were younger preachers, who gave good, plain, practical ministry to encourage godly living on the earth. **Orange, N. J.**—The Italian conference at Decoration day was a blessing to saint and sinner. Correspondent, Jos. Rannelli, has moved to 240 New St., Orange, N. J. **Garnavillo, Ia.**—Fresh and helpful ministry was given at the conference. Eleven of the Lord's servants were present.

Midland, Can.—The annual conference was a happy, profitable time. Bren. Pearson, Joyce, Blackwood and Watson ministered the Word. On account of a heart attack, J. Silvester was kept in bed during all the conference. **Sarnia, Can.**—The ministry at the conference was helpful and stimulating. Twelve of the Lord's servants shared in the ministry of the Word. It was a happy time. **Winnipeg, Can.**—The West End Assembly conference was the best for many years. The Word of God was ministered with freshness and power to the feeding, teaching and upbuilding of God's people. Bren. J. and Arthur Rae, R. McCracken and nephew, D. Scott, A. Wilson and S. C. Keller ministered the Word. Bren. McCracken, Sr., S. C. Keller and Scott remained for four nights meetings after the conference.

Los Angeles, Cal.—Five brethren ministered the Word at the conference (Goodyear Hall), which was large and good. **New England.**—There were 20 preachers at Pawtucket, R. I. conference and 2 preachers at Byfield, Mass. Meetings were reported as being good at both places.

Victoria Rd., Can.—Good, heart searching, practical ministry was given by the Lord through 9 of His servants at the annual conference.

CONFERENCES

Cleveland, O.—The annual Conference will be held (D. V.) in the Addison Gospel Hall, 1477 Addison Rd., on Sept. 2, 3 and 4 preceded by a prayer meeting on Friday, Sept. 1, at 7:45 P. M. No circulars issued. Please announce in the assembly. Conference information, J. H. Smith, 3366 Meadowbrook Blvd., Cleveland Heights, O.

Words in Season

Won and Satisfied

*H*E passed on me His mantle threw;
One magic touch, and I was won!
And sever'd from all else I stood,
Bound to this new, this wondrous One.

*My heart, which late could bear for naught
Save earthly love and earthly care,
Now rose with one controlling thought
To follow Him—I knew not where.*

*He gave no word of stern command,
But drew me with a magnet's power;
His company where'er 'twas found,
My heart's one craving from that hour.*

*And then I knew Him as the One
Of winning power and sheltering care,
Whose arm wrought wonders, and whose grace
Has brought me His own path to share.*

*But little of that path I knew,
Whither it led was vague and dim;
His mind I reached not, though my heart
Was ever learning—trust in Him.*

AUGUST



1939

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UNITED STATES

Akron, O.—We enjoyed a week's visit from W. J. McClure who ministered the Word on regular meeting nights during his stay. Brother W. P. Douglas joined him for the Lord's day. Their appearance sitting together on the platform in the evening was itself a forceful reminder and testimony to the truth of Isa. 46:4. As brother McClure rose to speak, he remarked that when he first went into Canada to preach Christ's Gospel he was directed to join another young man who proved to be a great help to him, in that he taught him the value of prayer, and added—"That young man was none other than dear brother Douglas. And now, after 55 years, during which I have preached Christ to the ends of the world, we, without any pre-arrangements, are again together on this platform this evening, to preach the same blessed Gospel." And they both did well.

Stout, Ia.—The ministry was very good and the Gospel very searching at the annual conference. About 500 remembered the Lord. One soul was saved. Bren. Hamilton, S. Keller, S. McEwen, J. Horn, O. Smith, S. Mick, E. Washington and L. Sheldrake ministered.

Deckerville, Mich.—We have enjoyed visits from bren. Govan, Winemiller, McBain, Foster and Stewart.

Clarksville, Ia.—O. Smith has his tent pitched in this new place and is seeing a fairly good interest.

Ohio.—S. Mick and W. Warke have their tent pitched at Dayton. C. Patrizio and L. Rosannia were having tent meetings among the Italians in Steubenville. David Roy was holding forth under canvas at Lakewood. C. Keller and L. Klabunda pitched their tent in Painesville but found it difficult.

East Boston, Mass.—Frank Pezzuli and F. Carboni have their tent pitched in the Italian district seeking to reach their countrymen with the Gospel.

Michigan.—A. Stewart and W. Foster had their tent pitched at Peck. W. Ferguson held meetings in a schoolhouse at Hillman with a good interest among young and old. L. McBain began tent meetings in a village near N. Adams.

Johnstown, Pa.—G. Winemiller and W. Beveridge have their tent pitched in this new field of labor.

Greensboro, N. C.—Lester Wilson has entered this large city with his tent and after a stiff start saw the interest picking up. A new field of labor.

Albuquerque, N. Mex.—C. G. Davis spent 3 months here, using his chart on The Tabernacle in the Wilderness on Friday evening of each week. He went on to Monroe, La. W. Allingham also visited

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.

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GATHERED GEMS

"GENTLY loosens He thy hold
Of the treasured FORMER things—
Loves and joys that were of old,
Shapes to which the spirit clings,
And alone, alone He stands,
Stretching forth beseeching Hands."

* * * *



Thy day so shall thy strength be. **Thy day.** Thy day of responsibility. Thy day of **anxious planning.** Thy day of severe **toil.** Thy day of **temptation.** Thy day of **sorrow.** Thy strength shall be equal to the measure of responsibility of anxiety, of toil, of temptation, and sorrow. This is wonderful. It is very gracious. Do you believe it? God hath promised. He never deceives. Trust Him. Trust Him to the uttermost.

* * * *

True service consists in daily living with God, and letting our life be the outcome of abiding in Christ.

* * * *

The flesh profiteth nothing, either morally, intellectually, or religiously.

* * * *

The **beam** that blinds a man to his own faults is a microscope to the **mote** of his neighbor.

* * * *

We tremble to see Israel so soon connecting Mount Sinai and the Golden Calf; but how much worse is it to connect Mount Calvary and the world.

* * * *

A **MAN** may give up the **world**, and yet not give up **himself.** He will then surround himself with what is of himself, **his own world.**

* * * *

If we are to bring to God we must first receive of Him; if we are to work for Him, we must first rest in Him.

* * * *

SELF-JUDGMENT.—If we exercised more self-judgment on ourselves it would cause us to be less severe in judging others.

* * * *

THE BIBLE is always a new book to those well acquainted with it.

* * * *

Our circumstances are what we make them. If they be not by faith kept under our feet, they will by unbelief become our masters.

FOUR LOUD KNOCKS

IT is written that "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish but that all should come to repentance" (2 Pet. 3:9). The writer desires to put on record, to the glory of God, an account of the long suffering of the Lord towards him, in the hope that it may be used to lead the reader, if still unsaved, to repentance.

As a lad I visited London and there I saw that wonderful picture, "The Light of the World." It depicted the Lord Jesus Christ standing outside a closed door, holding a light in one hand and knocking at the door with the other. I never lost the impression the picture made upon me.

At that time I was choir-boy in the Church of England, Chatham, Kent. I would be about 14 years of age. On various Sunday evenings I accompanied my elder brother to open-air meetings held outside the public gardens. On one of these occasions, with two or three hundred people present, I held the banner while my brother preached, dwelling much on the sufferings of Christ. Many were moved to tears, including myself, and at the close of the meeting quite a number, kneeling in the middle of the ring, confessed Christ as their Saviour. My brother, seeing my distress, sought to help me to do the same. Again, before retiring, he urged me to decide. *This was the gospel knock!*

Five years later found me on board ship in the Indian Ocean, seriously ill. The ship's doctor called upon the advice of an eminent German doctor, who was on a world tour. He, a few days later, taking my hand in his, asked if I had any wish to express, as he did not expect me to see the morning. "But I can't die, I can't die!" I cried, "I must see my mother again!" *This was the fever knock!*

Another five years later, 1915, before daybreak I landed with the Australian troops at Gallipoli. By eleven o'clock my Battalion had reached a point just left of Lone Pine, where we were ordered to dig-in, but our position was so exposed to enemy machine-gun fire that it was quite impossible to move. There we lay in the low scrub till dusk. Those hours seemed to me an eternity! Around me my comrades were being struck, whilst a bullet went through my hat and another took the heel off my right boot. I cried to God to spare me, thinking of my young wife, and making promises to God to mend my ways if only He would spare me! *This was the knock of fear!*

Early in 1916, on Sinai's desert, in keeping with my promises to God and having been encouraged by an army chaplain whose classes I had attended whilst on the Peninsula, I was "confirmed."

April of the same year found me in France with my good

resolutions forgotten. Under the inexpressible conditions and the terrific fighting, I became cold, callous, and a blasphemer.

In November, 1918, two days out from Melbourne, we received word of the Armistice. This made my furlough a joyful home-coming. I was welcomed by my wife and baby, 3½ years old, whom I saw for the first time.

Now to start life all over again, but nothing but failure met me on every hand. After two or three attempts to re-establish myself, I took up farming. Six years of toil, drought, two floods within twelve months, and desperate hardships, left me penniless, with no fear of God before my eyes. Back to Sydney in 1926, where I found work behind a concrete mixer, and later a better job on the Sydney Ferries. Here I became an ardent follower of race-horses, till in 1929, with five children, the baby, 12 months old, was taken seriously ill. In the Children's Hospital, suffering from the most uncommon complaint known as Pink Disease, she died. *This was the knock of death!*

I completely lost heart. To live against such overwhelming odds was impossible! Secretly determining to end all, I decided to take my wife and family in a boat, and drown them and myself.

This was my condition of mind when a dear, godly woman came into our home, through the children. Unknown to me, she pointed my wife and two eldest daughters to the Saviour, and then, through her husband, I eventually consented to go with him to a gospel meeting. For some weeks I attended these meetings, the Spirit of God striving with me until I could no longer stand the burden upon my soul. At the close of one of these meetings I decided that I would not leave the hall until I had unburdened myself to someone.

I sat down with some brethren who sought to help me in my distress. One asked this question: "Is there any portion of Scripture that has made an impression upon your mind?" Suddenly, my mind went back to the open-air meeting I had stood at 24 years before. I saw a red banner with black letters, which read, "For God so loved the world that He gave His only begotten Son, that whosoever"—I could get no further, and said amidst my tears, "I see it all, I see it all!" Once more, *the knock of the gospel*, to which I opened my heart. Now,

"Upon the Cross of Jesus,
 Mine eye at times can see,
 The very dying form of One,
 Who suffered there for me;
 And from my smitten heart with tears,
 Two wonders I confess,
 The wonder of His glorious love,
 And my unworthiness."

If the reader has not yet responded to the call of the gospel, remember that the long-suffering of God will come to an end and it may be that the solemn words will be said of you, "Be-

cause I have called and ye refused, I have stretched out My hand, and no man regarded; ye have set at naught all My counsel, and would none of My reproof; I also will laugh at your calamity; I will mock when your fear cometh" (Proverbs 1:24, 25, 26).
E. C.

—•—

THE NOBLEMAN

By the late William Pinches

Luke 19:11-27

(Concluded from last month)



THE nobleman gives a pound to each of his ten servants. There comes a day when the servants must give an account before the Lord. He calls them to see what each man had gained by trading. He also gave them a charge to keep till he came back again, "Occupy till I come." Not everyone that saith unto me, "Lord, Lord shall enter into the kingdom of heaven but he that doeth the will of my father which is in Heaven." In that word again you see "profession" and "possession." The true follower of Christ is to be occupied during his absence, to be doing the will of the Lord. Again our Lord said in His ministry, "Blessed are they that hear the Word of God and keep it." Here you have an example of what is meant by "Occupy till I come." You might enlarge upon it. Take the Bereans, "They received the Word with all readiness of mind and searched the Scriptures daily whether these things were so." How eagerly they sought to learn the mind and will of God, furnishing their minds with the truth of God, by reading, studying and mediating in the Word of truth.

He said to the one who had gained ten pounds, "Well done thou good and faithful servant, thou hast been faithful in a little, I will make thee ruler over ten cities." You see how abundant the reward is. What a large recompense for just, as the Lord terms it, "being faithful in a very little." It is the little things that show forth our fidelity to the Lord Jesus. You have a better index to true Christian character by watching their attendance to little things rather than to large duties. How often we have felt sad to see someone who has an outstanding gift, but he is unaware of little inconsistencies that mar his testimony. It detracts from his ministry. It is the little things we need to watch in our lives. "The little foxes that spoil the vines." We don't need to be warned against the things that are flagrant for our own spiritual instincts will put us on our guard against them. We need to be on our guard constantly against the small things that are allowed to come into our life that do us damage. It is in little things that we will manifest our true Christian character. The servant who has gained five pounds, the Lord says to him, "Have thou authority over five cities." You can see in this a shadow of

the judgment seat of Christ. You see how the Apostle wished the saints to run and finish the course well. The Apostle in his letter to the Philippians, chapter 2 exhorts them "to hold forth the word of life." It is hardly necessary for me to say, perhaps, that that does not mean public ministry. "Holding forth the word of life," simply means as the Scripture goes on to explain, "that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." It refers to life testimony. If our life is governed by the Word of God we are fulfilling that exhortation, "holding forth the Word of life."

The apostle adds "that I may rejoice in the day of Christ that I have not run in vain neither labored in vain." Running in vain takes our thoughts to 1 Cor. 9. The Apostle Paul speaks of running a race and gives the Corinthians this word, "So run that ye may obtain." Verse 24. The Apostle addressed himself to the race. He ran with purpose of heart. He certainly kept the prize in view, never losing sight of the reward. The Apostle here is a testimony. It is not enough for us to speak of it in view of the coming of the Lord. We should at the same time keep with it the judgment seat of Christ. There wouldn't be so much sentimental talk about the Lord's coming if people anticipated the judgment seat of Christ.

One hears such remarks from people whose life you know is not consistent; they are living carnal lives. We need to keep these things ever before us; the Lord's return and the review at the judgment seat of Christ. We find the Lord connects the two when he says, "Behold I come quickly and my reward is with me to give to every man according as his work shall be." And so the Apostle enforces that exhortation by saying, "So run that ye may obtain." Then the Apostle enforces that exhortation by saying, "I, therefore, 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 disapproved of." In John's epistle he exhorts the saints in these words, "Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward." 2 John 8. So there is a possibility of losing our reward if we allow the flesh to gain the mastery. The Apostle keeps under his body. There are habits, inclinations, tendencies and indulgencies and if these things are allowed then it means I will fail in my reward in that day. After having preached to others, yet lack watchfulness; a spirit of judgment and if the flesh is allowed to assert itself, I will get no recompense in that day. We can lose our reward in not keeping the flesh in the place of death. Then the Apostle saw that he might be deprived of their reward, if the saints to whom he had given the truth of God should give up that truth or should deny it by their loose practices. And so you find that the Apostle in

his last words to the Thessalonians looked forward to their being in the presence of the Lord as his reward, his glory and his joy, as he says, "What is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? 1 Thess. 2:19.

If the Apostle was anxious to see the saints going on, finishing their course so that the saints and the Apostles themselves should both receive the Lord's well-done and abundant reward, how much more does the Lord Jesus Himself desire to see His people make progress, advancing in the knowledge of divine things and make it their aim to do His will? Isn't that what the Lord desires of us in this present dispensation? He says in 3 John 4, "I have no greater joy than to hear that My children walk in truth." And as we are thus found in subjection to His Word we give Him joy now and in a coming day He shall know the deeper joy of approving of the course of the faithful few when He shall say, "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

Selling The Truth

THE lapse of years does not change God's truth; and what He showed us ten years ago by His Word and Spirit to be evil, is still evil. In the religious world around us, we can see denominations selling principles which in by-gone years had cost them almost everything that earth holds dear. What is the explanation? It is simply this, that the power of God has gone out, and the world has come in. There is something there for us to learn. Communion with God must be maintained at any cost, else truth we once prized will be held lightly, and perhaps bartered away for the world's smile. Even now, one can almost see the beginning of a bowing down to Haman the Agagite, under the plea of commending ourselves to the people. There is need to be faithful. "Buy the truth, and sell it not;" and the truth is like the Lord Himself—it changes not.

THINGS WRITTEN AFORETIME

Wm. Rodgers, Omagh, Ireland

The Record of Reuben



WHILE considering in our last paper the things "written for our learning" (Rom. 15:4) as to Joseph's steadfast course, reference was made by way of contrast to the instability of his brother Reuben, whose failures have also been "written for our admonition" (1 Cor. 10:11) in Gen. 49 and elsewhere. It may be well, ere we leave this chapter, to trace the contrast further, by examining what the Scriptures have to say concerning Jacob's eldest son and the tribe that sprang from him. For it is remarkable how like to their ancestor the Reubenites showed themselves on various occasions, in indecision and instability; whereas it would be difficult to find any lineaments of Joseph in either of the tribes that descended from him.

Reuben's father Jacob, who well knew his son's character, labeled him "Unstable as water," and the description would equally suit his seed. A New Testament Jacob (for James is literally Jacob) makes use of a similar phrase, "Unstable in all his ways," at Ch. 1:6-8 of his epistle, and in doing so gives us the genesis of such instability. It seems to be characteristic of this writer to trace the things with which he deals to or from their source (See Ch. 1:14, 15; 3:6; 3:14-16; 4:1-3, etc.); and this he does with unsteadfastness when he points out that lack of faith in God produces wavering, and wavering becomes doublemindedness, and doublemindedness is what makes a man to be "unstable in all his ways." In other words, the trouble in its origin is one of the heart and its attitude to God, but ultimately it produces the evil fruit of an uneven and unstable outward testimony. We may, therefore, judge our true state before the Lord by inquiring: "Does my life as a saint manifest this unevenness and instability?" If so, it proves me a doubleminded waverer, and this again shows that I have not the confidence in my God which I should have.

Those who are thus unstable can never advance to responsibility and honor. They will never "excel" (Gen. 49:4) in their testimony or service, no matter what privileges they may have had to commence with. Reuben as firstborn was "the beginning of strength," but his birthright was lost to the sons of Joseph (1 Chron. 5:1, 2); he was "excellency of dignity," but his priesthood went to Levi; he was "excellency of power," yet the kingship fell to Judah. Neither judge nor prophet nor priest nor king is ascribed to this tribe throughout Israel's entire history.

Many things could be pointed out in his favor, both as man and tribe, but his fatal indecision spoiled all. He was a real "son," as his name Reuben implies (Gen. 29:32 margin). He was of a gentler nature than most of his brothers (Gen.

37:21, 22, 29). His descendants had exercise of mind as to their responsibilities (Judges 5:15, 16, R. V.). With the other tribes they came together to make David king (1 Chron. 12:37, 38). They knew where to turn when in trouble, and could even at times win a battle (1 Chron. 5:18-20).

But on the other hand his father could not trust him (Gen. 42:37-38 in contrast with 43:8-11) as he could trust even Judah. He could not conquer his own lusts (Gen. 35:22). He joined Korah in murmuring and rebellion (Num. 16:1-3). He stopped at a halfway house (Num. 32:1, 2). His exercise of mind about helping his brethren in the battle was not sufficiently strong to stand against the "bleatings" of his flocks, the same flocks which were the excuse for his failure in Num. 32 (Judges 5:15, 16, R. V.). And he was among the first to fall into idolatry and to be taken captive by the Assyrians (1 Chron. 5:25, 26).

In all these respects how like he was to many of the Lord's people today. Doublemindedness and the instability resulting therefrom are common evils amongst us, and are a foremost cause of the comparative uselessness of a great number of the saints, even of those who, like Reuben, have much that can be said in their favor.

They may have a sound and clear conversion. They may possibly be of a gentle and kindly disposition. They may experience a certain amount of soul exercise, and have some measure of love to the Lord Jesus. Yet, like some of the kings of Judah, their heart is "not perfect with the Lord" (1 Kings 15:3, etc); and they do not "seek first" the things of the kingdom, because they are of "doubtful mind" (Luke 12:29).

This unsteadfastness shows itself in much the same connections as did Reuben's. Like Reuben the individual, they cannot keep the flesh in its proper place; and like Reuben the tribe, they cannot keep the things of this life in their proper place.

As to the former, it is interesting to notice that, though Reuben's sin was great and glaring, Jacob does not lay stress on the enormity of it, so much as on the lack of self-control it manifested. Self-government is of prime importance, and he who is lacking in it, like Reuben cannot be trusted. The defect may be displayed in various ways, in lust as in Reuben's case, in bad temper and quarrelsomeness, in slothfulness, or even in intemperance in the matter of food.

In connection with the things of this life, the failure may be manifested either with respect to what we possess, or with respect to what we would like to possess. Reuben's "flocks," as has already been pointed out, caused him to stop at what we have called the halfway house (Num. 32:4); and later prevented him from giving help to his brethren in the war. The R. V. rendering of Judges 5:15, 16 exhibits the irresoluteness of the tribe on this occasion very clearly. It begins with "By the watercourses of Reuben there were great resolves of

heart;" and then, after the question has been raised about the sheepfolds and the bleatings of the flocks, it repeats this statement, but with a significant alteration, "By the watercourses of Reuben there were great searchings of heart." The two words, "resolves" and "searchings," differ in Hebrew by only a single letter, but the former is much the stronger word; and thus the suggestion is that when the matter was first broached these Reubenites seemed quite resolved to take part in the fight, but when their attention was drawn to their flocks, the resolve quickly died away, with the result that they stayed where they were. How many saints of today are stopped at halfway houses, instead of fully entering into their heritage; and how many are prevented from taking their due place in conflict with the forces of evil, through lack of purpose of heart, the Lord Himself only knows.

On the other hand, the desire to possess may have effects even more dangerous than actual possession itself; for it is still as true as when it was written, that "they that desire (R. V.) to be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." This is surely as miserable an end as the captivity which overtook the Reubenites in 1 Chron. 5:25, 26; and would remind us that in many cases people such as we have been describing are without the possessions they desire, simply because, as already hinted, God cannot trust them with them. In this connection the last words of Moses concerning the tribe of Reuben are significant. "Let Reuben live and not die, yet let his men be few." This is the R. V. rendering, and it will be noticed that although the A. V. has tried to soften it into something brighter, it has to put its "not" in italics, there being no word to correspond with it in the Hebrew. How different it is from the Lord's purpose for His people as expressed in John 10:10, "That they might have life, AND MIGHT HAVE IT ABUNDANTLY."

EZRA had a four months' journey in coming from Babylon to Jerusalem. From Chapter 8:22, we learn that he had been telling the King of his confidence in God. But God often makes us **prove** our public utterances. And, so, when the time comes to start for Jerusalem, Ezra is ashamed to ask the King for an escort, because he had formerly told the King, "The hand of our God is upon all them for good that seek Him." So they fasted and besought God and He was entreated of them. Four months later Ezra knew the Word of the Lord to be true in **two** ways. He had it, not only as a matter of **faith**, but as a matter of **experience**. He proved, by experience, that the "good hand of God was upon him." (Ch. 7:9). The Bible is the Word of God. But God Himself is behind the Book, to carry it into effect. Hence the force of the rebuke of the Lord Jesus to the Sadducees, "Ye do err, not knowing the Scriptures, **nor the power of God.**"

BAPTISM AND THE LORD'S SUPPER

Chas. S. Summers, Tacoma, Washington

(Concluded from last month)

WE would now say a word about the Lord's supper. This, as we all know, was instituted by the Lord Jesus just before He went to the cross. He did not just make it a command, but made the request: "This do for a remembrance of Me." Like baptism, the Lord's supper is full of meaning for the child of God. There is this difference. Baptism sets forth the truth concerning the individual believer in Christ, while the Lord's supper has more to do with the truth concerning the Church. In both ordinances we have the death and resurrection of Christ set forth. We would mention here that at least once baptism is carried out apart from an assembly, in the case of Philip and the Eunuch. On the other hand the Lord's supper is only mentioned in connection with an assembly. Celebrating the Lord's supper is an assembly act and cannot be properly celebrated but by a Scriptural assembly.

On the day of Pentecost in Acts 2, the church had her beginning. That was true of the Church as the body of Christ, because when the Holy Spirit came down on the day of Pentecost, the disciples were baptized into the one body, (Acts 1:5; 2:4; 11:16 and 1 Cor. 12:13). *Thus the Church as the body of Christ had its commencement on that day. But the Church as a local company spoken of as "the church which was at Jerusalem" also had its commencement that day;* for we read, "They that gladly received His Word were baptized and the same day there were added unto them about three thousand souls." It is in connection with this second aspect of the Church that we find the breaking of bread mentioned. "And they continued steadfastly in the apostle's doctrine, and fellowship and in breaking of bread, and in prayers." The words "continued steadfastly" mark those things in verse 42 as belonging to the practical side of things and connected with the local church that had just been formed in Jerusalem.

We could not continue steadfastly in the church as the body of Christ. We had nothing to do with putting ourselves in there and we could not put ourselves out if we tried. The apostle's doctrine, the fellowship, the breaking of bread, and the prayers, are things that God's people can and should continue steadfastly in. These things have been spoken of this way: The apostle's doctrine, the Word of God, forms the fellowship. The breaking of bread is the expression of it, and the prayers give the power to carry on the fellowship.

So we find in the first church which was at Jerusalem, that the breaking of bread had its place. The next and only other time the breaking of bread is mentioned in the Acts is Chapter 20:7.

Paul and seven companions were on their journey up to

Jerusalem which resulted in Paul's imprisonment. Here at Troas on the first day of the week, Paul and his companions joined with the company of disciples in breaking the bread in remembrance of the Lord. In Acts 2 we find the Lord's supper practiced by the church at the very beginning. Then at Troas, with Paul present, it was celebrated at the end, practically, of Paul's labors, as far as the record goes.

To the simple child of God who desires to be guided only by the Word of God, what has already been noted would be sufficient. But in the first epistle to the Corinthians we certainly have truth for the church. It is addressed to "the church of God which is at Corinth—with all that in every place call upon the name of our Lord Jesus Christ." Then in Chap. 11, where the Apostle gives the order to be carried out when gathered to eat the Lord's supper, the feast is directly connected with the church. "When ye come together in the Church." The R. V. and other authorities leave out the article, which would give the sense simply "in church," or in church capacity, or as an assembly. That is when the breaking of bread is to be. The instructions about eating the Lord's supper given in 1 Cor. 11 were received "from the Lord" and are to be practiced "till He come."

In chapter 10 of this epistle the apostle gives teaching connected with the remembrance feast. The cup is mentioned first in Chap. 10 because there he is not giving the order to be observed as in Chap. 11, but teaching connected with the feast. The cup of blessing which we bless, is it not the communion of the blood of Christ?" Christ drank the cup of wrath, which should have been ours, to its very dregs. Drinking at the Lord's table is symbolical of enjoying and entering into the blessings that are ours through the shedding of His blood. "The bread which we break, is it not the communion of the body of Christ?" "For we being many are one bread and one body; for we are all partakers of that one bread." Three things might be noticed as set forth in the bread. It represents the literal body of Christ, "This is My body which is given for you." It speaks of Christ as the bread of life to our souls which we ate when we came to Him as sinners. This is borne out by the statement, "For we are all partakers of that one bread." The bread also speaks of the body of Christ, the Church. "We being many are one bread and one body." A local assembly is but a miniature of the church which is His body. There are features in the body aspect of the church that should be seen in every local assembly. On the other hand, there are distinctions between the church which is His body, and a local assembly.

The Lord was pleased to choose *two* emblems as memorials of Himself in death and resurrection. The fact of it being two, suggests a competent testimony. It is well to remember that the breaking of bread is a testimony. "Ye do show, (or pro-

claim) the Lord's death till He come." The feast looks back to His death on the Cross, and at the same time directs the eye to His coming again.

MINISTRY ARRANGED AND CONTROLLED BY WHOM?

F. H. Bush, Auckland, New Zealand



A HIGHLY important truth to which the Holy Spirit opened the eyes of saints, early in the last century, was the Lord's order for ministry in the Church, and gifts given for this purpose. When it was discerned that the Source of all true ministry is the ascended Lord, the Head of One Body, (Eph. 4:4-11) and that their distribution, manifestation and operations are to be directed by the will and power of the Holy Spirit, (1 Cor. 12:11) it became clear that man's system of clerisy dishonors both the Lord and the Holy Spirit, by substituting human order and authority for Divine order and power. We speak not of clergymen—some of them saintly, much used men—but of the clerical *system*.

"The form of sound words" is to be held in *faith* and *love*; and the beautiful deposit committed to us can be guarded only by the Holy Spirit Who dwells in us. (2 Tim. 1:13, 14). When His power is lost, fleshly abuses, such as *any-man* ministry, may come in.

When we meet with that most deplorable abuse of privilege, brethren speaking in fleshly energy, thus grieving the Spirit, the remedy is to humble and judge ourselves before our Lord, because of *our weakness* and *failure*, and to wholeheartedly seek dependence upon the Holy Spirit, that *His will* may prevail. He will not fail us if we are true before Him. Let us *cultivate waiting upon God*.

Some dear brethren, in all sincerity perhaps, convene "conference" meetings, appointing speakers for such occasions. Let us consider the question, "How can the *will* and *operations* of the Spirit be realized by us, if MAN APPOINTS the speakers, virtually instructing the Holy Spirit whom He shall use as mouth-pieces?"

The words "worketh," "dividing" and "will" in 1 Cor. 12:11 are in the present tense, expressing a *continuing* action by the Spirit. He distributes gifts in exercise, as His will (or choice) assigns to each individual.

Some claim that "pre-arranged" speakers exclude unprofitable ministry. How can that be, seeing it excludes the operation of 1 Cor. 12:11, leaving *no room* for the Spirit to act? Brothers to whom He may give messages are silenced by man's violation of the Holy Spirit's sovereign rights. There may be "excellency of speech" and "persuasive words of human wisdom" (1 Cor. 2:1-4) under such conditions, but not the "demonstration of the Spirit and of power."

"Where is the difference," you ask, "between pre-arrang-

ing speakers for local ministry meetings and for conferences?" There is, in some cases, a difference; e. g., when the Lord sends a ministering brother to visit a local assembly. But in proportion as ecclesiastical arrangements in local assemblies increase, the direct guidance of the Spirit is set aside. Should we not return to "God and the Word," (Acts 20:32) rather than wander further away?

When MAN appoints speakers, may not human preferences operate in favor of popular preachers who will minister "smooth things" for itching ears, (2 Tim. 4:3) and *exclude* the ministry of faithful men who, like their Lord, preach righteousness in the great congregation, and have not refrained their lips? (Psa. 40:9).

The subtle plea that the Lord gave gifts, (Eph. 4:11) and they should be *recognized* by handing over the platform to those possessing them, reveals how easily our hearts can deceive and cause us to slip into error. It is right to discern and acknowledge gifts the Lord has bestowed; but to interpose *human control and regulation* between Him and His gifts is an unwarranted intrusion, which constitutes a partial return to clerisy.

"Let *all things* be done decently (with decorum) and in order," (1 Cor. 14:40) is quoted to justify human pre-arrangements. That the Greek "taxis" (order) *can* be rendered "arrangement" is pressed in that direction. If this is correct, then ALL assembly exercises, prayer and worship meetings included, are to be subject to human pre-arrangement and control! and 1 Cor. 12:1-11; 1 Cor. 14 can be dispensed with! Whither are we drifting?

If 1 Cor. 14 be thoughtfully read from verse 23 on, and chapter 12 is borne in mind, it is seen to lead to the exhortation to ORDERLINESS (the only sense of arrangement in 14:40) as opposed to confusion (verse 33). DIVINE order, not man's pre-appointments, is in view here.

"But the brethren *prayed* for the Spirit's guidance in selecting speakers!" The Spirit's answer is that HE divides to each severally AS HE WILLS! Does *man* pretend to know what the Omniscient Spirit knows, the suitability of the ministering vessels, the state and needs of the saints on present and future occasions?

Quietly—like leaven—human pretensions developed in the early Church, evolving the clerical system and the tyranny of priestcraft. Beware, then, of human pretensions and insidious wiles of error, lest we drift back into Nicolaitanism! Rev. 2, verse 6, 15. Beware of driving "new carts," or of lifting human hands to God's ark, in order to maintain Divine things according to worldly wisdom, which is foolishness with God. (2 Sam. 6:3-7; 1 Cor. 3:19, 20).

We still avow and proclaim the inspiration and authority of God's Word. We profess to own Christ *as Lord*; our dependence upon the Holy Spirit. But—

Is Lip-Service Enough for the Lord?" (Luke 6:46).

Do we ever *add to or diminish from His Word* (Deut. 4:2) in *practice*, or do we *really* believe in 2 Tim. 3:16, 17?

Ten times are we told in Exo. 39 that Spirit-filled artisans fashioned the furnishings for the tabernacle "AS THE LORD COMMANDED MOSES;" eight times in chap. 40 the faithfulness of Moses in God's house is stressed in the words "AS THE LORD COMMANDED MOSES."

Yet very soon after a remnant was graciously restored from the chastisements of the Exile, the High Priest made room for *an enemy of God and his furniture in the temple*, by TURNING OUT OF IT GOD'S PROVISION FOR HIS SERVANTS! (Neh. 2:10, 19; 4:3; 6:1, 12; 13:1-9; Deut. 23:3). The entrance of MAN'S order necessarily involves the expulsion of God's order.

"Cease, my son, to hear the instruction that *causeth to err* from the words of knowledge." (Prov. 19:27). May we learn from Moses, and noble, courageous Nehemiah, and not from the disloyal priest!

THE CROSS



HE Cross stands as a dividing line between two periods of entirely different character; the former of which was characterized, as I may say, as the time of *Man's being manifested and God hidden*; while the latter shows us *man set aside and God revealed*.

Take the Law—"God is come to prove you" says Moses before it was given. And the Apostle Paul answers the question which still perplexes multitudes. Wherefore serveth the law? replies, it was added—not as our translators have it "because of transgressions" but "for the sake of transgressions" that is to produce them, to bring out the sin of man's heart. The law entered that the offence might abound.

What a striking figure of hollow formalism were those empty water pots! (John 2). And even such was the nation when the Lord came among them. Like the mother of Jesus, they asked Him for the wine then, but "His hour was not yet come." He must shed His blood for that, no way else could they have it. "The wine that cheereth God and man" comes from the side of the Crucified One. His is the "strong drink" for those "ready to perish." And when the set time to favor Zion shall have come, when they shall look upon Him whom they pierced" . . . Then the antitype of their day of atonement will have come "a Sabbath of rest" when "they shall afflict their souls" and through the offering made for them "be clean from all their sins before the Lord." Then the water pots shall be filled even to the brim, but the water of repentance shall be, by a mightier miracle than that of Cana, changed unto the wine of joy and gladness forever.

Those resurrection words of blessing shall be again spoken "Peace be unto you" and He shall say as He said once to Thomas, "Reach hither thy finger and behold my hands and reach hither thy hand and thrust it into my side and be not faithless but believing." And with Thomas they shall answer and say, "Our Lord and our God."

THE Wonder of all Wonders. The Theme of Themes. The Mystery of Mysteries. The Glory of Glories. The Song of Songs. The God man, Jesus Christ, dying, and the twofold purpose of His death: that the perfect revelation of God in all His love and grace may be made known to sinners as the God of Salvation, and that we poor, lost, ruined, guilty, helpless sinners may be eternally saved, counted righteous in His sight, and to share the eternal glory of being with and like Christ. Exhaust you may time, strength, thought, words, but you can scarcely touch the boundary line of the "**Blood of Christ's immeasurable worth.**" It hides all man's guilt from God's all-searching eye; it bears the law's whole curse; it drains the cup of threatened woe; it is the truth of the long line of prophecy; the divine teaching of each slaughtered victim; the ransom equivalent to countless souls; it baffles and destroys Satan and his works; it is the wisdom, love, grace, and power of God; it is the wonder of angels; it is the life and joy and peace of the redeemed below; it is the endless song of all the saints in glory; it builds God's highest throne, and crowns Him with its brightest diadem, as the God of love and the God of salvation, blessing eternally poor, guilty sinners with all the untold glories of His eternal redemption. Well may we sing, "Thanks be unto God for His unspeakable gift."

PROBLEM

Should unleavened bread be used at the Lord's Table? Some quote Luke 22:19 to substantiate this claim!

Answer 1

That the bread used at the institution of the Lord's Supper was unleavened is a most likely thing; inasmuch as the Passover Supper was observed just prior to the first observance of the Lord's Supper and the latter seems almost to emerge from the former. Yet I judge that it is necessary for us to note that no Gentile partook of it. The Gospel had not gone but to the lost sheep of the house of Israel. The middle wall of Partition had not been broken down and also church order and administration was not in evidence. The distinctive character of this day (the Church's day) is not in view in the institution of the Lord's Supper. This being so, it would seem that we should look to the Epistles of Paul (to whom the pattern of the Church was given) for guidance in all Church matters. The observance of the Lord's Supper is now, since Pentecost, always and only observed in Church capacity. I would judge and suggest that such truth as is revealed in Col. 2:14-16 would teach our deliverance from the needs-be for any specific form of the loaf or ingredient of the loaf or wine so far as leaven or ferment is concerned: Moreover I gather that the general teaching of the Pauline Epistles would cause us to be occupied not so much with the ingredients of the elements used in the feast but with the moral character and doctrinal rightness of those who compose participants. 1Cor. 5:6-8; Gal. 5:9. Thus contrasting this dispensation from all which has gone before wherein meats and drinks, feasts and days with these prescribed ingredients and ceremonies were in keeping.

D. L. R.

Answer 2

Unleavened bread is of no importance in the breaking of bread for the following reasons:

1. The leaven we are told to cleanse ourselves from is wrong doctrine, (Matt. 16:12; Luke 13:21; Gal. 5:7-9) carnality and wickedness (1 Cor. 5:6). We are exhorted to keep the feast with the unleavened bread of sincerity and truth, (1 Cor. 5:7-8).

2. While all Scripture is given by inspiration of God, and is profitable yet the Old Testament reveals "things which were a shadow of things to come" (Col. 2:14-18). We have been freed from the yoke of the law, and are under grace, and we are exhorted to "stand fast therefore in the liberty wherewith Christ has made us free (Gal. 5:1); and not to be entangled again with the yoke of bondage. Gal. 3:3 would apply to this, "Are ye so foolish? Having begun in the Spirit are ye now made perfect by the flesh? (Gal. 2:18-19).

3. God's commandments and promises to Israel as to the use or not, of leaven, etc., has nothing to do whatsoever with Christians in this dispensation of grace, or with the church at any time since its inception at Pentecost, until its rapture when Jesus comes. Israel was an earthly people, with earthly observances and were as types, which all have their fulfillment in Christ (Heb. 8:5; 9:9; 10:1). Full instructions as to church order and observances are found in the New Testament and not in the Old.

4. Surely if it was God's mind and will for us to remember the Lord Jesus in His death and resurrection, He would have given definite instructions, in very plain terms as he did to Israel. God never leaves His children in doubt as to what He wants them to do when it concerns His mind and will.

F. P.

❖❖❖❖❖ *My Hiding Place* ❖❖❖❖❖

**"I will put thee in a cleft of the rock, and will cover thee with
My hand" Exod. 33:22 (R. V.).**

WHERE am I put? In a cleft of The Rock!
That shadows a sin-stricken land!
While others around me are falling and slain,
Secure on that Great Rock I stand.

How came I there? By no efforts of mine,
Could I hope to attain such a place.
He stooped from the Glory, He came where I was,
And lifted me up by His grace.

My place was down in the depths of the mire,
A sinner without and within.
No one but He could have rescued me there,
Or have broken the shackles of sin!

How am I kept? I am covered by Him,
Safe under His sheltering Hand;
No power in Heaven or Hell can prevail,
So firm is that Rock where I stand!

He keeps me—not I—from the first to the last
A debtor I ever shall be!
From the time I began at the foot of the Cross,
Until in the Glory I see.

The Rock that was cleft,—that Rock which is Christ,
The glorious King of all grace!
Thro' the ages I'll cease not to marvel that I
Should have such a grand "Hiding Place!"

E. M. T.

Albuquerque. To go on in the old paths is the desire of the assembly here. J. B. Rey, Correspondent for the Highland Gospel Hall, 1122 So. Edith St.

Oskaloosa, Ia.—J. Farquharson pitched his tent in this large town and is seeking to reach souls for God.

Connecticut.—J. Conoway was operating the Whitmore St. tent at Hartford, and J. Pearson was operating the Waterville tent at Bristol.

Keyser, W. Va.—S. Rea and J. McMullen have their tent pitched here and were getting a good hearing in the Gospel.

Seattle, Wash.—A. Douglas began tent meetings in a populous and promising community of this needy city. Prayer is desired for this work.

Okanogan, Wash.—Good numbers attended the first conference held here in July. S. Greer remained for meetings. Saints cheered and encouraged.

Wisconsin.—Seven were baptized recently in La-Crosse and eleven were baptized in Lynxville. Sam Hamilton had meetings in both these places using his chart from Egypt to Canaan. He and E. Jamison had meetings in Nodine and saw the Lord's hand in salvation.

East Aurora, N. Y.—A one days meeting was held here on the 4th of July. Christians attended from Buffalo, Rochester, Wellsboro, and York, N. Y. W. B. Johnson and local brethren ministered the Word.

Long Beach, Cal.—W. Grierson had a series of meetings here.

Munro, Wash.—D. Horn had 2 weeks meetings but found it hard to get a hearing.

New Bedford, Mass.—W. Bousfield visited the assembly for a Lord's day.

Lowell, Mass.—After visiting Framingham, Manchester and N. Chelmsford, R. Roberts came here for meetings.

CANADA

Earlton, Ont.—The Earlton-Charlton conference was a very precious and profitable time. The attendance was large at both places and the ministry varied and helpful. Bren. Williams, Widdifield, Bruce, Gunn, Johnston, Miller, Spreeman and Watson shared the ministry of the Word. B. Widdifield remained for meetings.

Parry Sound, Ont.—W. Williams visited the assemblies in the Parry Sound district telling of the work of the Lord in Venezuela.

Owen Sound, Ont.—J. Gunn expects to pitch a tent in Shallow Lake, 10 miles from here, and where the Christians have carried on an effort for some time.

Toronto, Ont.—The Brock Ave. assembly is pitching a tent in Mimico. G. Gould, Jr., and F. Watson are expecting to work it.

Dresden, Ont.—W. Baillie has a tent pitched on a farm near here and is seeking to follow up the work of last year.

Straffordville, Ont.—The conference was a time of real blessing. A number of the Lord's servants shared the ministry of the Word. The attendance was very large.

Alberta, Province.—Herbert Harris visited Medicine Hat for a Lord's day on his journey home. The visit was appreciated. C. H. Willoughby had 2 weeks visit with the little assembly at Carbon. They are few in number but are able to keep the door open for the Lord. Later he was in Medicine Hat going from door to door with tracts and having meetings in the hall in the evening. One man professed.

Valens, Ont.—L. McBain had an appreciated visit here for two nights.

Nova Scotia, Province.—The annual conference at Pugwash Jct. was large and good. The Word was ministered by bren. Rouse, W. Robertson, McCullough, I. McMullen, McIlwaine and others. W. Robertson remained for meetings. W. N. Brennan and J. McCracken expect to pitch their tent at North River to follow up the work of last year.

Galt, Ont.—J. H. Blackwood was here for a few meetings, and also visited Kitchener and Clyde ministering the Word and it was much appreciated.

FALLEN ASLEEP

Toronto, Can.—Alexander Robertson of the Brock Ave. assembly, was suddenly called home on June 12. Age 68. While visiting the Christians in Brantford, he called at the home of a brother where they were dismantling a barn. Suddenly one side collapsed, and a large beam fell on him before he could get away, killing him instantly. The funeral service—the largest the undertaker had ever handled—was held from the Brock Ave. hall which was packed. W. P. Douglas, J. Silvester and F. Watson shared in the service. He was a godly brother who had convictions, and the courage of his convictions and a true shepherd.

Earlton, Can.—Harry Baldwin departed to be with Christ July 2. Age 52. A sufferer for 3 years, he bore a wonderful testimony on his sick bed right to the end. He was very happy and full of praise, even when his voice was so faint, it was almost undiscernable. On account of the service being so largely attended, they were held outside the hall. B. Widdifield and F. Watson preached the Gospel in English, and J. Spreeman in French.

Toronto, Can.—Mrs. Samuel Russell, Sr. went home to be with her Lord on June 10. Age 81. Saved in Scotland when quite young, she came to Canada residing in Owen Sound until moving to Toronto 20 years ago, where she was gathered with the Lord's people in Central Gospel Hall. One who was loved by all, will be missed. Bren. A. Jackson, R. J. Littleproud and Peter Hynd took the service.

La-Crosse.—F. Greeno passed on home May 30. Age 56. Saved 3 years. Sam Hamilton and E. Jamison took the service.

Deseronto, Can.—Mrs. B. D. Wagar, after a long illness, was called home on May 18. Saved 56 years and in the assembly 55 years. A woman much loved by all who knew her, given to hospitality and a succourer of many. J. Pearson preached to a large company at the service.

CONFERENCES

Hitesville, Ia.—The annual conference will be held (D. V.) Saturday and Sunday (August 19 and 20) preceded by a prayer meeting, Friday eve (August 18). Accommodation provided for all from a distance. Correspondent, Geo. E. Smith, Kesley, Ia.

La-Crosse, Wis.—The annual conference will be held (D. V.) September 2, 3 and 4, preceded by a prayer meeting Saturday morning, September 2. Address communications to Lawrence W. Uglum, 920 S. 5th St., La Crosse, Wis.

Orillia, Can.—The annual conference will be held (D. V.) September 3 and 4 (Labor Day) preceded by a prayer meeting September 2, at 7 P. M. Meetings Lord's Day, 10:30 A. M. Breaking of bread, 2:30 P. M. Prayer, praise and ministry, 7 P. M. Gospel. Monday 10:30 A. M., 2:30 and 7 P. M. for prayer, praise and ministry. No circulars issued. The Lord's servants welcome. Address communications to N. Clark, 234 Mary St., Orillia, Ont., Canada. Read in assembly.

Sault Ste Marie, Can.—The annual conference of assemblies in Sault Ste Marie, Michigan and Sault Ste Marie, Canada, will (D. V.) be held in St. John's Memorial Hall in "Soo" Ontario on September 2, 3 and 4 (Labor Day) beginning with prayer meeting in Gospel Hall, Albert St., Soo, Ont. on Friday at 8 P. M. Accommodations will be provided as usual. Correspondent, Richard Cottle, Peck St., Soo, Michigan or R. H. Davis, 425 Douglas St., Soo, Michigan.

Hartford, Conn.—The annual conference will be held (D. V.) on September 2, 3 and 4, in the Odd Fellows' Hall (420 Main Street) preceded by a prayer meeting in the Gospel Hall (53 Whitmore St.) on September 1 at 7:30 P. M. Those coming from a distance will be freely entertained. Address communications to N. Vendetta, 132 Henry St., Windsor, Conn.

Words in Season

Consider Him

"Lest ye be wearied and faint in your minds" Heb. 12:3.

WHEN the way seems dark and dreary,
Consider Him.

Lest thy heart grow faint and weary,
Consider Him.

For He knoweth all thy way
And His strength will be thy stay;
He can cheer the darkest day
Consider Him.

When some sorrow sorely presses,
Consider Him.

For through trials of life He blesses,
Consider Him.

He alone can understand,
Leave it all in His dear hand;
In His love for thee He planned,
Consider Him.

When some anxious care perplexes,
Consider Him.

Lest thy inmost soul it vexes,
Consider Him.

Bring thy care and thou shalt see
He will bear it all for thee;
He would have thee peaceful be,
Consider Him.

F. B.

SEPTEMBER



1939

WORDS IN SEASON

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UNITED STATES

Special.—To all new subscribers for Words in Season for the year 1940 we will mail free the October, November and December issues of 1939.

Detroit, Mich.—To mark the opening of our new hall (7345 West Chicago Blvd.) a one day of meetings will be held (D. V.) on Saturday, September 30, preceded by a prayer meeting on Friday night, September 29, at 7:45 o'clock. Meetings on Saturday at 10 A. M., 2 and 7 P. M. for prayer, praise and ministry. The Lord's servants welcome. Those coming from a distance and desiring to remain over week-end will be freely entertained. Correspondent, Alexander Stewart, 9320 Burnette Ave., Detroit, Mich.

Ohio.—Bren. Patrizio and Rosannia saw several saved at tent meetings in Steubenville even though Rome tried to keep some of the people from attending. W. B. Johnson was having cottage meetings and helping the assembly on regular meeting nights in Toronto, Ohio. W. Warke and S. Mick were getting fair attendance at tent meetings in Dayton and saw a little fruit. Chas. Keller and Albert Klabunda were encouraged by the attendance at tent meetings in Akron. David Roy was getting good meetings in Cleveland, in the Lakewood district and saw some fruit in salvation.

Effie, Minn.—Sam Hamilton came into this needy field and began meetings in a schoolhouse.

Omak, Wash.—S. Greer pitched his tent here and had a good start, over 100 being present the first night. This is new ground.

California.—S. C. Keller and James Gilpin (Belfast, Ireland) were operating a tent in Los Angeles. W. Grierson was having tent meetings in Redlands.

Monroe, La.—C. David was cheered with attendance at meetings held on the Tabernacle. We also had a visit from R. Crawford and R. Curry. R. Crawford later went on to Toccoa, Georgia for tent work there.

Liberty Mills, Mich.—Lorne McBain and John Govan were working together in a tent in this district and were getting a fair hearing.

Pennsylvania.—After over 45 years in the Homestead assembly, sharing its "ups" and "downs," its "lights" and "shades," Robert Doughty, who formerly lived at 3906 Davis Ave., Homestead Park, Pa. is casting his lot in with the McKeesport assembly. His new address is % Alex Wilson, McClintock Road, R. D. 1, Box 435A, McKeesport, Pa. George Winemiller and Wm. Beveridge were encouraged in tent meetings in Johnston. They also saw a nice interest among the children. O. MacLeod visited the Olney assembly for a Lord's day.

WORDS IN SEASON

A MONTHLY MAGAZINE

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

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

Vol. 31

SEPTEMBER, 1939

No. 9

GATHERED GEMS

THEY talk to me of music rare
Of anthems soft and low
Of harps and vials and angels' choirs—
All these I could forego.

But the music of the Shepherd's voice
Which won my wayward heart,
Is the only strain I ever heard
With which I cannot part.

* * * *



One ought to judge of the greatness and danger of our disorder, by the violence of the medicine which our unerring Physician is forced to make use of. Let us beware lest, endeavoring to leave the Cross, we forsake Him who was for our sake fastened to it.

* * * *

The Christian is like the ripening corn; the riper he grows the more lowly he bends his head.

* * * *

It is through loss that all gain in this world is made. The winter leaves must fall that the summer leaves may grow.

* * * *

Oh, for grace to cast every care, **as soon as it arises**, on Him who bare all our sin, and who now will bear all the sorrow!

* * * *

Slothfulness is the chief hindrance to the progress of many of God's people. Beloved, "be not slothful." Heb. 6:12.

* * * *

Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? It is emphatically no sacrifice. Say rather it is a privilege.

* * * *

Do you speak of the faults of others unnecessary?
Do you love to hear others praised when God has worked through them?

Can you rejoice to see another succeed when you have failed?
In every heart there is a supreme place—a sort of throne.
Who sits in yours, an Idol, Self, or God?

* * * *

The ways of Christ in the days of His flesh are the true pattern for His people.

JUDGE ALDEN'S TESTIMONY

JUDGE George D. Alden was on a visit to his native homestead, a village in Vermont. At that time a young clergyman, who had not yet completed his theological course, was supplying the pulpit in the Episcopal Church. So clever was he in his many original methods that John Wanamaker had offered him \$10,000 a year to take charge of the advertising for his great stores.

His refusal Judge Alden could hardly believe, and so, calling on the younger preacher, who was receiving \$1,250 a year, endeavored to show him his folly. "Young man," said the Judge, "may I enquire how you justify yourself in throwing away \$8,750 a year, with the prospect of double that amount in a few years?" "For the simple reason that I have a bigger job than advertising merchandise." "What job is that, if I may enquire?" "Preaching the gospel of the Lord Jesus Christ."

"Preaching the gospel!" said the Judge in a sarcastic tone, "don't you know, young man, that your business is one of questionable value; that the Bible on which it rests is no longer believed by sensible people, and is of no more value than a last year's bird's nest? I am an older man than you, and I come to you as a friend to talk with you about your financial condition. I have been a practising lawyer in Boston for the last thirty years, and a Judge of the Supreme Court of Massachusetts for the past twelve years, and I tell you that I do not believe one word of the Bible, nor do I even believe in God."

"The young preacher did not tremble or turn pale," said the Judge, "though I had spoken in thunder tones. He quietly replied: 'Judge Alden, in my opinion your argument is worthless. You are on the wrong side of the question. Your case was decided many hundred years ago by the Supreme Court of the Universe.' 'If my case has been decided, as you say, by the Supreme Court, will you please give me the citations, with the volume, page and paragraph?' Picking up a Bible he opened it to a certain chapter and verse, and said, 'There it is; read it for yourself.' This is what I read: 'The fool hath said in his heart there is no God.'"

I was mad, boiling mad, to think that I, Judge Alden, one of the best known lawyers at the Boston Bar, and twelve years on the Supreme Bench, should be thus insulted by an ignorant young preacher, not yet out of school—it was more than I could endure. I told him that I would read all that had been written against the Bible by the most eminent scholars, and I would come back and demolish him with his own weapon, for I thought that would be an easy task.

So far as I know that young man is living today. At least he ought to be, for I never went back to demolish him. And why not? For the simple reason that as I read about the Bible,

and more especially as I read the Bible itself, I became convinced that it is the only authoritative revelation of God's character and will for man. It was a humiliating experience, but I am not ashamed to confess it, for now, thanks to that young theologian, I come to you as a firm believer in the Bible, and a follower of the Lord Jesus Christ. And in my humble opinion, what this country needs at the present time is the gospel of Jesus Christ and Him crucified, which is the only cure for the moral dishonesty in business, the political corruption, domestic unhappiness and religious indifference which is so prevalent.

HOLD FAST



BELOVED, we would just say a word as to holding fast what we have got. If the Lord has mercifully delivered us from man's traditions, let us see that we are not entangled again with the yoke of bondage. In these days there is departure from the simplicity that is in Christ. But this need not stumble us, as Scripture plainly forewarns that this will happen. We may be delivered from going back to Egypt, and yet we may have Egypt in our hearts. We may not go back to the world's system of religion, and yet the world's system of religion may find its way in among ourselves. Many who once began, in the guilelessness of early love, by giving the Lord Jesus the place *in the midst*, are now content that some other one should have that place. Not only is there departure from the truth, but "My people love to have it so." This is caused by love growing cold, and the heart getting away from God. When Moses went up to the mount to meet God, Israel could not endure the "blank." To wait until Moses would come down was more than an impatient, murmuring people were equal to. And hence we find, as soon as Moses was out of sight, that they must have some one, or rather something to look at. The flesh cannot wait on God. It takes some little measure of faith to endure as seeing Him who is invisible. Hence the golden calf. Now, beloved, our Moses, is away on the mount with God. Our Lord Jesus is within the veil, and we are waiting for Him. Let us wait in patience. He is both Lord and Christ. Let us give Him His true place, and we shall have no lack. By His Spirit He is here to guide us and lead us into all truth—to satisfy our soul in drouth and keep us alive in famine. Let us honor Him, and abide in His ways. We may appear weak and helpless, but we need not care, if the Holy One is great in the midst. If others depart from the path of faith and simplicity, that is no reason why *we* should do so. On the other hand, in the midst of flickering light and wavering testimony, is there not all the more urgent need that we should hold fast the things that God has taught us?

NEGATIVE TESTIMONY



Every stage of the history of God's people, whether it be of Israel or of the church, individual faithfulness has been measured with reference to certain then present and testing truths. Noah's family was exalted over a whole race, because of the persistency with which they believed and proclaimed a coming judgment. Even in the simple times of Abraham dwelling in tabernacles was itself a unique testimony, when viewed in the light of the glorious promises which the patriarchs had obtained from the God of the whole earth (Heb. 11:9, 10, 13, 14). To believe or preach the resurrection of Jesus Christ was the point of offense which exposed the men and women of the early church to the wrath of the Jew, and the derision of the Greek, but secured for them the tender, loving favor of God. To confess Martin Luther's faith stamped the men of the Reformation as the grandest saints of the times.

But it seems a fact not so clearly apprehended, that believers are called upon to testify *negatively*, as well as *positively*. It is distinctly enough understood that a holy life ought to be an aggressive one; but not so fully seen, if we may judge from Christian practice, that it is to wear an act of refusal, as well as acknowledgment.

The first circumstance under which the beautiful and blameless character of Daniel is introduced to us in Scripture, present him, not as an active doer of something great and public for the Lord God of the nation, but simply as a silent, stern refrainer. "Daniel purposed in his heart that he would NOT defile himself with the King's meat, nor with the wine which he drank," (Dan. 1:8). The word "NO" seemed a keynote in his life. All through his history we find him more concerned about NOT DOING, than doing. Even in the most exalted of all his triumphs, when he went down into the den of death, we find that it was the same negative element in his character which dragged him there. Daniel had been ACCUSTOMED to pray with his windows opened toward the place of Jehovah's sanctuary. He did nothing unusual. It was the NOT STOPPING from praying that gave the touch of grandeur to his testimony.

And the three captive friends shared his spirit. Therefore the first accusation brought against them is the negative one: "These men, O King have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up," (3:12). Their own reply to the charge is of the same order: "O Nebuchadnezzar, we are not careful to answer thee in this matter . . . We will NOT serve thy gods, nor worship the image thou hast set up," (Vs. 16, 18). And when the King himself makes an acknowledgment to their honor, we find the same wonderful occurrence of negative terms. They

"yielded their bodies that they might *NOT* serve nor worship any God except their own God," (vs. 28).

But these Jewish captives are not solitary instances of this kind of testimony. At the period of Israel's foulest idolatry, there were seven thousand men in the land, whom God took knowledge of as HIS men. We are not informed what they did that was aggressive. Certainly they had no distinctive, magnificent record like Elijah's. But the Holy Ghost says of them, "I have left me seven thousand in Israel, all the knees which have *NOT* bowed unto Baal, and every mouth which hath *NOT* kissed him. 1 Kings 19:18.

From this scene we turn to another epoch in Israel's history. Universal evil is upon the land. Priest and people, old and young, rich and poor are involved in the common degradation. Jeremiah is Jehovah's solitary, faithful witness. But how can one man brave the wrathful waves of an ocean of sin? As well might a child, with its tiny hand, seek to stay the breaches in the dykes of a rising river. Jeremiah could only weep, and himself refrain from the iniquity around him: "I sat *NOT* in the assembly of the mockers, nor rejoiced; I sat *ALONE*, because of thy hand, for thou hast filled me with indignation," (Jer. 15:17).

God might have strengthened His prophet to contend for the truth; but in this instance it seemed His purpose to leave the soul to the full derision of Satan, that through individual separation, and personal refusal, the people might be rebuked, Jehovah glorified in His servant, and one more type given to the church of His anguish as Son of man, through His suffering in resisting sin, we are instructed how to fill up that which is lacking of the afflictions of Christ.

From the sorrows of Jeremiah we pass to the gorgeous court of a Persian King. Haman is the chief prince and the pre-eminently honored subject. Riches, favor, power are all his. But one thing vexes him, Mordecai will *NOT* do him homage. Not personal pique, but principle holds Mordecai back from rendering obeisance to his superior. Mordecai is a Jew in strange circumstances; away from the home of his fathers, severed from communion with God in the worship of the restored temple. A less faithful man would have pleaded these facts as suitable reasons for conforming to present surroundings. But Mordecai remembers "the eyes of the Lord run to and fro throughout the whole earth strongly to hold them whose heart is perfect toward Him." He cannot do much aggressive in a heathen court; but he will at least refrain from known evil. Haman was a descendent of Amalek. Amalek was the Canaanitish grandson of Esau. The first foe who lifted up their uncircumcised hands against redeemed Israel was the Amalekites. From that day Jehovah's wrath was sworn against their latest generations. That Mordecai was in truest sympathy with God's purposes is confirmed in his message to queen Esther, (Esther 4:14). And so we have this record of

courageous obedience "All the King's servants that were in the King's gate, bowed and revered Haman, for the King had so commanded concerning him; but Mordecai bowed NOT, nor did him reverence" (Esther 3:2). I would that our time might furnish a host of men like this negative Mordecai, with faces of flint, and foreheads of brass, to stand in the unpopular places and defy popular evils.

These fragments of testimony have been grouped together because manifestly in these ebbing days of the church's history on earth this negative phase of Christly confession is pre-eminently THE TESTIMONY which is demanded of the servants of the Lord Jesus Christ. Christianity as an institution is popular with the world. To be identified with some religious sect is honorable. To obtain the sanction of godly preachers of the gospel imparts high tone to merely worldly enterprises. In these respects the offense of the cross has ceased. But yet, all this is no conquest to the church since Satan has made it the occasion of his most insidious and fatal temptation.

Let the Christian once take the stand of a refrainer; let such refuse to countenance the very purest of popular amusements, because they belong to the things of the world; let such deny to their children the fascinating magazine literature of the time, simply because it does NOT minister the things of Christ; let such in their dress and in their homes frown on the love of display, and extravagance, because they are God's pilgrims, hasting through a doomed country—and soon will the finger of emphasis be raised. Soon will such a one learn what high spirituality, and what humble godly fear impelled Daniel, and Shadrach, and Mordecai to say, "We will NOT touch the unclean."

May we know what it is "TO STAND, and TO WITHSTAND." And may our soon coming Lord whisper through the veil of the clouds, "Thou hast a little strength, and hast kept My Word, and hast NOT denied My Name."



THE CHRISTIAN'S CROWN

HAVE Christians a crown? O, yes; but they do not wear it every day. They have a crown, but their coronation-day has not yet arrived; they have been anointed monarchs; they have some of the authority and dignity of monarchs, only they are not crowned monarchs yet. But the crown is made. God will not have to order heaven's goldsmiths to fashion it in after-time: it is made already, hanging up in glory. God hath "laid up for me a crown of righteousness."



OUTSIDE THE CAMP

"Let us go forth therefore unto Him without the camp, bearing His reproach." (Heb. 13:13).



THE first thing calling for attention in our text is the word "therefore," which of necessity looks backward, pointing a conclusion from something that has been said previously. We need go no further back than verses 11 and 12 to find the premise from which the conclusion is drawn. There we read, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth, therefore, unto Him without the camp." Now, in the 11th verse there is something that is exceedingly striking and solemn. The blood of those animals which were sacrificed was not always brought into the holy of holies and placed upon the mercy seat. It was the general custom to slay the animal in the outer court where the brazen-altar was, and to pour out its blood by the altar. If you turn to the first chapter of Leviticus several illustrations of that principle will be found there. "And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation" (vs. 4, 5).

Continuing from Lev. 1: "And if his offering be of the flocks, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar" (vs. 10, 11). Now, if you read through the whole of the books of Exodus and Leviticus it will be found that this was the common custom: to sprinkle the blood of the animal which had been offered in sacrifice to God upon the altar in the outer court, not to take its blood inside the veil and place it upon the mercy-seat. But there was an exception. In Exodus 29:14 we read, "But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp:"—not upon the brazen-altar where the other sacrifices were consumed; this was to be burned with fire without the camp. It was a sin-offering. Now turn over to Leviticus 16:27, "And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place (not simply left outside at the altar in the outer court), shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung."

During the Levitical economy God appointed many and various offerings and sacrifices for the Israelites to bring to

Him. There was the burnt-offering, the meal-offering, the peace-offering, the trespass-offering, the passover-offering, the consecration-offering, and others; but the blood of none of them was carried within the veil and placed upon the mercy-seat. It was only that animal which was offered as a sin-offering to God, and whose body was burned *outside* the camp, whose blood was taken right into the holy place—typically opening up a way to God Himself.

Now if we turn back to Hebrews 13:11 you will understand that verse a little better: "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without (outside) the camp." Why? That is something which is unutterably solemn. Outside the camp was the place beyond all ordered relationship with God. You recall from the book of Numbers that the center of the camp was the tabernacle, and around that tabernacle were grouped the various tribes according to God's appointing. The camp was the place of ordered relationships to God, with God dwelling in the center. Outside the camp was the place beyond all relationship to God, therefore it was the place that the leper was commanded to take, it was the place of unclean. In other words, it was the place of distance from God, the place of divine judgment. And the antitype of that is seen at Calvary, where we hear the Sufferer on the central cross saying, "Why hast Thou forsaken Me?" It was the sin-offering being burned in the fires of God's wrath outside, away from God, and place of distance from God. It was the sin-offering being burned outside the camp. Hence we read in Hebrews 13:11:—"The bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned without the camp."

Do you see the meaning of the type? Listen closely: in connection with that offering whose blood opened a way to God Himself (was brought into the place where God was, and put on the mercy seat), the body of it was burned up outside the camp; no other body of an offering was. It was God there teaching us in the type that something more than death was necessary. All the other animals that were sacrificed at the brasen-altar died, but something more than death was necessary to bring you and me to God; something more than death by violence, for the animal at the brasen-altar was cut with a knife. What more than death was needed? "It is appointed unto men once to die, but after this the judgment"—the judgment of a sin-hating God. Christ not only had to die, He not only had to lay down His life, but He had to come beneath the judgment of a sin-hating God, and that judgment is *banishment* from Him, separation from Him; that judgment is the place "outside the camp" where He was. Hence we read here in Hebrews 13:12:—"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without, suffered outside, outside the gate." The "gate" marked, of course, the limits of the City. He suffered outside the gate as One who

was not regarded as being fit to be put to death in the City. In the eyes of the authorities He was such a vile wretch that their City would have been contaminated by executing Him within it; and so, as the last mark of shame and scorn, they led Him "outside" the City. Little did they know that they were fulfilling God's type. *That* was where the body of the animal whose blood was carried within must be burned—outside the camp. And so Jesus also, that He might sanctify (set apart) the people with His own blood, suffered without the gate. Only *such* blood could be carried into God; only such blood, the blood of a victim whose body was consumed outside the camp.

Now, I think there should be little difficulty in recognizing the force of the "therefore" in our text. "Let us go forth therefore unto Him without the camp." In other words, if Jesus, the incarnate Son of God, in order to make an atonement for our sins, considered no sacrifice, no shame, no reproach too great for you and me, then let us therefore gladly submit to any little sacrifice that may be required from us if we are to be true to Him and His glory. "Let us . . . therefore." Jesus took the place outside the camp; shall we hesitate to? "Let us go forth therefore unto Him without the camp." In other words, we have, by matchless grace, been called unto fellowship with our Lord Jesus Christ—fellowship with Him now in sufferings, fellowship with Him soon in glory, for it is written, "If so be that we suffer with Him, that we may be also glorified together" (Rom. 8:17). "Let us go forth therefore unto Him without the camp, bearing His reproach." We are called upon to take up our cross and follow Him.

(To be continued, D. V.)

Obedience to God's Will

TO the Christian there is no argument so potent as God's will. God's will is the believer's law. He doth not ask what shall it profit him—what shall be the good effect of it upon others, but he simply says, "Doth my Father command it?" And his prayer is, "O Holy Spirit, help me to obey, not because I see how it shall be good for me, but simply because thou commandest." It is the Christian's privilege to do God's commandments, "Harkening to the voice of His Word."

PLEASING GOD

A. Livingstone, Toronto, Canada



IN John 8:29 we read that the Lord Jesus said, "He that sent Me is with Me. He hath not left Me alone for I do always the things that are pleasing to Him." Alas, that oftentimes we may be found doing things that do not please Him. His pleasure should always be before us and it is well when we can say that we are doing this or that to please Him. "Christ also pleased not Himself, but as it is written "The reproaches of them that reproached Thee, fell on Me" (Rom. 15:1-3). Let us think of Him in Gethsemane's Garden when in view of the Cross He said:

"Not My Will, But Thine Be Done."

What an awful thought for Him to drink that bitter cup which the Father had given Him to drink. "I have a baptism to be baptized with and how am I straightened until it be accomplished."

Can we say with Him "Not my will but Thine be done"—thus doing things not as pleasing ourselves, but pleasing God?

"They that are in the flesh cannot please God" nor can they that "war after the flesh." We do well therefore to inquire at times whether we are contending according to the flesh or according to the Spirit.

If the latter then, we shall be found speaking much to God about those with whom we may have to contend. "When a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Prov. 16:7). Such an one will become mighty like Jotham of whom we read that "he ordered his ways before Jehovah his God" (2 Chron. 27:6). Please read Eccl. 7:23-26; Prov. 7:24-27 and compare James 5:19-20.

How solemn, yet encouraging, are the words of Eccl. 2:25-26, "For who can eat or who can have enjoyment more than I? For to the man that pleaseth Him, God giveth wisdom, and knowledge and joy; but to the sinner He giveth travail, to gather and to heap up that he may give to him that pleaseth God."

What an honor God has conferred upon us that in our conduct towards the world and in our behaviour in the House of God we may please Him. As it is written, "For the kingdom of God is not eating and drinking but righteousness and peace and joy in the Holy Spirit. For he that herein serveth Christ is well pleasing to God and approved of men." (Rom. 14:17-18). See also 2 Tim. 2:3-4 which refers specially to our behaviour as on the battlefield. Also read 2 Cor. 10:3-5 and Hebrews 4:12, comparing with Exodus 17:8-16.

"Thou hast given a banner to them that fear Thee that it may be displayed because of the truth." (Psalm 60:4).

“Greater joy have I none than this, to hear of my children walking in the truth.” (3 John 4). “Finally then, brethren, we beseech and exhort you in the Lord Jesus, that as ye received of us how ye ought to walk and to please God even as ye do walk, that ye abound more and more.” (1 Thess. 4:1). “By faith Enoch was translated that he should not see death; and he was not found because God translated him for before his translation he hath had witness borne to him that he had been well-pleasing unto God (Heb. 11:5).

May we be able to say with the Psalmist—

“One thing have I asked of Jehovah, that will I seek after; that I may dwell in the House of Jehovah all the days of my life, To behold the beauty of Jehovah and to enquire in His temple.” (Psalm 27:4).

Let us remember that a day of review is coming, when we shall have to give an account for the deeds done in the body. See 2 Cor. 5:6-10.

Alone with Thee, O Master, where
The light of earthly glory dies;
Misunderstood by all, I dare
To do what Thine own heart will prize.

Such be my path through life down here
One long, close, lonely walk with Thee.
Until past every doubt and fear,
Thy face in light above I see.”

DANGER OF PROSPERITY

HIGH places, and God's praise, do seldom agree: a full cup is not easily carried without spilling: he that stands on a pinnacle needs a clear head and much grace.

THE Church ought to be consulted as to the choice of their treasurer-deacons. I use the word in the plural advisedly, for if the Apostle Paul refused to have sole charge of moneys, lest he should be blamed for his use of it, no self-respecting man ought to run a like risk; “avoiding this, no man should blame us in this abundance which is administered by us; . . . providing for things honest, not only in the sight of the Lord, but also in the sight of men” (2 Cor. 8:20, 21).

I remember once seeing an elder of a Church abroad, after a morning service, sweep the collection into his pocket, without even counting it. No doubt he was perfectly honest, but how could he have proved it if challenged? There ought to have been at least two deacons, chosen with the approval of the Church, to count the collection and account for its use. Church money matters should be carried on and the accounts audited in a business way so as to avoid all ground for suspicion, on the principle of “Let not your good be evil spoken of.”—Extract—“Bishops, Priests & Deacons”—By W. Hoste.

SEVEN MEN

George Duncan, Cleveland, Ohio
Read Genesis Chapter 14:10-24



IN the book of Hebrews chapter 11, we find the names of seven men recorded, whose lives are found in the book of Genesis. If we were to combine what God has to say in Hebrews 11, concerning these men, we would doubtless have a perfect Christian. Among those seven men we have Abraham and he occupies thirteen and one-half chapters in the book of Genesis. No less than three times Abraham is called "The Friend of God." He is the only man to whom that name is given, therefore how outstanding he must have been, when God could speak of him in that familiar way.

In the above chapter we find a very interesting incident in the life of this remarkable man. In the previous chapters Abraham and Lot have come back from the land of Egypt. They have abundance of everything; in fact, their herds were so numerous that the land could not hold them and they had to separate. It's nice to see how thoroughly Abraham was restored to God; not only restored back from Egypt, but restored in soul, because he said to Lot, "Take thy choice." "If thou go to the east I will go to the west, etc." He was just simply content to take what Lot left, and its more remarkable considering that Lot was the younger man. Abraham could well afford to let Lot take his choice for after Lot turned toward Sodom, God said to Abraham: "Lift up thine eyes and look from the place where thou art, northward, and southward and eastward and westward for all the land which thou seest, to thee will I give it, and to thy seed forever."

In chapter 14 Abraham is still in the plains of Mamre, or Hebron, which means "fellowship." Here we have a true child of God in the place of fellowship with God. Lot chose to pitch his tent toward Sodom and in this chapter he is altogether in Sodom. These two individuals are spoken of in Scripture as righteous men, for the New Testament tells us that Sodom vexed Lot's righteous soul from day to day as he saw and heard their ungodly deeds. Over and over again we find God speaks of himself as "The God of Abraham" but never as the "God of Lot." When Abraham is brought down to die we read concerning him that "he died an old man of many days;" the revised version says, "Full of years," but the original is just "full" or "satisfied" (Gen. 25:8). Wouldn't that be a wonderful epitaph to put on his tomb. But the last mention of Lot was his sin. Both righteous men, but Oh! so different. These things were written for our learning and instruction. Many today are going to have an abundant entrance to the glory for their testimony has shone brightly all through the journey

and there are those who shall be saved, so as by fire. God would seek to encourage us by the life of Abraham to so live that we may not be ashamed before Him at His coming, and to shun a life of partnership with the world as was Lot's.

Chapter 14, opens with warfare. Four kings are grouped together in conflict against five kings. Sometimes one on top, then the other. If Lot, the nephew of Abraham had not been taken captive at this time we would not have heard of this warfare, for God only mentions other nations when in connection with the children of Israel. It is a very noticeable thing to see the King's names. First and foremost is the king of Shinar, which is the old name for Babylon, meaning "confusion." In the Old Testament God's people were carried down to Babylon when they sinned against Him. In the New Testament we find in Revelation that Babylon is termed, "Babylon the Great, the Mother of Harlots." Then there was the King of Sodom and Gomorrah. These two places are often spoken of in Scripture of that which is ungodly. These two groups which war against each other is a picture of what we find in the religious world today. The religious world, fights against the ungodly world and sometimes one is on the top, sometimes the other, but notice here that the man who is used for God is outside the whole thing, for he dwells in the plains of Mamre. He is not entangled in this terrible mix-up. The one group overcomes the Kings of Sodom and Gomorrah and Lot who now dwells in the midst of Sodom is taken captive. Many of God's people are taken bondage by the religious world. Word is brought to Abraham (the Hebrew). This is the first mention of this word which means "a passenger" or one passing through. That is just what Lot should have been, but instead he dwells in Sodom. When Abraham heard that LOT (his brother) was taken captive he armed His trained servants, born in His own house and pursued. Abraham and Lot were brothers in a spiritual sense, being both righteous men. Abraham's servants were born in his own house. The men whom God uses are only those born again, and not only that but men whom God has trained, not in a religious seminary but in the school of Christ; in the secret place, there learning, to trust God.

In due course, they overtake the Kings and God gave Abraham the victory. Now he is coming back laden with the spoil. If we are to win the victory it will only be as you and I are living in some measure in fellowship with God. When one gets the victory over the enemy, the spirit, the flesh and the devil, we are quite pleased that God has given us the victory, and it may be, we are taken off our guard, and Satan lays a trap for our feet and we fall miserably but not so with Abraham. Two men meet him. First the king of Sodom and the other man, Melchizedek, the priest of the most High God. Mel-

chizedek meets him first and blessed Abraham in the name of the most High God and gave him bread and wine. We sometimes sing, "Bread to strengthen, wine to cheer." Melchizedek is a type of our Lord Jesus Christ in his present priestly work for "He is a priest forever after the order of Melchisedec" (Heb. 7:21). There is no mention of Melchisedec's mother or father, his birth or his death. We don't question however that he was born and died like other men but God leaves that out in order to picture the Lord Jesus Christ. He blessed him and gave him bread and wine. This reminds us that the Lord Jesus Christ is now in the presence of God for us and He ever lives to make intercession for us. In difficulty and in turmoil, when winds are contrary and waves are beating high just remember there is a Man on the throne, "who tends with sweet unwearied care, the flock for which He bled." He too, was tempted in all points like as we are, yet without sin. He too knew what it was to hunger and thirst, to be weary and worn. He as a man endured these things, yet without sin. Now He sits at God's right hand, ever living to make intercession for us. And, I am perfectly sure, we shall never know the value of that present intercessory work of our Lord Jesus Christ until we reach home, then we shall know how many pitfalls and snares we have been spared from. Then we shall see "He led us by the right way."

On Lord's day morning we do not come to remember the Lord in order to receive strength. We come to praise and adore Him whose body was bruised for us and His blood shed to cleanse us from all sin, but who shall say we do not go away strengthened and cheered for our toil and warfare till Jesus comes. After Abraham received the bread and wine and the blessing He gave tithes unto Him who was God's representative. This is the first occasion of giving tithes unto God.

The second man goes out to meet Abraham and makes a proposition. "Give me the persons, and take the goods to thyself." This offer might have sounded all right to the worldling but Abraham answers, "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich." Abraham, the man of faith had strength to refuse. There are three men in the Word of God who had strength to refuse. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt for he had respect unto the recompence of the reward" (Heb. 11:24-26). Moses choose rather to link himself up with a nation of slaves rather than be the King of Egypt. But was not

this refusal worth-while for we read in Revelation 15:3: "And they sing the song of Moses, the servant of God, and the song of the Lamb." How wonderful to think this man Moses has his name associated in a future day with the "Lamb," the King of Kings."

Naaman in his gratitude for cleansing offered Elisha a large sum of money, but He had the strength to refuse saying, "As the Lord liveth, before whom I stand, I will receive none." And Naaman urged him to take it, but he *refused*. Gehazi was not of the same mind as his master and followed after and succeeded and claiming some of the riches, but Oh! how solemn his punishment for Naaman's leprosy clave to him and his seed forever. Faith oftentimes in the child of God causes him to refuse the overtures of the world, if they interfere with his fellowship with God. So let us remember,

He always wins who sides with God,
With Him no chance is lost,
God's will is sweetest to him, when,
It triumphs at His cost.

In chapter 15, we read, the Word of the Lord came unto Abram saying, "Fear not, Abram; I am thy shield, and thy exceeding great reward." Was not that ten thousand times better than all the goods brought from the battle? These things were written for our learning so that we may learn from warnings and failures recorded in the Old Testament. We find even after all this, Lot didn't take the lesson for He still dwells in Sodom. God never identifies His name with Lot. In the book of Esther there is not a single mention of God's name. Why? the people were quite content to dwell in the land of Babylon. So we see that God identifies His name only with those who seek to go on in fellowship with Himself.

Let us like Abraham dwell in Mamre, for in chapter 18 we still find him in the place of fellowship, and how wonderful to think the closing remarks of Abraham's life was "He died an old man of many days and satisfied," not with himself, or with his testimony but satisfied with God.

PROBLEM

Please explain the difference between prayer, praise and thanksgiving?

Prayer, praise and thanksgiving are very closely linked together, Philipians 4:4-8. Usually a praying soul is a thankful soul and one who knows the reality of prayer has repeatedly good cause to be full of praise; yet they do essentially differ and because of this, prayer has the outstanding place in the prayer meeting of the Assembly where the felt and varied need of saints collectively is the chief cause of their coming together at such a time. Anything which burdens the saints as an Assembly might well be made the subject of prayer and while a measure of praise will undoubtedly be heard and as well notes of real and true thanksgiving will rise to God, yet the main

tenor of the activities in this gathering would and should be prayer. "Let all things be done unto edifying." Prayer is the expression of need and the request for supplies! Praise and thanksgiving are so closely linked as to be difficult to separate one from the other. Both suggest need met, prayer heard and answered, and may be spoken of as the audible evidence of worship, Psa. 103:1-22. "I will magnify the name of the Lord with thanksgiving; I will praise the name of God with a song; I will sing of the mercies of the Lord forever." The language of praise and thanksgiving is the language of a soul filled with the goodness of the Lord; and would invariably be the predominant thing in the meeting on Lord's day morning as we meditate the grace of God in the gift of His Son and the grace of our Lord Jesus Christ Who in fashion as a Man magnified the law of God and glorified Him on the earth and in turn became one Substitute and Mediator and has become our High Priest and Advocate. Meditation on these, the grace of God and the grace of our Lord Jesus Christ, would and should be the dominant characteristic of the meeting as we remember our Lord and show forth His death and brethren should refrain from turning this meeting into a prayer meeting or a meeting to teach; let all things be done decently and in order.

D. L. R.



FOR ME

A RUGGED Cross on Calvary's hill side;
A group of women, weeping as they stand;
A fierce, wild mob of elder, priest, and scribe,
And mocking soldiers pointing with the hand.

A crown of thorns, a cry of agony—
"Eli, Eli, lama sabachthani?"
Bruised and forsaken in His misery,
The Saviour hangs upon that Cross to die.

An open grave, an empty sepulchre;
Weeping disciples looking for their Lord.
In vain they seek, they will not find Him there,
For Christ is risen according to His Word.

A Great High Priest before the throne above,
Entered by His own blood within the veil;
The work accomplished by His mighty love;—
The precious blood of Jesus doth prevail.

O cruel wounds, O pierced and bleeding side;
O crown of thorns upon that gentle brow!
O love unbounded! 'twas **for me** He died,
That Man of Sorrows, crowned with glory now.

For me the empty grave, the risen Lord;
For me the interceding One above.
No longer am I lost and far from God,
But now made nigh by Jesus' precious blood.

J. P.



Durand, Ill.—F. W. Mehl had his tent pitched in this new field of labor but had to close meetings and return home on account of a daughter's illness.

New England.—J. McCullough secured an empty church building in Augusta, Me., and was seeing the Lord's hand in salvation. H. Thorpe was holding forth in Jaffrey, N. H. Bren. Pizzuli and Carboni saw a number saved in East Boston, Mass. A. Stenhouse spent a Lord's day with the Manchester, Conn. assembly. R. Roberts visited the Torrington, Conn. assembly. J. Rankin called at Waterbury, Conn. J. Conoway was having good meetings in Hartford tent (Whitmore St.). The people were attending well at meetings held in Bristol, Conn. by J. Pearson. W. H. Hunter had a week's meetings at Westerly, R. I. which were enjoyed. W. J. McClure visited Pawtucket and Barrington, R. I. assemblies.

CANADA

Ontario Province.—Chas. Draper and H. Kember, working with a trailer were visiting from house to house distributing tracts and thus reaching people who otherwise could not be contacted. They held meetings in a home at Minder and one woman was saved. Thos. Robinson visited towns and villages in the vicinity of Nestleton seeking to cover them with tracts which he distributed from door to door. B. Widdifield had meetings in the Charlton hall and later in a school house in the country. God has given fruit in conversions, and seven were baptized who were saved in former meetings. D. Miller has been traveling through the country districts on his bicycle distributing tracts which is not very easy work in hot weather. J. Silvester has been seeking to recuperate near South River. He has been giving help in the regular meetings, and weekly meetings in the country as far as his strength permits. G. Gould, Jr., and Fred Watson were given some encouragement in tent work in Mimico, even though they found the inhabitants indifferent. Several professed faith in Christ. J. Gunn and W. Williams were getting a good hearing in the tent pitched at Shallow Lake.

Neeb, Sask.—After the Mervin conference, Robert McCracken and H. Alves had a few meetings at Maidstone, and later began meetings in a log school house in the district of Neeb.

New Glasgow, N. S.—After visiting Crapand, P. E. I., also Sydney and Sydney Mines, J. J. Rouse came on here for a few meetings.

Winnipeg, Man.—A. Wilson and R. W. McCracken, Jr., are operating the West End Winnipeg assembly tent at Garson, 30 miles from Winnipeg. Attendance fairly good and a number have professed to be saved. Mail addressed in care of W. D. Stewart, 542 Banning St., Winnipeg, Man., Canada will reach them.

Hamilton, Ont.—George Thomson has moved to 54 Ontario Ave., Hamilton, Can. After 3 weeks meetings on Muncey Indian Reserve he went on to Concord, Arkansas for tent work with Lee Grisham. Good interest shown by the people who come from miles around. Pray for this work in the Ozark mountains.

FALLEN ASLEEP

Bay City, Mich.—Mrs. Mary Ward, after an illness of several months during which she testified to the saving mercies of the Lord to her friends who visited her, passed away to be with Christ. Age 70. Saved 7 years ago at meetings held by Bren. McBain and Klabunda. L. McBain spoke to a large company at the services.

Mrs. Charlotte Pollock passed into the presence of the Lord, July 24. Age 85. Saved 41 years ago in New Mills, Scotland. Later on came to America and was in fellowship at Pinconning, Mich. In Bay City for the last 8 years. Patient in suffering and delighted when Christians would speak to her concerning the Saviour. J. Govan spoke at the services.

Haverford, Pa.—Mrs. James Rennix passed on home to be with Christ in July. She was saved among the Methodists in the North of Ireland when 17 years of age. At the age of 19 she saw the separated path, and was gathered to the Name of the Lord Jesus. The first day

she broke bread she said, "It is heaven here." Her life was filled with godly simplicity. She loved the Lord and testified of Him constantly to those with whom she came in contact. She warned the nurse who took care of her that she must be born again. Will be missed by the husband and children and in the assembly. H. McEwen spoke at the services.

Pawtucket, R. I.—Mrs. James Scolly who was ailing for some time, was suddenly stricken and passed on to glory on July 25th. She came from Grangemouth, Scotland about 48 years ago, and connected with the Pawtucket assembly all that time. Age 75. Her home was a sanctuary to many of the Lord's servants. Bren. W. H. Hunter and W. Bousfield spoke at the services. The large company present was a tribute to her worth.

Wakefield, Wash.—Mrs. Timmerick suddenly was taken to be with Christ. Age 64. Saved 30 years ago and continued in God's ways ever since. Was the means of getting servants of Christ into this part of the Okanogan valley and now an assembly of 30 here. S. Greer spoke to a large company at the services.

Bryn Mawr, Pa.—Mrs. Frank W. Crook, after a lingering illness, passed on home to glory August the 5th. For many years associated with the Bryn Mawr assembly. A good woman gone and will be missed. W. H. Hunter spoke at the services.

Vancouver, Can.—Mrs. Mary Hulford went home to be with Christ on August 3. Age 83. Saved and separated to the Name of the Lord in Stromness, Orkney; in fellowship in Vancouver 35 years. One of the godly sisters of the passing generation. The esteem in which she was held was manifested by the large number present at the services, at which James Rae spoke goodly words.

Hamilton, Can.—Felix Rendell departed to be with Christ. Saved 24 years ago at meetings held by R. McCrory. Connected with McNab St. hall. Lived a quiet, consistent life. Survived by a widow and daughter. Bren. R. McCrory and J. Bernard spoke at the services.

Paterson, N. J.—John Watt received his home-call on July 30. Stricken with a cerebral hemorrhage of the brain while preaching here in a Gospel Tent, he lingered for a week then passed into the Lord's presence. Age 55. Born in Scotland. Bren. J. McKellin, Richard MacLachlan and A. Horton conducted service in Paterson Gospel Hall. Bren. McKellin and Hein conducted service at the graveside in Laurel Grove Memorial Park Cemetery, Paterson, N. J. Survived by a widow, two sons and a daughter.

Puyallup, Wash.—Mrs. H. C. Montgomery of the Tacoma assembly after a week's illness was suddenly called home on August 4th. Age 47. Saved 14 years and bore a good testimony. Will be missed by all. Among her last words were, "I will soon be with Him and like Him." Bren. A. Douglas and C. Summers conducted the services.

CONFERENCES

Huntsville, Can.—The annual Conference will be held (D. V.) on September 22, 23 and 24, preceded by a prayer meeting Thursday eve, September 21. Circulars will be mailed. Address communications to George Cottrill, Box 749, Huntsville, Ont., Canada.

Stayner, Can.—The Stayner-Strongville assemblies conference will (D. V.) be held in the Town Hall of Stayner at Canadian Thanksgiving season commencing with a prayer meeting Friday evening and continuing Saturday, Sunday and Monday. Meetings at 10:30 A. M., 2:30 and 7:30 P. M. No circulars issued. Correspondent, Hugh Black. Stayner, Ont., Canada.

New Bedford, Mass.—The assembly in New Bedford (105 Purchase St.) purpose having a one-day conference September 17. Speakers expected, J. Pearson, R. McCrory and A. Stenhouse.

Detroit, Mich.—The annual conference will be held in the Ionic Temple (corner Grand River Ave. and Choze Place opposite Ferry Field) September 16 and 17, preceded by a prayer meeting Friday eve, September 15. Communications to H. A. Cameron, 7615 Dexter Blvd., Detroit, Mich.

Words in Season

*Whatsoever He Saith Unto
You, Do It. John 2:5.*

WHATSOEVER He saith to you, do it,
And do it with heart and with might;
If men raise a wall—well, go through it,
And do what you know to be right.
When you find wisdom's path, pray pursue it,
'Tis madness to falter, or halt;
If you disobey God you will rue it,
Your conscience condemning the fault.

Whatsoever He saith to you, do it,
Without either doubt or delay;
If strength should decline—He'll renew it
And teach you with joy to obey.
Should self-will arise, O subdue it,
Submit to the truth of God's Word;
If fear should appear—pray, eschew it.
Give Jesus **His** place as **Thy** Lord.

Whatsoever He saith to you, do it,
Nor tarry to hear what men say;
One thousand to one they'll construe it
As seen in the light of "Man's Day."
So from whatso'er point you may view it.
North, southward, or eastward, or west:
Whatsoever He saith to you, do it,
Is **wisest** and **safest** and **best**.

OCTOBER



1939

WORDS IN SEASON

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UNITED STATES

Note:—Franklin Ferguson, 40 Fitzroy St., Palmerston, North, New Zealand, has written a booklet entitled, "The Church of God," its truths and principles. We heartily commend it to the Lord's people. It can be had FREE. Those who write him from the States please remember that postage on letters to that country is 5 cents. On post cards 3 cents.

Sault Ste Marie, Mich.—A. MacDonald held ministry meetings with us which were very profitable and helpful to the Christians.

Keyser, W. Va.—After having well-attended and fruitful meetings here, S. J. Rea and J. McMullen moved their tent on a farm 11 miles away. The attendance was excellent.

Seattle, Wash.—Interest remained good unto the end of the 7 weeks tent meetings held here by Andrew Douglas. Tent filled to capacity on closing night. The day will declare results.

Youngstown, O.—W. P. Douglas spent a Lord's day with us. A. Crocker was also here for a Lord's day.

Brookston, Ind.—A. Lacureax held meetings with us using his chart from Eternity to Eternity.

Concord, Arkansas.—George Thomson and Lee Grisham had very encouraging tent meetings in a country district of the Ozark mountains, working among the poor whites. The Lord manifested His gracious hand in salvation, and at the close of the season a number were baptized in the creek, and others expect to be later. They are hoping to see a little assembly testimony established at Concord in the near future.

Wisconsin.—The conference at La-Crosse was one of the best and largest ever held. Requests for prayer for 136 unsaved ones were read at the meetings. Three professed to be saved. A preacher wrote that he had never seen so many troubled souls at a conference before. Seven of the Lord's servants were present. At Melrose, Elsie Jamieson had his tent pitched for 9 weeks and a good number were saved. S. Hamilton had fruitful meetings at Effie, Minn. and later joined Brother Jamieson in his tent work for several weeks.

Sully, Ia.—After a siege of well-attended meetings under canvas at Oskaloosa, J. Farquharson moved his tent here and is getting a good hearing.

Omak, Wash.—S. Greer had well-attended meetings here and later moved his tent to Gonasket where he was able to scatter a lot of Gospel tracts. He was expecting to pitch a tent in Houston, Texas the latter part of September.

Bay City, Mich.—Wm. Mowat, correspondent for the Bay City assembly has changed his address to 1610 Sixth St., Bay City, Mich.

WORDS IN SEASON

A MONTHLY MAGAZINE

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

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

Vol. 31

OCTOBER, 1939

No. 10

GATHERED GEMS

But This Man!!!

PERFECT condition, Offering complete.
Glorified Sacrifice, Divinely sweet.
Holy Provision, Lamb on the throne,
Saviour of Calvary
He calls me His own.

* * * *

HOW sweet it is to observe that in Exodus the expression is always "wise-hearted," not "wise-headed." The wise-hearted wrought, the willing brought. All were willing in that day of power; and it needed the very same Spirit that gave the pattern, to give the wisdom to produce it (2 Cor. 3:18).

* * * *

Those, who like Ishmael, trust to bottles, are not only oft-times faint, but they have no eye for the well which is springing close to them, even in the dreary land.

* * * *

Just as colored glass imparts its own tint to the light that passes through it, so truth falling upon a prejudiced mind, is blurred and perverted. The simple, artless, child-like spirit can alone receive the Word of God in its purity. Things hidden from the wise and prudent are revealed unto babes.

* * * *

The great care which Christ had for His disciples when He left the world was not to leave them in a quiet world, but to arm them against a troublesome world.

* * * *

The love of God will never do the "second-best" for us, but always the "very best." "Bring forth the BEST robe and put it on him." "He should have fed thee with FINEST of the wheat."

* * * *

"Jesus on earth, His path, His Spirit and ways, is the measure of our walk and obedience. JESUS, the glorified Man is our object and power of life and testimony.

* * * *

Keep your conscience close to the written Word of God. Without that conscience cannot be trusted for a moment to guide you aright.

A WORD FITLY SPOKEN



E read in the book of Proverbs that "a word fitly spoken is like apples of gold in pictures of silver." Here is an example of it:

Some years ago Mr. B. was passing through the market place of the city of ——. It was market day, and such bustle that he did not notice a man who for some time had been following him closely while intently gazing at him. Finally he thrust himself before Mr. B. with uncovered head, and thus forced himself upon his attention.

"What is it?" said Mr. B. "Have you anything to tell me?"

"Very much, sir," was the answer; "but not here. I live just outside the city. Would you have the kindness to come to my house?"

Mr. B. objected that he was a total stranger to him. For what reason could he wish him to go such a distance when he might tell him right there what he wanted. But the man insisted and Mr. B., yielding to his wish, set off following him. They walked in silence together till they reached a neat wooden cottage standing among trees.

"Here we are, sir; walk in." And then he called, "Marie, where are you? Here is the gentleman. God has caused me to meet him."

A neat, beautiful woman, with a babe in her arms, made her appearance. When they were all seated, the man began. "Sir, we have much to tell you. First, we thank God, who has answered our prayers in bringing you here."

"But are you not making some mistake," broke in Mr. B., "for I never saw either of you."

For an answer the man reached for the family Bible lying near, and, reading the first verse of Isa. 59 asked Mr. B. if he remembered, ten years ago, using that verse to a young man, who suddenly springing from behind a clump of trees, in a lonely part of the north of E——, had put a pistol to his breast while demanding his purse.

"Yes, I remember well," said Mr. B., "and remember well, too, what a novice he seemed to be in that kind of business, and what sincere pity I felt for him."

"Well, I am that man. When you handed over your purse to me your look of kindness and pity surprised me. Then you said:

"'Poor boy! It is not worth while to endanger your life for such a trifle as this. Don't you know this is the way to the electric chair you are treading? But if you once get your sentence, call then upon God. He never refuses the cry of a sinner, and His hand is not shortened that it cannot save; neither His ear heavy that it cannot hear.'"

"At these words I felt overcome. They sank like lead in my heart. I had not been brought up to such a life as I was now in. My parents had taught me very differently; but I lost

them early and no one seemed to care for me. I fell into bad company, and aversion for regular work. I got very needy, and growing desperate took to that way of making my living. But God watched over me. As you went on your way, I seemed fast to the ground, and my mind became distressed. I hurried away, but there was no rest anywhere. I fled to the city to escape my comrades, and passing before a Gospel meeting I went in. The preacher was discoursing on the Prodigal Son. It seemed addressed to me alone, and it brought me new desires. I left the meeting resolved to starve, rather than open your purse.

"That evening I sold my pistol for a night's lodging. I prayed, too, as never before in my life. That word, 'His hand is not shortened that it cannot save; neither His ear heavy that it cannot hear,' gave me hope.

"It was harvest time, and I found work easily. Hard work was a comfort for my distressed mind. I got a Bible, and took to reading it. It became a treasure to me such as I cannot express, and there I learned to know God, and myself as a lost ruined sinner. I cast myself at Jesus' feet, and I cannot tell you what happiness became mine.

"One thing only disturbed me: your purse. If only I could return that to its owner, my happiness would be complete.

"My work prospered, and Marie and I loved each other. But I could not leave her ignorant of my past life, even if it cost my being cast off, so I confessed all to her. She said the Lord had washed, cleansed and sanctified us both, by the blood of Jesus Christ, and by the Spirit of God, and why should she then charge me with my past sins.

"This was a great burden from my mind. We married, and I gave your purse in her keeping, hoping God would bring about our meeting again, that we might return it to you."

The wife then left the room, and returning with the purse, handed it to her husband, who said, "Here it is, sir! Now, as God has forgiven me, so you please also forgive me. A thousand thanks to you for meeting me in such a manner which, as you see, God has richly blessed."

Unspeakably precious had been this interview to Mr. B. Blessing and being blessed, he went on his way with fresh courage, having proved once more than our "labor is not in vain in the Lord."

—LOVE UNDESERVED—

THERE is nothing which makes one love Christ, so much as a sense of His love balanced with a sense of our unworthiness of it. It is sweet to think that Christ loves us; but, O, to remember that we are black as the "tents of Kedar," and yet he loves us! This is a thought which may well wean us from everything else beside.

SOME REASONS FOR NOT VOTING



IF I vote I join affinity with the world; I am share-and-share-alike with them in the election of a government. The "partnership" is clear. My vote counts for as much as the vote of the worldling. Now, the Lord hath forbidden such an affinity. "What communion hath light with darkness?" (2 Cor. 6:14). To be joined with the world in a political contest, brings me under an unequal yoke; which yoke God's Word strictly warns me against.

"Our citizenship is in heaven" (Phil. 3:20, literal rendering). Ours is a heavenly commonwealth. Therefore the politics of earth do not demand our attention. "My kingdom is not of this world," said Christ; "if My kingdom were of this world, then would My servants fight" (John 18:36). For the same reason *we* do not engage in political conflict. If His kingdom were of this world, then would His servants vote, and strive for political mastery. But His kingdom is from above. Therefore His servants neither vote nor fight.

God *has* separated me from the world. How can I go back to the thing from which God has for ever severed me by the death of His Son? (Gal. 6:14).

We profess to take the Word of God for everything. We refuse to acknowledge infant sprinkling. We say we *must have Scripture for it*. Apply the same rule to voting, and the whole matter is clear. Brother So-and-so tells me I should vote. I want Scripture for it; but there is none. There is just as little Scripture for engaging in politics, as there is for infant sprinkling; and that is none. Scripture does not warrant my pursuing politics; while on the contrary, it commands separation from the world and all that is of the world. If we want to be consistent, let us demand Scripture for voting, as strongly as we demand Scripture for infant sprinkling.

We profess to be separated to the Lord. But where is our separation on the polling day if we are found making common cause with the worldling and rejoicing that "our man" is in? On what principle do we separate from the world's religion, and yet identify ourselves with its politics? Hath not God said, "All that is of the world . . . is not of the Father?" (1 John 2:16).

Scripture declares that "the whole world lieth in the evil one" (1 John 5:19, R. V.). How then can I for a moment think of joining affinity with that world, and, by mixing in its politics, attempt to patch up the very thing that the Lord is going to break to pieces at His appearing and kingdom?

If I vote I thereby acknowledge the principle of *ruling by majority*—a principle utterly opposed to the teaching of Scripture.

If I vote, I virtually say that my time has come to reign. But our time has *not* come to reign. Satan is the god of this age, and will continue to be so until he is dethroned by Christ.

Paul said to the Corinthians, "I would to God ye did reign, that we also might reign with you" (1 Cor. 4:8). To the Philippians he says (Phil. 1:29), "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to *suffer*" (not *reign*).

Christ has left us an example that we should follow His steps (1 Pet. 2:21). Will the example of Christ lead me into the polling booth? Never. When the wily enemy would ensnare Him into a declaration of His politics, He refused to be identified with any political faction in Judea. "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's" (Matt. 22:21). Divine wisdom shines in that answer. But there is more: there is a divine separation from all that is of the world. Strange that our Lord's answer should be held by some to warrant their voting! This is surely turning Scripture upside down. If we do what the Master did, we shall shake ourselves entirely clear of political strife.

When Christ was rejected, His people were rejected in Him. "As He is, so are we in this world" (1 John 4:17). How then can we deny our identity with Him, and so sink our heavenly citizenship as to join with *His enemies* in forming a government for a Christ-rejecting world?

Scripture says, "By strength shall no man prevail" (1 Sam. 2:9). But if I join in a political contest, it simply means that by strength I *will prevail*.

Old Testament history is sometimes appealed to as proof that we should have a king or a government. But Old Testament history gives no countenance to the politics of today. In the old dispensation the kings in Israel were directly appointed by Jehovah; and there was no election to see what kind of government was to be in power; for *the Lord* reigned over His people. There is no parallel between their case and the nations of the world today. We do not find Israel joining with the Moabites in the formation of a government for their mutual benefit. Yet this is what may be seen today. Old Testament history thus gives us no warrant to mingle with the politics of the world. Indeed, if we want a picture today that will correspond with Israel under the kings, we find it in God's heavenly people—His saved ones, under the spiritual rule of Christ.

"Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. 23:9). If this Scripture were duly weighed, we would hear very little of God's people being at the polling booth. Peter and John, being let go, went to their own company (Acts 4:23). John says, "the world *knoweth us not*" (1 John 3:1). In the face of such Scriptures, how *can* we allow ourselves to be reckoned with the worldlings? If the world "knows" us—recognizes us as its own, and claims our help in its political schemes, we may well fear that something serious is wrong.

Think of Peter and John joining with Caiaphas the high

priest in bringing forward a new political scheme for Judea! "Impossible!" you say, "the enemies of Christ and the followers of Christ could never put their heads together in that way." But *that* is the very thing that is being done. Peters, and Johns, and Caiaphases, may be found at the polling booth congratulating each other—rejoicing with each other, and jubilant in the prospect of *their* scheme being a success. But stay. Where is Christ in all this? He is out of sight. His name must not be mentioned! Ah, but the world finds us believers very useful people at a political crisis to swell up the vote—only the Man Christ Jesus must have an outside place. Keep *Him* out of the question, and the child of God and the Christ-rejector will agree! Strange, surely, that there should be such an agreement between light and darkness! But there would be no such agreement if we maintained our place as witnesses for Christ. Let Peter and John still keep to their own company; and let Caiaphas and all "the kindred of the high priest" fight their own battles, while we seek the lowly (it may be the lonely) path of identity with our rejected Lord.

Consider Him

O BELIEVER, who art weary and disheartened because of the roughness of the way, look at the Master's footsteps, and see how **He** suffered. You are tried and troubled, and you ask for consolation. What better can be afforded you than what is presented to you in the fact that Jesus Christ is one with you in your nature—that He has suffered all that you are now suffering—that your pathway has been aforetime trodden by His sacred foot—that the cup of which you drink is a cup which He has drained to the very bottom—that the river through which you pass is one through which He swam, and every wave and billow which rolls over your head did in old time roll over Him. Come! are you ashamed and unwilling to suffer what your Master suffered? Shall the disciple be above his Master, and the servant above his Lord? Shall He die upon a cross, and will not you bear the cross? Must He be crowned with thorns, and shall you be crowned with laurel? Is He to be pierced in hands and feet, and are His followers to feel no pain? O, cast away the fond delusion. Look to Him who "endured the cross, despising the shame," and be ready to endure and to suffer even as He did. You have His example to guide you, and His sympathy to cheer you.

OUTSIDE THE CAMP

"Let us go forth therefore unto Him without the camp, bearing His reproach." (Heb. 13:13).

(Concluded from last month)



OW, there are three things in the text that I want to briefly dwell upon.

First of all a **privilege** is set before us: "Let us go forth therefore unto Him." **Christ** must be the object, He must be the attraction. It is "unto **Him**" that we must go forth, otherwise it is no use leaving the camp.

"Let us go forth therefore unto Him"—unto Him who has ever been the Refuge of His people, unto Him who is sufficient for every situation, every emergency, every need that can arise; unto Him who is altogether lovely and who alone can satisfy the hearts of His people. "Let us go forth therefore unto Him," for **He** is "outside" the camp! We are shown that in Revelation 3:21, in that Laodicean epistle which so graphically describes conditions in Christendom today. There the Lord is represented on the **outside**. He says, "Behold, I stand at the door, and knock." He is on the outside, and that is why the call goes forth, "Let us go forth therefore unto **Him** without the camp." And, to go forth unto "Him" cannot be loss; it must be gain!

In the second place, we not only have a privilege set before us, but there is a **duty enjoined upon us**; "Let us go forth unto Him without the camp." To those to whom our text was first addressed, namely, the Hebrews, the converted Jews, going forth "without the camp" meant the forsaking of Judaism, with its temple, priesthood, and the whole of the ceremonial law. To them the word went forth, "You must leave it all; go forth unto Him without the camp." But why? Judaism had been appointed by God; Judaism was not a man-made, it was a God-appointed system. Why should His people be now called upon to leave it? Because Judaism had rejected Christ. There are more ways than one of rejecting Christ. The Lord Jesus said, "He that receiveth you, (My servant) receiveth Me, and he that receiveth Me, receiveth Him that sent Me . . . He that despiseth you (My servant), despiseth Me; and he that despiseth Me despiseth Him that sent Me." **That** is what Judaism had done with Christ: "He came unto His own, and His own received Him not" (John 1:11). Judaism had rejected Christ, and Christ had rejected Judaism! He was now on the outside of it all.

At the beginning of His public ministry He said of the Temple, "Make not My Father's house an house of merchandise" (John 2:16). He **owned** the temple as God's house. But at the end, just before the cross, as He left the temple for the last time, He said, "**Your** house is left unto you desolate" (Matt. 23:38). He no longer owns it as God's house. He says, It is your house, and it is left unto you desolate. Judaism had rejected

Christ. Christ rejected Judaism. And therefore, because Christ was now on the outside of Judaism, the Holy Spirit said to His people, "Let us go forth therefore unto Him without the camp." Why? Because the camp—Judaism: its temple, its priesthood, the whole system—was no longer owned of God. His glory had departed from it, His presence was no longer manifested there. It was a house left "desolate." Mind you, the house continued to stand for some years. The house itself was not destroyed until A. D. 70, but it was forsaken of God. So that this word in its first application to those to whom it came meant the turning of their backs upon Judaism, and in the case of those Hebrews it was a most searching, severe, flesh-harrowing test.

When God said to these believing Hebrews, "Go forth outside the camp," it meant separating themselves from their brethren according to the flesh who were still left in it. It meant forsaking a place of holy, happy memories, where God Himself had so often appeared in their midst to bless, but was now forsaken by Him. Yes, it was a searching, severe test, for for the temple still stood, the outward form still went on. It was only those with discernment and the spiritual ear that could recognize the need for such a word as this, "Let us go forth therefore unto Him without the camp." But I want you to notice before I pass from this second point one striking, important, and radical difference in keeping with the change of dispensation. In Old Testament times **"outside the camp" meant away from God**; it meant being outside the circle of God's appointment, for that is what the camp was. "Outside the camp" under the Old Testament economy meant away from God and His house and His people. But there has been a change of dispensation, and everything is altered. It is the very opposite now. **In this New Testament dispensation "outside the camp" is the place where God is.**

But how are we to apply the exhortation of our text? Its first application was to the Hebrews in connection with Judaism; but Judaism has long since passed away! Has it? In one sense, yes. In another sense, no. Ceremonially, as a system, Judaism has passed away (in A. D. 70 when God used Titus to destroy Jerusalem); but in principle Judaism still remains. What characterized Judaism in the days of Christ and His apostles? What were the essential principles and marks of Judaism in His day? **First** of all, a system more or less orthodox, but devoid of life. That is what Judaism was. There was the temple; there was its priesthood, ordered more or less according to Scripture; but it was an orthodox system devoid of life. **Secondly**, Judaism was a system of clinging to "the traditions of the fathers," but refusing a further and fuller light. They were willing to receive the Old Testament—that is, their own interpretation of it—but the light of Christianity they did not want. That is what Judaism was, a clinging to the traditions of the fathers with no desires for further light, and turn-

ing their backs upon it when it was given them! **Third**, there was great strictness and punctuality in the observance of ordinances, but no unction or blessing. That is why in the Gospel of John, several times over, the feasts are called "the feasts of the Jews"—not "the Lord's passover," as in Exodus 12:27, but "the Jews' passover" (John 2:13)! The feast was still observed, and observed with great particularity; see John 18:28! O they were most punctilious in the observing of their rites and forms and ceremonies; **but** there was no life, no unction, no blessing in them. Just as those things characterized Judaism in the days of Christ and His apostles, so these very things characterize Christendom today, denominationalism as such. That is true not of one, but of all of them. And while it is true that Romanism is that which gives us the extreme form of Judaism today, yet Rome has many daughters—dead-letter systems with their man-made creeds and **their** "articles of faith," which are as binding as the decrees of the Council of Trent. Yes, Rome has many daughters. The Councils of Trent drawn up in 1545 are the final court of appeal with Rome. Those Councils of Trent are like the laws of the Medes and Persians; they alter not. And Rome has many daughters as the Denominational creeds and catechisms, rules and regulations sadly evidence.

"Let us go forth therefore unto Him without the camp." If any exercised soul is asking, **How am I to know what is "the camp" and what is not the camp today?** Let me briefly suggest these answers: I will put them in the interrogative form. You may very soon discover which is the camp and which is not by answering these questions: Is **God** there? Is God's glory **manifested** there? Is God's presence **felt** there? If it is not, it is "the camp," and you are to leave it. "Go forth unto Him who is on the outside." Again, Is **His Word** supreme? Is the whole counsel of God embraced in Old and New Testaments alike, the final court of appeal? If it is not, then it is "the camp," and you are called upon to leave it.

A. P.

Near Home

THE best moment of a Christian's life is his last one, because it is the one which is nearest heaven; and then it is that he begins to strike the key-note of the song which he shall sing to all eternity. O! what a song will that be!

SOMETIME ago we received the following remarkable letter. It should be an encouragement for the Lord's people to subscribe for **WORDS in SEASON** for any who are in the denominations whom they believe might be saved.

S—, Ohio

MR. CHARLES R. KELLER,
Philadelphia, Pa.

Dear Brother in Christ:

For several years T. J. H.— of this city has been having your magazine, **WORDS in SEASON**, sent to me. You will be interested to know they they have been truly words in season to me and that through reading them, as well as other magazines published by the brethren, a remarkable work has been accomplished by the Lord on my behalf.

Fourteen years ago I received the Lord Jesus Christ as my own personal Saviour. For ten years I was an ordained Baptist minister. Though sound doctrinally, I did not know the precious truth of separation from all man-made systems, and gathering in His worthy Name alone. Your little magazine, so compact, and to the point was an instrument in His hand to open my eyes and bring me to that glorious revelation. Consequently, a few months ago I repudiated my ordination, resigned the pastorate of the church (so-called) where I had been pastor for five years, and severed all connections with the denominations. It has been at no little cost that I have done this. But a deep sense of satisfaction is my portion, together with some other inexpressible joys. We have taken our place with Him among those who honor His precious and worthy Name. There is a small assembly here with nineteen in fellowship. We meet regularly in His Name to remember Him, to pray, to study His Word, and to preach the Gospel of His grace. A few have professed salvation. Pray for us.

We trust this will be some encouragement to you in your labor of love for Him who loved us and gave Himself for us. Until He comes may He continue to bless and use **WORDS IN SEASON** for His glory.

Yours in His worthy Name,
R. D. R—.

***** **THE FIRST LESSON** *****

THE doorstep to the temple of wisdom is a knowledge of our own ignorance. He cannot learn aright who has not first been taught that he knows nothing. It is a good thing for a man to feel that he is only beginning to learn, and to be willing to submit his heart to the teachings of God's Spirit, that he may be guided in everything by Him. The prayer of the quickened soul is, "Teach thou me." We become as little children when God begins to deal with us.

THINGS WRITTEN AFORETIME

Wm. Rodgers, Omagh, Ireland

No. 5—*Melchizedek*

NLY twice, in Gen. 14:18 and Psa. 110:4, have we Melchizedek named in the Old Testament, yet upon these two references to him the writer of the Epistle to the Hebrews builds a line of teaching concerning the priesthood of our Lord, which, while setting before us much important truth, teaches us this first of all, that he himself had firm and full belief in the verbal inspiration of the Word of God. He makes his deductions, not only from what the Scriptures say, but from what they leave out (Heb. 7:3); not only from the facts stated in them, but from the very meanings of the names employed in them, both for persons and for places (V. 2). In his view it was due to no mere chance, but to the Holy Spirit's guidance, that in Genesis with its many genealogies the ancestral list of Melchizedek is omitted; and that, amidst its numerous references to births and deaths, there is none to either in the record of this priest-king.

Before we consider in a brief way how these two O. T. passages are used in the Epistle for the purpose of setting forth the priesthood of Christ, let us turn our attention to another one, Isa. 50:4-6, in which, although Melchizedek is not named, there is described to us, in words attributed to our blessed Lord Himself, the course of preparation by which God fitted Him for doing Melchizedek-like work. It will be seen there that the learning of V. 4, the obeying of V. 5, and the suffering of V. 6, are all represented as having in view that He "should know how to speak a word in season to (R. V., 'sustain with words') him that is weary;" and this is just what Melchizedek had done for Abraham. He had succoured him, not only physically with bread and wine, but spiritually with words which enabled him to resist the temptation presented by the King of Sodom shortly afterwards. "Blessed be Abraham of the most high God, Possessor of heaven and earth," said he; and when the king of Sodom made offer that he should retain the captured goods, these same words were wielded by Abraham as the sword of the Spirit in reply. "I have lift up mine hand unto the Lord, **THE MOST HIGH GOD, POSSESSOR OF HEAVEN AND EARTH**, that I will not take . . . anything that is thine." One who served a God like this needed not to accept wages from the King of Sodom.

Similarly, in the time of stress, whether due to defeat, or as in Abraham's case and that of many another, to victory, will our own Melchizedek Priest minister to us "words in season" for our help.

Now if we carefully compare this passage in Isaiah with Heb. 2:18; 4:15, 16; and 5:8, it will scarcely be doubted that the writer of the latter verses had Isa. 50:4-6 in his mind as he penned them. The similarity between "able to succour them

that are tempted" and "grace to help in time of need (seasonably)," on the one hand, and "know how to speak a word in season to him that is weary, on the other; as well as the reference in both cases to learning obedience through suffering; form links too close to be merely accidental. And these verses in Hebrews suggest also that, although the writer does not introduce Melchizedek's name till the end of the last one, yet in some degree the Melchizedek character of our Lord's ministry has been in his mind from his first mention of priesthood in the close of Ch. 2. For where was there anything in the priesthood of the house of Aaron which could be described as succouring the tempted, or supplying grace for seasonable help? His use of such expressions implies that he is already preparing the way for the connection he is about to trace between the priesthood of Melchizedek and that of Christ.

But let us now consider how he leads up to the first definite mention of the type in Ch. 5, and to its further development in Ch. 7. In Ch. 5:1, 4 he shows us that there are two great qualifications with which anyone claiming priesthood must comply; (1) He must be "taken from among men;" (2) He must be "called of God." Both these qualifications, it is then proved, Christ possesses; in the first case by making reference to "the days of His flesh" (V. 7); and in the second by quoting Psa. 110:4, where God, who in Psa. 2:7 had said, "Thou art My Son," addressed to Him further the words, "Thou art a Priest for ever after the order of Melchizedek" (V. 6).

No sooner, however, has the writer emphasized in V. 10 the application of this citation to our Lord, than he turns aside to deal, in a long parenthesis which continues to the close of Ch. 6, with the failure in growth, and even retrogression on the part of his readers, which renders it difficult to minister "strong meat" to them. But in Ch. 7 he resumes his subject, and occupies that entire chapter with proofs of the super-excellence of Christ's priesthood "after the order of Melchizedek" over that of the priests of the order of Aaron.

In doing so, he takes the two O. T. passages in which Melchizedek is mentioned as texts, so to speak, for his sermon; and, as many preachers still do, he deals with each text under three heads, all six of which have in view the object already mentioned to display the "betterness" of the priesthood of our Lord. With these we have not space to deal at all fully, but will briefly enumerate them, that readers may further study them for themselves.

Taking then his Gen. 14 text, the writer's first head (Ch. 7:1-3) is that which was there said, and also what was left unsaid, with regard to Melchizedek, had all been carefully arranged of God in that far back time when it was written, so as to make it a perfect picture of Christ's priesthood. His name and title suit exactly, and each in its proper place, righteousness first and then peace. So also does the omission, to which we already have made reference, of his ancestry, birth, and

death, in a book where those of others prominent in it are always given. Melchizedek is thus "made like unto the Son of God . . . a priest continually;" and stands in complete contrast to the Aaronic priesthood, in which, even after the Captivity, those who could not show their genealogy were turned down as polluted (Ezra 2:62).

The second head under which the Gen. 14 passage is dealt with occupies Vs. 4, 5, 8-10 of our chapter, and is that the payment of tithes by Abraham to Melchizedek renders the latter, for the purpose of the type and in the incident recorded, the "greater" or the two; and that it equally subordinates Levi his descendant, who "was yet in the loins" of his ancestor at the time. With this second, the third head is closely connected, being indeed to some extent involved in it. We find it in Vs. 6, 7, where it is pointed out that the same superiority on the part of Melchizedek in the narrative is shown in that he "blessed" Abraham, since "the less is blessed of the better."

Turning now to his other text, Psa. 110:4, the writer gets his three "heads" in this by emphasizing three of its phrases in turn. First he lays stress on the final clause, "After the order of Melchizedek," and points out (Vs. 11-19) that the very fact of another order of priesthood being introduced at all in the Psalm, implies failure in that order which Israel already had. Secondly, he takes up the opening clause, "The Lord swears," etc., and contrasts (Vs. 20-22) this initiation to priesthood by an oath, with those who were made priests "without an oath." Then lastly he takes us to the middle clause, "A priest for ever," and dwells upon the contrast between those who "were not suffered to continue by reason of death" (Vs. 23-25), and Him who "because He continueth ever hath an unchangeable priesthood," and who therefore is "able to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them."

As we study these precious settings-forth of the dignity of our Melchizedek, we may well conclude with the writer of this chapter that "Such an High Priest became us, . . . the Son, who is consecrated for evermore" (Vs. 26-28).

To Be Nothing

TO be willing to be nothing for the blessed Lord's sake—that is it. And if the elder brethren will get down and be humbled, and be willing to be thought nothing of, there will be a victory. We want examples of the grace of humility. When the disciples said unto the Lord Jesus: "Who is the greatest in the kingdom of heaven?" He set a little child in the midst, and said, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:1-4). Now, put a little child down there in the center of the meeting, and at once it is taken up with you who are sitting near—it does not seem to be thinking of itself at all. Let us have the child-spirit; and that means—so much taken up with Christ that we will forget ourselves entirely.

BE SURE YOUR SIN WILL FIND YOU OUT



WAS once applied to by a stranger, in a place where I was laboring for a few Sundays, for the sight of a letter which I had received berating his character. I looked at the man and pitied him, and coolly replied, it would be a breach of the common principles of society to show confidential letters, written to us for the purpose of doing people good. He retorted in an angry tone,—“I demand a sight of it, sir, as an act of justice due to an injured man.” I replied, “How did you know that I had received a letter concerning you?” “Know,” said he, “it was impossible not to know it; your language and manner were so pointed, that it was impossible I should be deceived.” I rejoined, “Do not be too positive: you have been deceived before now, I suppose: you may be so again.” “It is not possible,” said he. “You described the sin of which I am accused in the clearest language, and looking me in the face and pointing towards me, you said, ‘Sinner, be sure your sin will find you out.’ I therefore expect from you, sir, as a gentleman and a Christian, that you will give me a sight of the letter, that I may know its contents and repel its charges.” I observed, “I do not know your name; to my knowledge, I never saw you before: and as you have not told me in what part of the preaching I was so pointed, if I show you any letter, I may show you the wrong one; I shall, therefore, certainly not exhibit any of my letters to you, nor satisfy you, till you describe the case alluded to.” He hesitated, but afterwards described the sin of which he was accused. When he had finished, looking him full in the face, and assuming a solemnity of manner and tone of voice, I said, “Can you look me in the face, as you must do your Judge at the great day, and declare that *you are innocent* of the sin laid to your charge?” He trembled, turned pale, and his voice faltered; guilt and anger struggled in his breast, and summoning up his remaining courage, he answered, “I am not bound to make any man my confessor, and if I were guilty, no man has a right to hold me up to public observation as you have done.” I then softened my tones, saying, “Do you believe the passage I have cited, ‘Be sure your sins will find you out,’ is the Word of God?” He answered, “It may be so.” “Surely it is, said I; “He that planted the ear, shall he not hear? he that formed the eye, shall he not see?” Can he have any difficulty in bringing your sin to light? Now, I will tell you honestly, that I never received any letter or any information about you, but I am persuaded *your sin has found you out*; the preaching of the Word is one method by which God makes a man’s sins thus manifest to him. Let me entreat you seriously to consider your state and character: who can tell? God may have intended this address for your good; He may mean to have mercy upon you: this may be the means of saving your body from the gallows, and your soul from hell; and let me remind you that you are not there

yet, there still is hope." He held down his head, clenched his hands one into the other, and bursting into tears, said, "I have never met with anything like this. I certainly am obliged to you for your friendship. I am guilty, and hope this conversation will be of essential advantage to me."

THE USE OF TRIAL

TRIALS teach us what we are; they dig up the soil, and let us see what we are made of; they just turn up some of the ill weeds on to the surface.

PROBLEM

We are being threatened with the establishment of the closed Platform at Conferences: Is this Scriptural?

Some years ago, there appeared in one of the then-current magazines for believers in this country a letter to the Editor suggesting such a procedure as mentioned in the above problem. The following is an answer written at that time but never sent for publication.

"In your issue of February there has been raised the question of conducting our Conferences in Canada and United States. Reference is made to the earliest days of such gatherings on this Continent and the profitable character of the ministry at such times which resulted in the true Spiritual growth of the Lord's people and their practical separation from the world in its commercial, social and religious yokes and entanglements.

Permit me to state that those brethren, who then so profitably ministered the Word to us, were themselves standing testimonies to the truth so often declared by them "That Spirituality and exercise of heart to have messages from God, spoken in fellowship with God, rather than ability to speak fluently or even from wide assembly experience was what so affected the hearts and lives of the people of God." We think of those brethren, beloved of God, whose labors resulted in what are now the oldest and largest Assemblies on this Continent such men as D. Ross, D. Munro, John Smith, Jas. Campbell, Wm. Matthews, Thomas Muir; and younger men of that day as Jas. Goodfellow, R. Telfer, W. P. Douglas and many others who were among the earliest of ministering brethren at Conferences.

Those brethren, for the most part, were then young in years and all of them were comparatively limited in Assembly matters experimentally; no one of them had much above the other touching this world's learning yet their varied ministries were evident. And, believing that the risen Head of the church had given each their own peculiar gift, they made no attempt to restrain (by human arrangement either before or at those Conferences). The brethren because of their different abilities or differences of names: but the distinctive godly character of the older of these brethren made the younger fear to carelessly intrude in the ministry; hence the exercise that resulted in timely, helpful words and permanently practical results. Such beloved brethren as above named believed then, what, I trust, many of us believe still, that the less of man's ingenious arrangements and the more of godly exercise at such meetings, the more Scriptural and consequently more spiritual will such gatherings be.

The liberty which has obtained and does obtain for ministry at our conferences has been abused. This is beyond dispute; men little fitted and inexperienced have without doubt afflicted the Lord's people. That we, as a result, have suffered is without question; and that the inadequacy of professed ministry to help and the glaring unfitness of some who undertake to minister is just cause for discontent and complaint is clearly seen. Such things are indeed our shame and cause for humbling; but admitting all this, is our deliverance to come from repentance and doing the first works, that is, getting back

to real exercise before God on the part of all who have professed to give themselves to ministry of the Word, seeking to exercise that reverence and godly fear which seemed so much to characterize both speakers and hearers in our early conferences; is this our remedy, or is our only or even best recourse to turn to human wisdom? Even that of older, abler and more experienced men among us and revert to prearrangement of speakers, some of whom do little else than go from one conference to another, who think little of travelling across the sea and across this vast continent, two, three, or even more times a year to do what has been pre-arranged for them to the exclusion of the ministry of brethren, whose often trying labors, have resulted in the Salvation and gathering together in Assembly character those who compose those very conferences.

We live in days when the call is everywhere made for organization; specialists are in demand for every department in business. Is it possible that we, as the people of God gathered to the name of our Lord Jesus Christ, are headed in the same direction? We look at some countries where pre-arrangement predominates and where the closed platform is in evidence, and we do not feel convinced that human arrangement of meetings as suggested for conferences, large or small, has led to any advancement of outstanding spiritual growth nor has it enhanced the Pilgrim character of things which so marked our earliest and best days of collective testimony on both sides of the Atlantic.

Shall we not rather seek to humble ourselves because we have so signally failed, and instead of seeking deliverance in pre-arrangement, return again to God's arrangement, which is not at all haphazard, neither is it limited to the organization of any group of local over-seeing brethren. Scripture gives no direct warrant for the closed platform, nor for any pre-arrangement of ministers or ministry, neither does it give licence to unfitted men and consequently, uncalled men to impose themselves upon the people of God. "He gave some evangelists; some pastors and teachers" and grace should be exercised by those differently fitted; to use their gift in their sphere that all things may be to edifying!

D. L. R.

CARE

A LITTLE word of letters four
 Yet spreads itself the world o'er
 To rich and poor it visits makes
 And none for long, it e're forsakes.
 To every color, climate, creed.
 It comes unasked—and comes to breed.
 Some say, "If I had only health"
 While others ever crave for wealth;
 We're told it is for want of pleasure,
 While others long for rest and leisure.
 But Oh! how many do not know
 The One to whom we all may go.
 If we to Him, but will give heed
 We'll find in Him, the CURE INDEED
 Then why not go to Him today?
 Go, and on Him your burden lay.

Psalm 55:22.

J. A. A.

WORDS IN SEASON

Lowell, Mass.—The Correspondent for the Lowell assembly is John T. Fettes, 42 Billerica St., Lowell, Mass.

Important.—We are always in touch with needy Christians, widows without support (some with children), aged servants of Christ, and pioneer preachers. Those sending in remittances will kindly state definitely to which of the above they desire to have their money sent.

NOTICE

Our object in publishing "WORDS IN SEASON" is to encourage the Lord's people unto godliness. To this end we would like to have it more widely known. We believe our circulation could be very soon doubled if one brother in each assembly were to take an interest in securing subscribers. This is already being done by a number, and we cannot say how much we esteem this little service. But there are many places that the paper has not yet reached. Now what we need is one brother in each local center to take an interest in "WORDS IN SEASON." With an increase in our staff with such "helpers" we are satisfied that the ministry through these pages would soon reach a very large body of believers. Who will be "helpers?"

CANADA

Kitchener, Ont.—We have had visits from bren. Pearson, Blackwood, Bernard and George Duncan were with us recently for two weeks. Their ministry and Gospel was much enjoyed by the saints.

Mount Forest, Ont.—Good numbers were attending meetings held by David Miller in this new field of labor 39 miles from the nearest assembly. He has visited the town and villages and farm houses with tracts, and God's Way of Salvation booklets.

Orillia, Ont.—The Conference was very large and the ministry helpful and profitable. The Lord's people were sent on their way strengthened. The ministry was shared by Bren. Silvester, Gunn, Miller, Williams, Blackwood, Bernard and Watson.

Charlton, Ont.—B. Widdifield was given help in meetings by Aubrey Dellandrea and they were encouraged by seeing souls brought to Christ. The attendance kept up well.

Combermere, Ont.—C. Draper and Harry Kember have spent the summer in a trailer going about this part of the country with tracts and speaking a word for the Lord as opportunity afforded. They had meetings in the schoolhouse here and the people attended well.

Owen Sound.—We had a baptism at the close of the tent meetings at Shallow Lake, where God gave real blessing following the Word preached.

Vance, Sask.—C. H. Willoughby had a few meetings and then went on to Yorkton covering the entire place with tracts. A few came out to the meetings in the evening in a small hall.

Sault Ste Marie.—A happy conference was held here over Labor Day. Bren. Mehl, Bruce, Shivas, Govan and Willoughby ministered the Word. One man professed to be saved. Bren. Bruce and Willoughby continued meetings.

CONFERENCES

Omaha, Neb.—The annual Conference will be held on Saturday and Sunday (Oct. 7 and 8) preceded by a prayer meeting on Friday eve, Oct. 6. Information from J. P. Patterson, 4533 Bedford Ave., Omaha, Nebraska.

Methuen, Mass.—The annual Conference of Believers' meeting at Center St., Methuen, Massachusetts, will be held, (D. V.) Thanksgiving Day, November 30, or on date as proclaimed by the Governor of

Massachusetts. Prayer meeting Wednesday at 7:30 P. M. Thursday, 10:30 A. M.; 2:30 P. M. for Ministry; 7:30 P. M. Gospel. Believers' Hymn Books will be used. Communications to Ernest W. Halbach, 6 Quincy St., Methuen, Mass.

Houston, Tex.—The annual Conference will be held on October 27, 28 and 29 preceded by a prayer meeting on October 26 at 8 P. M. P. C. Doehring, 3401 Austin St., Houston, Texas, Correspondent.

Staynor, Can.—The Canadian Thanksgiving dates for the Stayner-Strongville Conference will be October 7, 8, and 9; Prayer meeting October 6 in Town Hall.

Hamilton, Can.—The 64th annual Conference will be held at Canadian Thanksgiving time, October 8 and 9, preceded by a prayer meeting on October 7 at 7:30 P. M., in Gospel Hall, 140 McNab St., N. All other meetings in I. O. O. F. Temple, Gore St. Breaking of Bread at 10 A. M.

Cliffondale, Mass.—The annual Conference of believers will be held (D. V.) here on October 12th. For information write David Walsh, 13½ Putnam St., Saugus, Mass.

Waterville, Conn.—The annual Conference will be held as usual on October 28 and 29, commencing with a prayer meeting in the Waterville Gospel Hall on October 27. The usual order of meetings will prevail. Correspondent, W. Batterton, Box 131, Waterville, Connecticut.

FALLEN ASLEEP

Treherne, Ma.—Enoch Palmer departed to be with Christ on July 12. Age 82. Saved 58 years ago. Was first gathered to the Lord's Name at Severn Bridge, Ont. One who loved the Lord and His people. Bren. W. E. Ronald, S. Rey and George Fuller conducted the services.

Barrington, N. J.—On Saturday, September 2, while driving home from a children's meeting in the Barrington Hall, Mrs. David McClintock was suddenly ushered into eternity through an automobile accident. Her husband was unable to leave the hospital, to attend her funeral on account of injuries he received as a result of the collision. In her 63rd year. She was connected with the society of Friends or Quakers until saved at meetings held by the late Walter Beveridge in South Jersey 35 years ago. Continued steadfast in the things of God ever since. A number of Quakers attended the services which were large. Bren. Beveridge and Young spoke at the services.

Harrisburg, Pa.—Miss Annie Hoffman went to be with Christ on August 21, after months of illness. Age 59. Saved in 1898 at tent meetings held by Evangelist Fred B. Williams. She was baptized and received into fellowship the same year. She was a faithful sister in her attendance at all the meetings of the assembly and carried with her a fragrant savour of her Master. She adorned the Gospel and was a credit to God's assembly. H. McEwen conducted the services.

Glen Ewen, Can.—Mrs. Ross Fitzpatrick, after 5 months suffering departed to be with Christ on August 22. Age 29. Saved 11 years ago at meetings held by Robert Telfer in Glen Ewen, and has been in fellowship here ever since. Will be missed especially in the assembly where she took an active part in Sunday School work. Alex. Wilson spoke plain words of warning at the services which were large. A husband and two children mourn her loss.

Long Beach, Cal.—Edward Goehring on July 26th while on a visit to Portland, Oregon went to be with Christ. Buried in Portland. Chas. Summers and James Rae spoke at services. Saved at meetings held in El Paso by S. C. Keller and Herb Harris. Left behind a good testimony.

MISSIONARY

Guatemala, C. A.—M. Brubaker writes, "Here we are seeing the Lord's hand in blessing in different parts. This week three were to be baptized in an Indian settlement. In Guatemala City there is a good interest just now, but what is needed is someone to stay with them and preach the Gospel. Laborers are few. We need to pray the Lord to raise up those of the natives to take a care for His people and the lost."

Words in Season

Yes, Some Day!

I shall be satisfied when I awake with Thy likeness.
Psalm 17:15.

SOME day with joy my waiting heart shall hear
The welcome summons "Rise and Come away."
The winter cold is past—lo—spring is near
To usiter in the eternal summer day.

Some day I shall awake and be like Him
The journey ended—satisfied at last;
Then never more sad tears mine eye shall dim,
The sorrows of the desert will be past.

Some day He will unfold before my eyes,
The hidden meaning of the desert way.
And I shall own with glad surprise
That earth's dark shadows lead to endless day.

Some day, some day I shall behold His face,
Shall see those pierced hands, that wounded side.
Shall understand the wonders of His grace,
Who on the cross for me was crucified.

Yes, I shall see without a veil between.
That blessed one whom I have known so long.
That dear Companion, loved, yet never seen
Who turned my night of weeping into song.

J. P.

NOVEMBER



1939

WORDS IN SEASON

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6672 Chew St., Philadelphia, Pa.

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EDITOR AND PUBLISHER

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

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UNITED STATES

Anonymous Letters.—Frequently the Editor receives unsigned letters, and also articles with no names attached for publication in WORDS in SEASON. We believe that the Lord's work is honorable and glorious and therefore such methods are not in keeping with a Christian walk. All anonymous letters and articles are usually confined to the waste basket.

Lincoln, Neb.—W. G. Smith had his tent pitched in this Capitol city and over 20 professed conversion. He is continuing meetings in a home three nights a week, instructing the young in Christ. Douglas Howard of Toronto is helping him. The truth of separation is new in these parts.

Knapp, Pa.—A newly formed assembly is now functioning in the home of Henry Knapp on Route 84, six miles south of Wellsboro, Pa. Correspondent, Harold P. Knapp, R. 1, Wellsboro, Pa. It is the desire of this company to go on in the "old paths" and servants of Christ who are walking in same will be welcome.

Detroit, Mich.—The new Chicago Boulevard Hall was formally opened on October 7 with a good company present as well as 15 of the Lord's servants. Ministry was profitable. This new hall is a credit to the work of the Lord. Chas. Keller and Albert Klabunda began a series of Gospel meetings in it on October 15th. Cesare Patrizio has moved to 3940 Moran St., Detroit, Mich.

Boise, Idaho.—The saints have been refreshed by an appreciated visit from A. Douglas and four have been baptized. Would appreciate a visit from any of the Lord's servants who seek to go on in the old paths. Dan Neely, Correspondent.

Midland Park, N. J.—Chas. R. Keller spent a Lord's day with the assembly here.

Greensboro, N. C.—Fruitful tent meetings were held by Lester Wilson and some Christians contacted who desire to go on further in God's ways. The prospects are good for the formation of a new assembly.

Pittsburgh, Pa.—J. Govan began Gospel meetings in the Friendship Ave. hall, and later was joined by J. Smith. Interest was very good.

Los Angeles, Cal.—The Goodyear monthly conference was the largest yet. Five brethren ministered the Word to the profit of all. Ten were baptized.

WORDS IN SEASON

A MONTHLY MAGAZINE

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

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

Vol. 31

NOVEMBER, 1939

No. 11

GATHERED GEMS

TO dwell in love
With saints above,
That surely will be glory.
To dwell below,
With those we know,
Well, that's another story.

* * * *



OD'S Word is true, essentially and eternally true. True in the Saviour it reveals, the Salvation it declares, the Doctrine it expounds, the precepts it enforces, the promises it speaks of, the hopes in envals, the threatenings it denounces. Thy Word is truth. Lord increase our faith. All that He has promised shall be fulfilled.

J. A. A.

* * * *

It is a mark of the ungodly that God is not in all their thoughts. It is the mark of the godly that they think upon His Name. (Mal. 3:16).

* * * *

When the conscience loses its tenderness, sin comes to be seen in a less abhorrent light, communion less sought, and His work for us less valued.

* * * *

Whatever tends to increase our faith, or draw us nearer the Lord, should be welcomed by us with Thanksgiving.

* * * *

Whatever you and I may be privileged to do for Him, let it be too scriptural in its character and too decided in its results—to be mistaken for the works of man.

* * * *

If men will not have God's truth, they cannot complain if He does not preserve them from the Devil's lie.

* * * *

Press on, the end is near. The promises are full enough to tide you over every trial and every difficulty by the way.

* * * *

Did you ever compare the end of the law (Deut. 12:32) with the end of the prophets (Prov. 30:5-6) and the end of the Old Testament (Mal. 4:4) and the end of the New Testament (Rev. 22:18-19)?

* * * *

The less peace you have from the Devil, the more pleasure you take in the reflection that you have escaped out of his snare.

TOO LATE FOR THE TRAIN

IT was nearly nine o'clock in the morning. The train, due 8:50 a. m., had stopped at the pretty wayside station of Y——, taken up the passengers, and steamed away again. Old Paul, the stationmaster, who had grown grey in the service of the Company, was settling down again after the momentary excitement, for an hour's quiet. Just then a hasty step was heard, and a gentleman with face redhot and temper apparently heated to the same point, came hurrying up. His haste and excitement had nearly robbed him of the power of speech, but he contrived to bluster forth a storm of invectives against the 'bus driver, who had neglected to call for him at the inn, and had thus caused him to miss the train. "And I would rather have given five pounds than have been late this morning. I do not know what is to be done."

Of course, there was only one reasonable thing to be done under the circumstances, and that was to wait quietly for the next train, which, Paul informed him, would pass at 10:35; but the poor fellow had not cooled down sufficiently to do anything quietly just then. It was a pity he had never read Whateley's favorite proverb—"There are two kinds of things a man should never get angry at—what he cannot help, and what he can."

Paul was very kind-hearted and obliging; he was used to dealing with such cases, and had found, as he said, that "it was best to leave them to themselves pretty much; they generally came round all the sooner for it." So he waited patiently until the gentleman began to slacken the speed at which he was pacing to and fro along the platform.

"There's a comfortable waiting-room inside, if you'd like to sit down, sir," he then ventured to say. The stranger turned and followed Paul into the pleasant little room, quite a model in its old-fashioned way, with its many diamond-paned windows shaded by the climbing roses outside, and its air of thorough cleanliness. A round table stood in the middle of the room covered with an abundant supply of tracts, those blessed little messengers of God to the wandering and weary. Well-chosen, attractively-titled tracts they were; and the gentleman began to turn them over, glad now of some occupation for his restlessness. Paul watched for a moment until he saw that he had chosen one and seated himself to read it, and then, feeling a great weight of responsibility lifted from his kind old heart, he turned at length to his garden.

"He's keeping wonderfully quiet," he thought to himself, when, looking at the great clock, he saw the hands pointing to half-past ten. Some more passengers began to arrive, and Paul went into the ticket office to prepare for the coming of the train. The gentleman was seated in the same place, and bending over the tract, which was of some length, and so completely absorbed in its contents that he did not notice the stationmaster's approach.

"The train's in sight, sir." "The train! Is it possible?" he exclaimed, jumping up like one just waking. "Will you sell me this tract? I want to read it again." "Take it, and welcome, sir; the kind lady who supplies me with them will be delighted that you should." "Thank you and her," and in another minute he was in the train.

A month afterwards, and Paul was on the platform as the railway carriages stopped in front. A hand was eagerly raised in one of them to lower the window, and then the door was opened, and a gentleman leaped out and coming up to Paul, held out his hand. "Do you remember me?" "Of course I do, sir. You are the gentleman that missed the train a few weeks back, and was so troubled about it."

"I need not have been. I missed the train that morning, but I found the Saviour. Oh, what a tract that was! I had been so busy about worldly things that I did not allow myself time to think about God or to read about Him before; but I could not get over the solemn questions it asked. I wish I had time to tell you all particulars; but say to the lady who gave you that tract, that it has led me to Jesus, and I am buying up all the copies I can get hold of, and giving them away wholesale. I never knew what happiness was before."

The steam-whistle ended the interview, and there was joy in the heart of the old stationmaster as he stood watching the train move slowly away, and saw the beaming, joyous look of one of its passengers—"a new creature in Christ Jesus."

Dear reader, it is bad enough to be too late for a train: but what will it mean to be too late for God's salvation. Your day of grace may pass at any moment, and there is no second chance. Listen to God's story of love, "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. He that believeth on Him is not condemned, but he that believeth not is condemned already," John 3:16-18.

INEXHAUSTIBLE PROMISES

GOD'S promises are not exhausted when they are fulfilled, for when once performed, they stand just as good as they did before, and we may wait a second accomplishment of them. Man's promises, even at the best, are like a cistern which holds but a temporary supply; but God's promises are as a fountain, never emptied, ever overflowing, so you may draw from them the whole measure of that which they apparently contain, and they shall be still as full as ever.

A GOD OF DELIVERANCE

Reprint from Believer's Magazine

BY men of the world, natural and visible agents are accredited as giving prosperity in days of peace, and deliverance in times of danger. But the Christian should see the hand of God in everything. The fact that he has been severed from the world by the Cross of Christ, and has now become a sojourner in it, does not make him indifferent to its dangers, or oblivious to the operations of God's hand in the deliverance He works for it. Although he takes no part in its politics, he prays incessantly for its rulers, and in times of crisis he "carries to the Lord in prayer" what he knows to be with God alone in His providence to control, and in His power to bestow. To "regard not the operation of His hands" (Psa. 28:5), is to disown God as the Supreme Governor of His own universe, and to dishonor Him as the One who "worketh all things after the counsel of His own will" (Eph. 1:11). Nothing comes by chance, but either sent or allowed by God, all for some wise purpose and all in mercy. The present war is no exception. Awful alike in its fury, and in its loss of precious life, it is under the control of the God of heaven, and just as His own people who are sojourners in the nations whose armies are in deadly conflict with each other, are now exercised before Him, and dealing with Him in regard to this great work of Satan, so will its issue be. It is not to be expected that men, who are blinded to the devil's wiles, or others who have imbibed the spirit of the age, will do other than sneer at such a statement, or pity the ignorance of those who make it, yet our firm conviction and fearless confession is, that it is neither with great Generals and their armies on the fields of war, nor with skilled Admirals and their great navies on the high seas, but with **THE SAINTS OF GOD ON THEIR KNEES**, that the issue of this tremendous conflict lies. If we do not realize this, Satan does and will seek by every device at his disposal to hinder prayer. There have been times of crisis to the British Empire and to the people and work of God therein, in years long gone by, in which great deliverances were wrought by God in answer to His people's cries, which may well encourage us of this time to "continue instant in prayer."

Three hundred and fifty-one years ago, the Spanish Armada sailed from the coast of Spain for the shores of Britain. It consisted of 132 warships, manned by 8000 sailors, carrying 20,000 soldiers. Its object was to subjugate Britain to the Pope and make Rome the sole teacher of "culture" and religion to the British nation, and ultimately to the whole of Europe. The secret agents of the Papacy had been preparing for the events while nominal Protestants were irresolute and unexercised. True saints of God who were in the secret of His counsel, continued in earnest prayer that the God in whom

they trusted might make bare His arm, and overturn the devices of the enemy—His and theirs. And thus the answer and the deliverance came. The skilled Admiral of the great Armada died before it had sailed. It encountered two great storms before it reached the English coast, where it appeared on July 30, 1588, extended seven miles at sea. Disaster followed disaster: artifice and tempest scattered the great fleet, causing what of it remained, to flee to the northern seas, where furious winds dashed the vessels against rocks and cliffs to utter destruction. Throughout the British Isles this was recognized as the act of God, and national thanks was given to Him. Even the people of Spain acknowledged that the Divine hand was against them. All Europe was solemnized, and a medal struck to commemorate the event bore the text, "The Lord sent His wind and scattered them." Would to God the same spirit of submission under God's mighty hand, with confession of our failures and sins, and dependence on God as expressed in prayer, were more found among God's people in the present crisis. Then we would soon have to acknowledge that "His right hand and His holy arm" had brought deliverance.

J. R.

PEACE

THE believer enjoys, in favored seasons, such an intimacy with the Lord Jesus, as fills his heart with an overflowing peace. O! there are sweet words which Jesus whispers in the ears of His people, and there are love-visits which He pays to them, which a man would not believe, even though it should be told unto him. He who would comprehend it, must experience in his own heart what it is to have fellowship with the Father, and with His Son, Jesus Christ. There is such a thing as Christ manifesting Himself to us as He does not unto the world. All doubting thoughts are banished then, and we can say, "I am my Beloved's, and my Beloved is mine." This is the one all-absorbing feeling. And what wonder is it that the believer has such deep peace, when Christ thus dwells in the heart, and reigns there without a rival? It were a miracle of miracles, if we did **not** have peace. But how is it that our peace is not more continuous? The only explanation of our frequent loss of peace is, that our communion is broken, and our fellowship is marred; else would our peace be like a river, and our righteousness like the waves of the sea. Live near the cross, and your peace shall be continual.

RECEIVING INTO AN ASSEMBLY



THE care of local Assemblies of saints, which is at all times a matter of the utmost importance, is attended with unusual difficulties in these days, owing to increasing dangers, and confusion without; and to an increasing tendency within to laxity, in some quarters at least, regarding the line of separation between the Assemblies of God and the sects and other organizations of Christendom.

Very much indeed is involved in the strict maintenance of that line of separation. First of all, there is what is due to the Lord in respect to the holiness of the place which He has chosen to put His Name there. Secondly, the welfare of His people is to be considered, care being demanded to guard them, so far as possible, and particularly those young in the faith, from the corruptions of doctrine and cleverly disguised spiritual dangers that now abound in apostate Protestantism. And thirdly, regard should be had to the testimony of the Lord, the Gospel of His grace to a perishing world, now hastening to its doom. For God's Assemblies are the "pillar and ground of the truth," and hence are the custodians of the pure Gospel. For such reasons every matter that affects the life, and the *distinctive character* of the Assembly demands the diligent attention of those who take the oversight.

Among the many dangers which now threaten the local Assemblies is one which owes its existence to the fact that there are saints of God who, by their own choice, are members of one or another of the sects; or while disjoined from the sects have not taken their place in an Assembly gathered to the Name of the Lord. Occasionally one of these misplaced, or unplaced, believers happens to be present when an Assembly has convened for the remembering of the Lord in the breaking of the bread. These generally expect an invitation to take part in that observance.

What Should Be Done in Such a Case?

Certainly the visitor, if truly a child of God, should receive every kindness, and token of love in Christ Jesus, to which his relationship to the Lord entitles him. For that reason, and for the further reason, that possibly it might help the visitor to see his true place in the Assembly, some have put forth the view that such should be made welcome at the Lord's table. Indeed there are those who maintain that every believer has a "right" to a place at the Lord's table; and is free to claim that place whenever it pleases him, and that regardless of his self-chosen religious associations. But we find it impossible, in the light of Scripture, to maintain that view, and deem it most improper, consideration being given to the conditions now existing in Christendom. It is commonly urged that since every saint has a "right" to a place at the Lord's table, those who are gathered in Assembly fellowship cannot properly deny

to any fellow-saint the privilege of taking part in remembering the Lord. It is sometimes said that we are not to receive a saint into fellowship, but are to receive every saint because he is already in fellowship. The Scripture cited in this connection is "Wherefore receive ye one another, as Christ also received us to the glory of God," Rom. 15:7.

Now, the point which is completely overlooked by those who take the view just stated is that there is a vast difference between "receiving one another," as commanded in Rom. 15:7, and making place at the Lord's table for the saint who comes as a casual visitor. That we should "receive one another as Christ also received us" is a positive command to be implicitly obeyed by His people. Whereas such a thing as making welcome at the Lord's table those saints who refuse Assembly relations and responsibilities, is *not contemplated by the Scriptures at all*.

Every saint of God has a claim, as a birthright to a place in the Assembly, which includes a place at the Lord's table. But we insist upon the further fact that the Assembly of God has a *corresponding claim upon the individual saint*. We insist further that the claim of God's Assembly on the individual saint is a stronger claim than that of the saint upon the Assembly. For our Lord's rights in the people which He has purchased with His own blood are *absolute*. They are not their own, but have been bought with a price. They are not to live any longer unto themselves, but unto Him who died for them and rose again. They have properly no choice as to their associations, and cannot, without disobedience (many do it in ignorance) either hold a membership in a denomination, or other human organization, or refuse to take their appropriate place in the local Assembly of saints. The Lord's claim upon the attendance and service of His saints in His Assemblies, to be gathered to His Name alone, to share the family life and its obligations and its reproach, to bear one another's burdens, and to strive together for the faith of the Gospel, is an *absolute claim*; whereas the claim of each individual believer to a place in the Assembly, and at the Lord's table, is a matter of *grace* and *privilege* bestowed upon him in the unmerited kindness of God. It is in the light of these basic facts that the question before us must be viewed, and in that light every difficulty and uncertainty regarding it disappears.

It is because of Christ's claim to the entire service and full submission of all His members that the command of Romans 15:7 is given; and the object of that command is that His members should live and act in accordance with their relations to Himself as the Head, and to *one another* as fellow members of His body. For the command is: "Receive ye *one another*." It is addressed to *both* parties, and its character is such that it can be carried out only *by the obedience of both parties*. It commands the Assembly to receive the individual

saint, and it commands the latter to receive the Assembly. And if this Scripture is not observed, in a case where it applies, the responsibility rests with *the party who fails, or refuses to "receive" the other.*

Manifestly it is impossible for an Assembly to "receive" an individual saint unless, and until that one "receives" the Assembly; just as it is impossible for me to go into partnership with another until that other is ready to go into partnership with me.

The meaning of the Scripture is seen to be very emphatic when the significance of the original word, rendered "receive ye," is noted. For it is not the common form of the word, but an intensive form, signifying to *receive to oneself*, that is to say, into an intimate and permanent relationship. Certainly the local Assembly should receive to itself into a permanent relationship every saint (not Scripturally disqualified) who resides in that locality; but manifestly it is impossible for the Assembly to obey this Scripture in the case of a believer who refuses to "receive" the Assembly.

And the meaning of the Scripture is still further emphasized and intensified by the words "as Christ also received us." The same word is here used again, reminding us that Christ "received" us to Himself in an eternal relationship, binding us to Himself for good and all. The idea of a relation such that we are free to come to Him only when the notion seizes us, and to ignore Him except upon such casual occasions, is not in contemplation for a moment. Nor does the Scripture contemplate such a thing as a believer habitually ignoring the Assembly, repudiating his place therein, and refusing all its obligations, and yet claiming the "right" to sit at the Lord's table whenever it pleases him, so long as he does not recognize the Lord's "right" to his presence there at all times.

On what basis, we would ask, does a believer who (by his own will and choice, and contrary to the Word of the Lord) is joined to a religious denomination, seek an occasional place at the Lord's table? Is it the *Lord's* table to him? Evidently not, else he would seek his permanent place there. Is the Assembly to him the Assembly of God? Evidently not, else he would "receive" it as such. It follows then, that *the only basis for such "occasional fellowship" would be the acceptance of the principle of interdenominationalism, with "open communion" as a corollary.*

We confidently maintain, therefore, that there is but one view of this question that is tenable in the light of Scripture. That view is that every believer has indeed a sacred right to a place in the local Assembly of saints gathered unto the Name of the Lord; but that the Assembly has a yet more sacred "right" to his fellowship in all the burdens, responsibilities, and reproaches of the house of God, as well as in the sharing of its privileges.

We further maintain that, since the Scripture does not contemplate, but on the contrary strictly forbids, that saints of God should hold "membership" in a religious denomination, it is quite impossible that there should be any provision, according to Scripture, for receiving such as casual visitors, and making a place for them, when they are pleased to come, at the Lord's table. For it is quite impossible that the Word of God should recognize and make provision for a condition of things which it strictly forbids. Therefore, until Scripture be found which sanctions membership by saints of God in religious sects, it would be vain to seek any Scripture defining the privileges of saints who hold such membership.

THE LAST HOUR

1 John 2:18



LITTLE children, it is the last time (hour); and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last hour.

This first letter of John is the family letter of the Word. Here God speaks of us as little children some seven times—literally my little born-again ones—wee bairns. Twice are we called little children (2:13, 18), but here the term suggests a child in training. To the child is the word given. Shall we glance at the truth suggested by it? The Spirit through John tells us that the presence of many Antichrists warns us that it is the last hour.

The first suggestion is that it is an appointed time. The opening chapter of our Bible tells us plainly that God gives the night and the day with their marked time in hours, minutes, and seconds, and that He also marks off the days, weeks, months, years and ages. We learn later that God sets a limit to the ages, years, months, weeks, days and hours. So in the very order of God we reach the last hour of the age at some time. The time of the first coming of Christ our Lord was definitely set by God from all eternity. "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. 4:4, 5). At that definite point of time Christ came; the child was born, the Son was given. God was there in fulness of power and grace at the stroke of His clock and Emmanuel was upon the scene for the work of redemption. So for the second coming of our Lord most definitely is the time set. But of this time the Lord speaks distinctly, saying, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). Again, "It is not for you to know the times or the seasons

which the Father hath put in His own power" (Acts 1:7). Therefore to attempt by computation to set or approximate the time is to tread upon forbidden ground, and is seeking to pry into God's secrets. All such attempts will but bring dishonor to God and reproof and shame to ourselves. It is well to regard God's, "No admittance" sign. On the other hand, it is well to remember that we must be wide awake and watching for the coming of our Lord. To aid us in this work and to encourage us in this night now so far spent, the Spirit writes here, "Little children, even now are there many Antichrists: whereby we know that it is the last time (hour)."

What are the characteristics of the last hour? The presence of the many Antichrists, whom the Spirit evidently presents to us as the forerunners of the real Antichrist, the man of sin, the son of perdition. This one cannot be revealed until the church is taken home.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2:4, etc).

Therefore, the Antichrist you and I will never see; but the forerunners we shall see, and when they are present in increasing numbers, the Spirit tells us that we are in the last hour.

The term Antichrist is of double import, meaning a false Christ, and one opposed to Christ. With this twofold mark it is not difficult to see in the many leaders of the cults, isms and fanaticisms both outside and inside the pale of the professing church, the many Antichrists of the present time; so marking out definitely the last hour of the presence of the church in the world. Remember, too, that the coming man of sin gives many evidences of the miraculous and of the spectacular. Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved (2 Thess. 2:9, 10; Rev. 13:11).

Beware of following anything or any person who gives some truth sugar-coating a lie, and attempting to prove it by signs and miracles (Deut. 13:1-5). Such are Antichrists. Remember, too, that Antichrist exalts himself, and beware of any one who poses in the popular place and seeks leadership along these lines, for that is Antichrist. Any child of God who will

bring all to the test of the book need not be led astray in these days. Each may know an Antichrist, and there are many of them, forerunners of the coming man of sin; whereby we know that it is the last hour.

Consider how the last hour ends. Imagine a clock moving on tick by tick toward the stroke of the last hour of the day. Tick after tick the last hour is told off, and now the gong is striking, one, two, etc., till twelve. It is ended, and a new day is beginning. You have seen that. So with God's clock and with the last stroke. At that moment there comes from the upper air a glad shout. Perchance the world may hear it, but it will have no meaning for them: to them it is simply thunder. But in response to that shout something transpires upon this earth of tremendous import both to heaven and earth. Will you take it in the words of Scripture:

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:51-54). "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

The church of God has gone home. The believer is no longer in the world. The saint is forever with the Lord in resurrection glory. Every one who is in Christ up to that moment leaves the scene to be forever with Christ. Tremendous fact! And so soon to be realized! Coincident with the removal of the church in this startling manner will come the equally startling action of the Lord Jesus Christ in the spewing out of the whole professing mass of Christendom.

"So then, because thou art lukewarm, and neither cold nor hot: I will spue thee out of My mouth" (Rev. 3:16).

Dire judgment of the corrupted thing, yet perfectly just and right. But this brings on the apostacy in its fulness of power, and ere long we shall have Babylon of Rev. 17 in all her hellish glory riding on in her political-religious career to the fearful doom appointed her by God who judgeth her.

Connected with this is the manifestation of the man of sin, the Antichrist; the real one who now has his many forerunners, the one who comes after the working of Satan with all power

and signs and lying wonders, and with all deceivableness of unrighteousness. The Christ-rejecting world must then take the Satanic counterfeit, the devil's imitation.

(To be continued, D. V.)

PRIESTLY SEPARATION

D. C. Marquis, St. Louis, Mo.



HE first appearance of the Lord Jesus after His resurrection was to Mary Magdalene. When she, in the greatness of her joy was about to fall at His feet and embrace Him, He forbade her, saying, "Touch Me not; for I am not ascended unto My Father." It is very evident that the non-ascension is given as the reason why she should not touch Him. There is an acknowledged difficulty in establishing a satisfactory connection between the prohibition and the reason assigned for it. Among the many explanations that have been given, perhaps the best and most Scriptural is that which regards it as the fulfillment of a type.

In Leviticus 16, verse 17, is recorded the law of the priestly separation during the sacrifice of atonement. "And there shall be no man in the tabernacle of the congregation when he (the High Priest) goeth in to make an atonement in the Holy Place, until He come out." Here we find two great truths plainly set forth. **FIRST**, the work of the atonement is so important and sacred that it must be performed by the priest **ALONE, SEPARATE AND SOLITARY**, and when the sacrifice has been offered the priest's person must be separate from contact with men until that sacrifice has been presented in the holiest, and has been accepted. **SECOND**, the work of atonement when once begun, is not complete until the priest has borne the fruit of his sacrifice into the holy of holies, and presenting it there, has obtained assurance of its acceptance, then, and not till then, is the priestly service of atonement ended. Then, and not till then, is the edict of priestly separation revoked. The priest is no longer required to keep himself aloof from human contact. Then he can bring forth and mingle with the people, bringing to them the blessings of an atonement complete.

We know the Lord Jesus came to fulfill every type; to give substance to every shadow of the ceremonial law. When He showed Himself to Mary on the morning of His resurrection, it was to make her the bearer of a message (of encouragement) to His disciples. When she, under the impulse of her joy would have embraced Him, He was constrained to forbid her touch, because it would have been the defilement of human hands upon the priest in the very act of bearing the tokens of His sacrifice into the heavens. "Touch me not; for I am not yet ascended." I have not been within the veil. The law forbade it; therefore touch me not.

But you can be a message of comfort to My BRETHREN (a little while before He called them His friends). Now they are His brethren. He is now the firstborn from the dead. He has brought back from the grave a new life which all His people are to share. All who are partakers of His resurrection life are His brethren now because they, too, are with Him, made alive from the dead. And the message He sends to them is well calculated to quicken their waning faith and inspire their hearts with hope. Go tell my brethren that I ascend: not that I will ascend, or that forty days hence I expect to ascend—but I AM NOW ASCENDING. I am on my way into the holiest of all, to appear in the presence of our common Father. Go tell My brethren that I am ascending to MY Father and YOUR Father, to MY God and YOUR God.

Not very long after this He appeared to two other believing women and greeted them with a joyous—All Hail! From their touch He did not shrink, but cordially yielded to their embrace. Whatever reason may have prevented personal contact with a disciple a while ago, that reason is manifestly not in existence now. The reason then was, as He Himself declares, that He had not yet ascended. We can only infer, therefore, that meanwhile HE HAD ASCENDED. During that interval, however brief it may have been, He had passed into the heavens, had presented the finished sacrifice to His Father, and fulfilled the ancient symbol to the very letter. The High Priest has been within the Holy of Holies. He has sprinkled the mercy seat with blood. He has received the witness of an accepted sacrifice. The last act in the priestly service of sacrifice has been performed and the work of atonement is now complete. He now comes forth laden with the blessings of a finished redemption. The very first disciples He meets receive His glad "ALL HAIL" and are welcomed with the warm embrace of love. There is no hindrance now to the closest personal contact, for the sacrifice is forever laid up in the sanctuary of heaven and reconciliation is finished once for all.

Thoughts of time or distance should not be permitted to raise in our minds an objection to this view. For the risen body of Christ Jesus was a resurrection body which Paul describes in his letter to the Corinthians. Its glory was veiled. Its splendor was concealed. But it was no longer subject to the conditions of mortality; the body of the resurrection is not natural, but PSYCHICAL, that is, adapted to the conditions of a perfected soul life. It lives as the soul lives, and moves as the soul moves. Closed doors and solid walls are no barriers in its way. It heeds distance no more than the rapid journeyings of thought would heed it. Time and space are both annihilated in the swift moving service of the body of the resurrection.

The language and conduct of Jesus to Mary Magdalene contrasted with His words and actions toward the other

women whom He met afterward, is strong presumptive proof that in the interval between the two the great transaction was completed, and the interdict of priestly separation was removed. So that when farther on in the day He meets His assembled Church—the collected body of His disciples—He comes not merely to prove to them that He is risen from the dead, the meeting has a deeper significance than that of mere testimony, He comes to them clothed with that new and perfect life which all His people are to share. He comes to tell them of their common Sonship as children of one common Father, born out of death into another and higher life, Himself the first-born and all they His brethren. But there is something still beyond this. He comes to bring them the very guarantee and seal of their adoption. He comes from the innermost sanctuary of the heavens, with the halo of the Father's glory upon His brow, with reconciliation certified by the Father's smile, with gladness of assured . . . acceptance kindling all His soul. He comes to speak peace, to awaken joy, to stimulate to service, and to make good the promise of the Comforter. The law of priestly separation has been fulfilled. The sacrifice has been presented in the Holy Place and accepted. There is no longer the occasion for the prohibition, "Touch me not." The High Priest came forth from the Holy of Holies to bless the people.

WALKING AND TALKING

Elijah and Elisha



HEY two passed on together through Gilgal, Bethel and Jericho, places defiled by sin, but with a testimony still of the sons of the prophets. But "they two" talked together, as they journeyed to the Jordan. Like the heavenly visitors on the Mount of Transfiguration, they spake of an approaching exodus. The Jordan was reached. Elisha was helpless to stem the dark waters of the River of Death; he could only stand back while God, through Elijah, parts the waters.

The High Priest, on the Day of Atonement, went in *alone* into the Holiest. Priests and Levites could do nothing. They must withdraw "While Jesus doth atonement make, on the Cross, on the Cross." Israel at the Jordan stood back 2000 cubits (Josh. 3:4) and watched as the swollen waters of Jordan receded before the Ark of God and opened up the way. When the Lord was betrayed in Gethsemane, He said "If ye seek Me let these go their way." Sinful man could have no part in the work of Calvary.

"They two" passed through the Jordan to the resurrection side, but still they went on and "talked." We note that the Lord had 40 days of resurrection life here before His chosen ones saw Him ascend. They had witnessed the Lord pass

through the Jordan in baptism and now they saw Him as He was taken from them and surely, like Elisha, they had a double portion.

Elijah has gone to be seen no more by Elisha, but later on to be viewed by others as he appeared in glory and with Moses.

"And spake of the strife that won our life
With the incarnate Son of God."

But if Elisha is to bear fruit, he too must pass through death and be sent back to the scene his master had left to be a witness for God in the strength of his double portion. "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life which I now live . . . I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2:20.

THE WALK TO EMMAUS.—Now turn to Luke 24.—Another resurrection day has come. They had stood back and viewed the way being opened up at Calvary but "as yet they knew not that He must rise from the dead." An apparent Stranger joined them: He desired to restore them, first to Himself and then to their brethren: that is surely God's way, the wandering ones must be first restored to the *Lord* before they can be restored to their *brethren*. Often we are restored as we gather together around Himself and the story of the Cross is again told out in the bread and the wine.

He made as though He would have gone further: He will not enter uninvited. "If any man hear My voice and open the door, I will come in to him." "He was known to them in the breaking of bread" on that first resurrection day. Then they returned, but not like Elisha alone. Although He "ceased to be seen of them" (margin) He was with them as they returned to the gathered company and, true to His promise, He appeared in their midst.

THE REMNANT OF MALACHI spake often one to another and the Lord hearkened and heard it. They feared the Lord, they thought upon His name. They were all that were left of the remnant that returned from Babylon. They did not forsake the assembling of themselves together and were waiting for the Sun of Righteousness to arise with healing in His wings.
H. J. B.

The Fulness of Christ

AT our very best we are strangers to much of the incomparable sweetness of Christ. We shall never exhaust His goodness by our praise, for He is ever so fresh, and has so much of the dew of His youth, that every day he has a new song to sing. We shall find Him a new Christ every day of our lives, and yet He is ever the same; His surpassing excellence and unexhausted fulness thus constantly renew our love. O Jesus! none can guess how great is the least of Thine attributes, or how rich the poorest of Thy gifts.

PROBLEM

Please explain Hebrews 10 verses 26 to 29. Is it really possible for a backslider to be guilty of verse 29?

The Epistle to the Hebrews can be better understood if one keeps in mind that the writer is showing the difference between real Christians and professors and in some cases—Apostates. In Deuteronomy 17: 2-7 there is an apostacy from the Lord to the worship of idols. A man that had set at nought Moses law died without mercy under two or three witnesses. Here it is apostacy from the Son of God whom the apostate has trodden under foot, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the spirit of grace. He returns arrogant scorn, and heaped insult and outrage on the Spirit of whose graces he has been made a partaker (verse 4). The inference in chapter 2, verse 3 and 12:25 are the same.

They had received full knowledge of the truth, and they were sanctified by His blood and yet turned away; for such there remained no more sacrifice for sin but a fearful looking for of judgment and fiery indignation which shall devour the adversaries. As the Apostle in former part of the epistle had proved that the sacrifices of the law were all abolished and that the only sacrifice for sin remaining is the sacrifice of Christ, it follows that APOSTATES, who wilfully renounce the benefit of that sacrifice, have no sacrifice for sin whatever remaining for them. The first visible step of their apostacy lay in the neglecting to assemble themselves together, and then their return to Judaism: THIS WAS WILFUL SIN and their continuance therein is expressed by the present tense—present continuance. To such there is no sacrifice for sin remaining. They have turned their backs deliberately on the ONLY SACRIFICE that can put away sin—THE CROSS OF CHRIST.

THE INFALLIBLE COMMENTARY

Those who would best know God's Word, must study it in its own light.

THE CHRISTIAN'S DAILY CROSS

Believer, Christ Jesus presents thee with thy crosses, and they are no mean gifts.

Above All

*ARTH! What a sorrow lies before thee,
None like it in the shadowy past;
The sharpest throes that ever tore thee,
E'en though the briefest and the last.*

*I see the shadow of its sunset,
And wrapped in it the Avenger's form;
I see the Armageddon onslaught,
But, I shall be above it all.*

*There comes the moaning and the sighing,
There comes the hot tear's heavy fall;
A thousand agonies of dying,
But, I shall be above them all.*

Houston, Tex.—S. Greer and W. Grierson began meetings in a tent here in September. Fair number and interest.

N. Chelmsford, Mass.—After visiting Donora, Pa., Cumberland, Md., Washington, D. C., R. Roberts started a Gospel effort here.

Philadelphia, Pa.—Geo. Winemiller and Wm. Beveridge were putting forth a Gospel effort to reach sinners in the 20th and Dickinson St. hall.

Youngstown, O.—Albert Klabunda had a week's meetings with us which were enjoyed.

Boston, Mass.—F. Pezzuli and F. Carboni have secured a hall near where their tent was pitched and are being encouraged by the interest.

Alpena, Mich.—C. H. Willoughby was having cottage meetings which were enjoyed by the Christians. Some unsaved also attended the meetings.

Cleveland, O.—J. Rankin held a few meetings in the Addison Rd. hall, afterwards went to Detroit and was giving help in Central Hall. A. Joyce and H. Harris were expected for Gospel meetings shortly in the Addison Rd. hall.

New Bedford, Mass.—The conference on Sept. 17 was well attended and the ministry very good. Bren. McCrory, Pearson, Rouse and F. Hunter ministered the Word.

Chicago, Ill.—C. Patrizio spent a Lord's day with the Avondale assembly. He is on his way to California.

Detroit, Mich.—A one day's meeting was held on Saturday, Oct. 14 in the Schoolcraft hall built a year ago. Profitable ministry was given by Bren. Rankin, Pell, McCullough, Chas. Keller, W. Ferguson and A. Klabunda.

Ferndale, Mich.—After giving help in the East Side Hall assembly, Detroit, J. McCullough came on here for a few meetings.

CANADA

O'Leary, P. E. I.—A new assembly was formed here as a result of the labors of A. Joyce and Harris Brothers. This is the third assembly established on this island in the last 5 years. There are a number of poor families; any old clothing that the Lord's people can send on to Russell Harris, R. R. 1, O'Leary, Prince Edward Island, Canada, will be given careful distribution.

Sarnia, Ont.—W. P. Douglas had several weeks meetings. Attendance was fairly good and some of the Lord's people have been helped to continue in the things they have learned and been assured of.

Creemore, Ont.—J. Silvester sought to help on in the ways that be in Christ, the little company who seek to go on in God's ways.

Vancouver, B. C.—All correspondence for Main St., South assembly (60th and Main Sts.) should be sent to George Funston, 1247 Burnaby St., Vancouver, B. C., Canada.

To Canadian Assemblies.—A letter relative to military service has been mailed to all Canadian assemblies. If any have been missed and would like to have information regarding the same, write to F. G. Watson, 92 Regal Road, Toronto, Ontario, Canada.

Huntsville, Ont.—The conference was large and the ministry good, searching and practical. Twelve of the Lord's servants who were present shared in the ministry of the Word.

Charlton, Ont.—Bren. Widdifield and Dellandrea were returning here to help the new ones who were saved and baptize them before the river freezes, which may happen any time now in this Northern country.

Arnstein, Ont.—Happy times were experienced at the recent conference. The attendance was large and help granted to those who ministered the Word.

Sault Ste Marie, Ont.—Bren. Bruce and Willoughby were having good and interesting meetings here.

Toronto, O.—A Stenhouse has had meetings in the various halls in this city telling of the work in Chile, and ministering the Word of God.

Oshawa, Ont.—T. Robinson and M. Paul were having meetings here and would value prayer that the blessing of God may be seen.

Stayner, Ont.—The conference was a time of real profit and blessing. Bren. Gould, Joyce, Williams, Bousfield, Bruce, Miller, Baillie, Silvester, J. T. Dickson and Watson were present.

Montreal, Que.—W. WarKe and L. McBain began meetings in the Jean Talon St. West Hall, and were hoping to see souls saved.

Lake Shore, Ont.—The interest in the tent meetings held by J. Smith and L. McBain continued to the close. A good work was done; some twelve souls professed conversion to God. It was a happy time for the Lord's people.

FALLEN ASLEEP

Sarnia, Can.—As a result of an automobile accident at Ingersoll, Mrs. Gravelle passed home to be with Christ. Saved 39 years ago. Much esteemed by all who knew her, and she sought to please God by doing His will. A widow for some years, she leaves 2 saved daughters and one unsaved son. A large, sympathetic, sorrowing company attended the services in the Gospel Hall which were conducted by W. P. Douglas and J. Smith. L. McBain spoke at the grave. Her brother, J. P. Taylor suffered with a fractured hip and shoulder in the same accident and was taken to the Sarnia hospital. Pray for him.

Winnipeg, Man.—Hugh Boyce, after 14 years patient suffering, passed into the presence of the Lord on July 1. Saved in Winnipeg 25 years ago and in fellowship there with the Lord's people for many years. A large company gathered at the services which were conducted by Bren. R. McCracken, Sr., W. D. Stewart and S. Vanstone.

Detroit, Mich.—On Oct. 7, Myrtle Slowak passed into the presence of the King. Age 53. Saved when 11 years of age. Went on well for God and left a good testimony behind. The services which were large were conducted by Dr. H. A. Cameron and Wm. Ferguson. Four children mourn her loss.

St. Catharines, Can.—Mrs. Louisa Stone departed to be with Christ on Oct. 8. Age 92. Saved 85 years. Born in Kent, England. A most cheery Christian and a consistent attendant at the Lord's table when able to do so. G. Gould conducted the services at the home and grave at Thorold.

Los Angeles, Cal.—John Moody was called home to heaven on Sept. 20. Formerly connected with Pittsburgh and Donora, Pa. assemblies. Pray for his wife who is in poor health. Bren. Peterson and Ulmstead conducted the services.

St. Louis, Mo.—A. B. Miller, Evangelist, and Editor of the Milk of the Word Magazine, died suddenly while in Toronto, Can. Age 58.

CONFERENCES

Phoenix, Ariz.—A conference will be held here on Thanksgiving Day, with meetings morning, afternoon and evening; also, a night meeting on Friday; and an afternoon meeting, in addition to our regular meetings on Lord's day. Visitors are to bring letters of commendation from their assemblies. Correspondent, Wm. Brown, 701 N. 7th St., Phoenix, Arizona.

Pittsburgh, Pa.—The annual conference will be held (D. V.) at Thanksgiving in the Gospel Hall, 4917 Friendship Ave. Meetings daily Thursday, Nov. 23 to Lord's day, 26th, at 2:30 and 7:30 P. M. for prayer, praise and ministry of God's Word. Bible discussions of pressing problems led by elder brethren on Friday and Saturday at 11 A. M. Visiting Christians freely entertained. No circulars. Correspondence to Norman Gunn, 321 Shields Lane, Sewickley, Pa.

Words in Season

“Weeping may endure for a night
but joy cometh in the
morning.”

(Psalm 30:5)

*F*AR from home, on earth a stranger,
By ills oppressed, by conflicts born;
In sorrows oft beset with danger,
I look beyond to Heaven's morn.

*Beyond the shadows dim forlorn,
Beyond the griefs, beyond the tears;
I look beyond to Heaven's morn,
To Heaven's joy to Heaven's years.*

*Joy cometh in that morn of gladness,
Without a cloud its dawn shall be,
Forever gone, the night of sadness,
For Jesus then mine eyes shall see.*

*Oh, blest exchange on that glad morrow,
Triumphal psalm, for note of praise;
My Saviour's presence for my sorrow,
Nor shall I part from Him again.*

H. E. Hume.

DECEMBER



1939

WORDS IN SEASON

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UNITED STATES

Scranton, Pa.—The newly formed assembly was greatly encouraged by visits from Hugh Kane and Wallace Logan (Central Africa).

San Diego, Cal.—Hugh A. Cook, 1521 Guy St., San Diego, Cal. is the correspondent for the assembly meeting at 3941 Front St.

New England.—The Buona-Novella Calendars are ready for 1940. Price 10c each; 3 for 25c; 15 for \$1. Also Bibles, Hymn books and Mottoes can be obtained from Buona Novella Bible Depot, 15 Skitchewag St., Wilson, Conn. R. Roberts began meetings in Torrington, Conn. with encouraging attendance. S. J. Rea held meetings in Groton, Conn. Some were exercised about taking the outside place. L. Rosannia was seeing the Lord's hand in East Boston.

Steubenville, O.—Five professed conversion in meetings held by F. Pezzuli in a home in this city.

Michigan.—Chas. Keller and A. Klabunda had over 4 weeks meetings in the Boulevard Hall in Detroit. Brother Keller had to return home on account of the serious illness of his wife. J. Govan had a few meetings with the assembly in Deckerville.

Williamson, Ia.—The Lord gave encouragement to J. Farquharson in 17 weeks meetings here and in Sully.

Texas.—Saints were cheered at the largest conference ever held in Houston. C. Patrizio went on to San Antonio for meetings and S. Greer to a new field in Barbars Hill, after the conference.

Effie, Minn.—S. Hamilton and A. Stewart were having meetings in a school house. A woman 60 years of age was saved.

CANADA

Commendation.—William McBride, Jr. of Manchester, Conn. assembly has been commended by his brethren to the Lord's work in Nova Scotia. He has joined Isaac McMullen in that district. His address will be % Isaac McMullen, Fredericton, R. R. 1, New Brunswick, Canada. His home address is 83 Laurel St., Manchester, Conn.

Montreal, Que.—Bren. Warke and McBain had good and fruitful meetings here.

Winnipeg, Man.—After visiting Medicine Hat, Brandon and Portage-La-Prairie, D. McGeachy came here and gave appreciated words. He hoped to visit Kenora and Port Arthur on his way home.

British, Columbia.—The Cedar Cottage Vancouver conference was large and practical ministry given by Bren. McGeachy, Scott, R. McCracken and nephew, H. Alves and W. J. Chawner. Hector Alves had meetings in Arlington after the conference, using his chart.

Mrs. Chas. R. Keller, wife of the Editor of Words in Season, after much suffering passed into the presence of the King. Fuller details will be given in

WORDS IN SEASON

A MONTHLY MAGAZINE

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

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

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No. 12

GATHERED GEMS

*THE years have taught me many things
But none so sure as this;
That shelter, solace, joy and strength,
Are always where God is.*

* * *



ALL God's thoughts are vast. His thought of electing us was great, as well as His thought of redeeming us. Of His bringing us to glory was a great thought. Then ye think of all your desires sincerely to walk in His ways. Your lowly endeavors to serve Him. Your earnest efforts to obey Him. Your feeble efforts to honor and glorify Him. Have you ever a passing thought as you walk in the crowd that, HE THINKS OF IT. J. A. A.

* * *

We often forget that our fellow-Christians have their cross to bear, and Satan to withstand, the same as we have.

* * *

His love seems to fathom the lowest depth of my sinfulness while it lifts me to the loftiest height of His grace.

* * *

The believer can afford to be at war with the world, the flesh and the devil.

* * *

While faith is strong, nothing can disquiet me; when faith totters nothing can establish me.

* * *

If we could stay ourselves on God, and leave Him to work in His own time and way; if we could really believe His promises, then we could be at rest, even though a thousand rose up against us.

* * *

Why is it that our confidence in God is so hesitating, our views of His power so dwarfish, our love so defective, our requests and expectations so limited?

* * *

Is it possible that the remark made about Nazareth, might be true of me also? "There He did many mighty works, BECAUSE OF THEIR UNBELIEF" (Matt. 13:58).

THE PEERLESS MAN!



MORE than nineteen hundred years ago, there was a Man born *contrary to the laws of life!* This Man lived in poverty and was reared in obscurity. He did not travel extensively. Only once did He cross the boundary of the country in which He lived; and that was during His exile in childhood. His life's work was confined to a place much less in size than the State of Indiana. He possessed neither wealth nor influence. His relatives were inconspicuous, unimportant, and had neither training nor education.

In infancy He startled a King;

in childhood He puzzled the doctors; in manhood He ruled the course of nature, walked upon billows as if pavements, and hushed the sea to sleep.

He healed the multitudes without medicine, and made no charge for His service.

He never wrote a book, and yet all the libraries of the country could not hold the books that have been written about Him.

He never wrote a song, and yet He has furnished the theme for more songs than all the song-writers combined.

He never founded a college, but all the schools put together cannot boast of having as many students.

He never practised medicine, and yet He has healed more broken hearts than all the doctors far and near.

He never marshalled an army, nor drafted a soldier; and yet no leader ever had more volunteers who have, under His orders, made more rebels stock arms and surrender without a shot being fired.

He is the Star of astronomy, the Rock of geology, the Lion and Lamb of the zoological kingdom.

He is the Revealer of the snares that lurk in the darkness; the Rebuker of every evil thing that prowls by night; the quickener of all that is wholesome; the Adorner of all that is beautiful; the Reconciler of all that is contradictory; the Harmoniser of all discords; the Healer of all diseases, and the Saviour of all mankind.

Every prayer that goes up to God in His Name is asked to be granted for His sake.

The names of the past proud statesmen of Greece and Rome have come and gone. The names of the past scientists, philosophers, and theologians have come and gone; but the Name of this Man abounds more and more. Though time has spread nineteen hundred years between the people of this generation and the scene of His crucifixion, yet He still lives. Herod could not kill Him, Satan could not seduce Him,

Death could not destroy Him,

and the grave could not hold Him.

He stands forth upon the highest pinnacle of Heavenly

glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as the living, personal Christ.

This Man, as you know, was CHRIST JESUS, OUR LORD AND SAVIOUR.

It was one great leap from the throne of God to a manger in a stable; from the top of glory to the bottom of humiliation; from the bosom of God to the breast of a woman; from prominence to obscurity; from infinite riches to abject poverty; from a Son to a servant. For He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men."

He put on humanity, that *we* might put on divinity. He became the Son of man, that *we* might become the sons of God.

To get a proper appreciation of His condescension, we must look at Him in His pristine condition—Heaven. Heaven—with its sun-kissed hills, jewelled walls, harps of gold, songs of angels, and deathless atmosphere.

Heaven—where death never digs a grave.

Where decay never gnaws at fadeless beauty, where Time never writes a wrinkle, and where a frost has never chilled the air, where the winds never blow, where rivers never freeze over, and where the flowers never fade. Heaven—where the walls are made of jasper, gates set with pearls, and the streets paved with gold. Heaven—where they never telephone for the doctor, where they never call for the undertaker, for no one ever dies.

Heaven—where the brightest of intelligence cannot define sickness, sorrow and death, for such words are not in Heaven's vocabulary.

Divine Condescension!

He was rich, but for our sakes became poor. How poor? Ask Mary, His mother. Ask the camel drivers. Ask the Wise Men who travelled from the far East to present to Him their gifts.

He cruised the lake in another man's boat; He rode on another man's beast, and was buried in another's man's mausoleum.

When He died, few people mourned, but black crepe was hung over the sun!

When He died all they found in His possession were the clothes He wore by day, and slept in by night. He came to His own, but His own received Him not. Every door was closed against Him but a stable door.

Behold Him, lying on a bed of straw.

He had a purpose, and it was

A Stupendous Purpose.

It was purposed in the mind of God before the foundation of the world.

The method Christ used in accomplishing His purpose

was a novel one. He . . . did not organize a new political party to lift Him by its vote into prominence. He did not amass a strong army, and hurl it against a weaker one. In accomplishing His purpose He did not rely on force as did Napoleon, Caesar, Cromwell and Alexander. In accomplishing His purpose He did not rely on organization, civilization, cultivation, education, reformation, nor any other "ation." He relied upon one intangible thing, namely, "Truth."

In coming to this world He had but one objective. He did not come to save us from sorrow, for He was a "Man of sorrows and acquainted with grief." He did not come to save us from temptation, for He was "tempted in all points as like as we."

He did not come merely to preach, nor teach, nor to heal. He did not come to work at the cause in the realm of effect; nor to whitewash us, but to wash us white; nor to repair, but to replace. He did not come to put a new patch on an old garment, for Christianity is a sworn foe to patchwork. Nor did He come to deal with our wrong-doing, but rather to deal with our *wrong-being*.

He came to deal with that thing that blights homes, that breaks hearts, and digs graves. He came to deal with

That thing called Sin

that insulted God, that killed the prophets, that robbed Heaven and made Hell the high capital of the universe.

His twofold purpose in coming is set forth in these words: "I am come that they might have life, and that they might have it more abundantly." "For this purpose the Son of God was manifested, that He might destroy the works of the devil."

F. L.

A Second Place

GOD will put up with many things in His children. He bears with their mistakes, and even their waywardness; but there is one thing He will not put up with, and that is a **second place**. He must be **first**. How vain, then, must be the efforts of those who would fain please Him, while they give Him only a second place. The Lord does not want us to do great deeds—bold exploits that make everybody wonder. He wants just to reign in our hearts; and then all the rest will come right. The question with us then comes to be simply this: Are we willing that the Lord should take the helm? Are we agreeable that He should be **first**? We are here reminded of a little girl who puzzled her teacher by telling him there was a place where God was not. "Where is that?" he asked. She answered, "**God is not in the divided heart.**" Let us remember this. Our God is a jealous God, and will not have a rival in our hearts.

EPHRAIM'S BACKSLIDING AND RESTORATION

Sidney J. Saword, Venezuela, S. A.



IN Hosea's prophecy, which deals largely with the backsliding and restoration of God's earthly people, we see the name of Ephraim continually appearing in a representative way. Jehovah's first solemn indictment is:—"Ephraim is joined to idols: let him alone" (Chap. 4:17). How easily we, God's children, can be turned aside from the path of whole-hearted devotion to our Lord! We might pity the pagan and Roman Catholic multitudes for their wretched practices of bowing to dumb idols, but, at the same time, be ourselves guilty of permitting some subtle form of idolatry to come between our souls and God, thus robbing Him of His place and portion. Hence the need of the earnest admonition of the Apostle, framed in such endearing terms: "Little children, keep yourselves from idols" (1 John 5:21).

The Lord, through His servant Hosea, then proceeds to charge Ephraim with other grievous sins, which would constitute a challenge to our own hearts at the present time. Chapter 5 goes thoroughly into God's righteous complaint against His backsliding people, the culmination of which is the complete withdrawal of the Divine Presence from them: "I will go and return to My place, till they acknowledge their offence, and seek My face" (v. 15). Here we see what an awfully costly thing backsliding is. One forfeits the blessedness of communion with the Lord.

The most tragic part of Samson's downfall was that Delilah's surreptitious influence over him was so effective that his God-consciousness became paralyzed, and "he wist not that the Lord was departed from him" (Judges 16:20). But subsequent impotence and ignominious defeat immediately convinced him of this solemn fact. Fraternizing with the world, or indulgence of the flesh, will likewise so deaden our spiritual susceptibilities that we might also be deceiving ourselves into a pretended communion with God, and all the time be unconscious of His withdrawn presence from us! But Laodicean blindness and spiritual impotence will be the conclusive evidences of our true state with God's stamp of disapproval upon us.

Again we have the tragic history of King Saul, when his departure from God ended with God's departure from Him (1 Sam. 28:16). When he would have enquired of God as to the battle with the Philistines, "*the Lord answered him not.*" If we desire to maintain communication with "Headquarters," there must be continual self-judgment, confession and adjusting of our ways to the will of God. "If I regard iniquity in my heart the Lord will not hear me" (Psa. 66:18).

There is much more in Hosea regarding Ephraim which might well claim our prayerful attention, but which lack of space forbids dwelling upon at this time. We pass on to the

conclusion of the prophecy, which constitutes an earnest appeal from Jehovah to His erring people: "O Israel, return unto the Lord thy God . . . I will heal their backsliding, I will love them freely" (Chap. 14:1, 4). Such is God's heart of love; He draws them with "cords of a man, with bands of love" (Chap. 11:4). Are we conscious of having departed in heart and ways from Him? Let us heed His heart-moving appeal, by humble confession of sin and whole-hearted return to a walk that is well-pleasing to Him.

Finally, what a mighty work of Grace will have taken place in the heart of Ephraim when he will be able to say: "What have I to do any more with idols? I have heard Him, and observed Him: I am like a green fir tree!" It is when our ears are once again occupied with listening to His voice, through His Word; and our spiritual vision, undimmed by any subversive object, is centered on Him with enraptured devotion, that there will be a return to first love, with its resultant joy to God's heart and blessing in our lives. Thus the hymn-writer has fittingly expressed the truth of the matter:—

"Hast thou heard Him, seen Him, known Him,
Is not thine a captured heart?
Chief among ten thousand own Him,
Joyful choose the better part.

What has stripped the seeming beauty,
From the idols of the earth?
Not a sense of right or duty,
But the sight of peerless worth.

Draw and win and fill completely,
Till the cup o'erflow the brim;
What have we to do with idols,
Who have companied with Him?"

Dead-letter Prayers

A WRITER in the **Texas Observer** draws some sharp analogies between the "Dead-Letter Office" and the **Dead-prayer** office. Like many letters which never reach their destination, many prayers have to be marked "missent," or with some other fatal brand, and consigned to oblivion.

Sometimes prayers remain unanswered because they are not directed right—not addressed to God, but to the audience. Other prayers never "go through" because the address is illegible. They are too full of pomp and rhetorical flourish—mere "monologues of flowery prose."

Other prayers get lost because they are "unavailable matter"—prayers whose answers might gratify us, but would fall like showers of daggers on our neighbors—and so are denied passage through the divine channels, as sharp-edged tools, corroding acids, explosives, and the like, are not allowed in the mails.

No legally "stamped," sincerely directed and well-meaning prayer is ever lost. The answer may be delayed, but the prayer is "on file."

THINGS WRITTEN AFORETIME

Wm. Rodgers, Omagh, Ireland

No. 6

What is that in thine hand? Exo. 4:2

What hast thou in the house? 2 Kings 4:2



AM not able" (Num. 11:14), or, "We be not able" (Num. 13:31), has been oftentimes the cry of saints afflicted with laziness and coldness of heart. "I have no ability for preaching; I am not fitted for Sunday School work; I have no gift for dealing personally with people; there is really nothing I can do." So off they go and do it, oblivious of the fact that, in those passages of the New Testament which deal with the matter, EVERY saint is represented as having "gift" of some kind, and some function to perform.

God does not expect us to do work for which we are manifestly unsuited, but He does expect every one of His people to find out what his or her work is, and to get on with it. Nor will this be a very difficult matter, if only we are

"Content to fill a little space,
If God be glorified."

For, as a general rule, the work He would have us do is that which lies at our hand, and the materials required for it are those already in our possession.

This is what is suggested by the two simple and somewhat similar questions at the head of our article. By each of them we are introduced to a marvellous work wrought by God with weak instruments. To the former one Moses replies, "A rod," and with that rod he is sent forth to overthrow the might of Egypt, and deliver God's people from their bondage. To the latter, the answer of the widow is, "A pot of oil," and from that pot of oil comes forth what paid her debt in full, saved her sons from being sold into slavery, and provided her with sufficient to live on afterwards.

Just look at Moses, a man of eighty years of age, going forth armed with a rod against the greatest ruler and best equipped army which could at that time have been found in the entire world, against Pharaoh's host of chariots and horsemen. Could he really be so foolish as to imagine that he had any prospect of success? So far as we know, there was nothing about this rod of his to make it better than any other, which a shepherd might have cut from a convenient bush, to suit his own purposes. But when the rod was claimed by God it became God's rod; and thus we read a few verses further on that on Moses' return to Egypt, he took "the rod of God" in his hand. Exodus 4:20.

With it he smote the River, and it became blood; he smote the dust, and it sprang to life as lice; he stretched it toward the heavens, and they poured down hail; he held it out over the sea, and a way was made for Israel to pass through; he held it out again, and the enemies were swallowed up, chariots and all.

Equally insignificant was the widow's pot of oil, yet at the word of God she poured out from it a supply which filled to overflowing all the vessels she and her sons had been able to procure, and did not fail until their need had been more than met.

There are doubtless many lessons to be learned from each of these incidents; but let us at present confine ourselves to this one truth taught in them, and in many other Scriptures as well, that the Lord takes up and makes use of **THAT WHICH WE HAVE**, in performing His mighty acts. He could easily accomplish His purposes in other ways quite different, but it pleases Him to work thus, and so to take us into fellowship with Himself in doing His wonders. He might have broken the power of Egypt and set His people free, without either Moses or his rod. He could have filled the widow's house with gold, apart from any pot of oil. But it was not His way to do so.

Similarly, the Lord might have fed the hungry multitudes without having recourse to the little lad's loaves and fishes. He could have brought Elijah through the famine without the barrel and cruse of the widow of Zarephath. But no! Then and now He is pleased to work with what His people have, however little it be, for

"Little is much, if God is in it."

In accomplishing His purposes of grace today, could not God well do without any of us? Or, alternately, could He not fit us with much greater ability in the way of knowledge, utterance, and acceptance with the people than we now possess? Yet when we love Him, and desire to serve Him, it is His good pleasure to take us up just as we are, and just with the little which we have; and to use us and ours in His glorious work.

It is of course only right that we should aspire to put our very best into the service of our Lord; but it is not right that we should be discouraged at the smallness and weakness of what is our best. It is not right that we should sit down and do nothing because we cannot preach like Paul in Acts 13 and 17; nor that we should refuse to give anything because we cannot give gold in heaps as David did in 1 Chron. 29, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12).

The Lord, who had use for Rahab's red cord, for Shamgar's ox-goad, for David's sling, for Mary's pot of ointment, for Dorcas' needle, and for the widow's mites, would ask you, "What is that in thine hand;" and "What hast thou in the house?" Bring it to Him, whatever it is, to make use of as He will. So may you earn the commendation He gave to Mary, "**SHE HATH DONE WHAT SHE COULD.**"

HOLINESS

Holiness is the architectural plan upon which God buildeth up His living temple.

A CARE FOR THE SAINTS

Franklin Ferguson, New Zealand



IN the Apostle Paul's letter to the Church at Philippi, he says, "I trust in the Lord Jesus to send Timotheus (Timothy) shortly unto you, that I may also be of good comfort when I know your state. For I have no man like-minded, who will naturally (sincerely) care for your state. For all seek their own, not the things which are Jesus Christ's" (Phil. 2:19-22).

It is not "natural" in the strict sense of any of us to care for the state of our fellow-believers. Yet, through Divine grace, it is possible for some, even in these days, to care so sincerely and genuinely for God's beloved saints, that it will have the appearance of a spontaneous flow from the heart, like the up-flow of an artesian well. Of such it will be blessed true, "The hearts of the saints are refreshed by thee, brother" (Philemon 7, R. V.).

Such was Timothy's care for the saints. For him it seemed as "natural" to "spend and be spent" in seeking the soul-advancement of others, as for him to breathe or digest. But this condition can only come in sweet communion with God, and there realizing how precious to Him are the sheep and lambs of God's flock.

There is an urgent call in these last days for such godly and disinterested men. The flock for which the good Shepherd gave His life, is pressingly in need of under-Shepherds of the Timothy character, and of the sort described by the Apostle Peter, who "will feed the flock of which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away (1 Pet. 5:1-4).

Often have we sighed before God because of the scarcity of "men" that had understanding of the times, to know what Israel ought to do (1 Chron. 12:32).

The qualifications for service among saints is stringent, so that one's steps tremble under the responsibility of it. "He giveth more grace," is however, an encouragement to a sincere soul to go on steadily in such needful work.

"A bishop (one who oversees God's flock, and may even follow the calling of a baker, draper, or farmer) then must be blameless (not sinless but without blame) the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous"—and let it be engraved permanently on the mind of all bishops, that which here follows—"one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church

of God? (1 Tim. 3:2-5). This last clause is a Divine conclusion, and is quite convincing to any instructed mind.

The Personal Example

Furthermore, we are told in Titus 2:7, "In all things showing thyself a pattern." We all know the great value of an object lesson for impressing a thing on the mind. "Example is better than precept" is a true saying with a keen home-thrust. A disregard of conscience on so vital a matter as our example, is a shocking state of things. Doth not God know? Doth He not try the hearts? Will He not compare the public ministry with the manner of life? Hath He lost the "balances of the sanctuary" wherein He weighs and estimates with unerring exactitude? Verily, "the ways of man are before the eyes of the Lord, and He pondereth all His goings" (Prov. 5:21). But let it also be remembered that He will "show Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. 16:9).

An experienced laborer writing to us from abroad concerning the care of the sheep, remarked, "the building up of the saints of God is no sinecure" (an office of profit, or honor without duties attached).. He who would desire the position of an overseer, will not meet with what is easy, pleasant and popular; he must be prepared for suffering, a discouragement, perplexity and misunderstanding. If prepared for this path which true and noble men have trodden, then the Lord hath need of thee!

Besides the service of overseers in well established assemblies, there is the need of wise men with shepherd hearts, set at liberty to visit the little struggling companies of sheep here and there; some hidden away in the backwoods, some nestled on the lower slopes of mountain ranges, some in the up-country townships, some in the heart of great cities—all needing a sympathetic care for their state. To cast in one's lot with the people of God scattered abroad; for them, to live and labor, to cheerfully "endure all things for the elect's sake—this will bring its own special reward in the "crowning day" of which we sing.

In conclusion we would call attention to a verse of Scripture that should be remembered by all who care for the Lord's flock: "And there were in the same country shepherds ABIDING IN THE FIELD, keeping watch on their flocks by night" (Luke 2:8). They may, like Jacob, have it to say, "Thus I was, in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes" (Gen. 31:40). In this thing let us also keep before us God's servant Moses, who, "endured, as seeing Him who is invisible," and who "had respect unto the recompense of the reward" (Heb. 11:6, 27).

The great mustering of the sheep is coming, when the whole flock shall be gathered together in the fold above. In view of that time, it behoves us to be busy in the field, early

and late, counting no toil or hardship too much for Christ's sake. Now is the day for toil and labor; then comes sweet rest in heaven.

THE LAST HOUR

1 John 2:18

(Concluded from last month)



*I*t is the last hour for fellowship. John speaks of the fellowship with the Father and with the Son, also of believers with each other. It is true that we are to have eternal and blessed fellowship in the glory in our Father's house, a fellowship unmarred by any of the things that now hinder. The fellowship that is ours in this present scene will be over forever.

Would not our realization of the fact that it is the last hour gather the Lord's people into a fellowship marked by some of the blessedness and perfection of the heavenly life and walk in the presence of our Redeemer. Remember, beloved, that it is the last hour for the fellowship with the brethren in the flesh; and with my Lord in this present scene.

It is the last hour for prayer. The blessed thrice blessed, privilege that is ours now will no longer be needed when you and I reach home. It is here that we need to be continually coming to the throne of grace to obtain the mercy and the grace so freely offered us. But the last hour ends all this. I shall not have the privilege of bearing my fellow saints into the presence of God then, for their help and their blessing. I shall not have the chance of speaking to Him about the unsaved souls I now have. All will be over: the last hour strikes, and all prayers of the saints from this world cease to ascend; for we are away forever with the Lord. Would not the thought of this make prayer more real and definite than it now is with us? Would it not tend to bring us to our knees with more faith in our God; with a greater desire for His glory. And would not this put new life into our praying individually and collectively. Ponder it well, O my soul! and seek to fill the moments of the closing hour of this age with earnest, persistent, believing prayer. Let the Lord put upon the heart the burden of souls: the burden of the needs of men and women everywhere today.

It is the last hour for Bible study. While it is true that the Word of the Lord abideth forever, and that it is settled in heaven forever; and while it is true that I am to see no longer as through a glass darkly, but face to face. No longer to know in part, but even as I am known. Yet this is our guide book for time, and for this scene; not for heaven and eternity. Prophecy, which is the major part of the book, will be done away in ful-

filment. And direction for the church and the present path of the church will be unnecessary there. But as far as our present need is concerned, as far as learning the things of God out of the Bible are concerned this is the time and the place for study; for our learning, as it were. And the last hour witnesses the closing of our school life here, it brings graduation day. And our well-thumbed Bible is not to go with us when we go. What I have in my heart will go, and what has become mine by study and meditation and eating will ascend and abide eternally mine. What a sacredness all this puts upon the study of the word in the closing moments of the last hour. May we be more than ever over the book, and eagerly reading and studying and meditating upon its precious, precious truths day by day all the way home.

It is the last hour for service. While it is true that we are to serve Him forever and ever; it is equally true that so far as service to our fellow man is concerned, there will be no further opportunity. There will be no unsaved in heaven to whom we may tell the old, old story of the cross and of the power of God to save to the uttermost all those who come to God by Him; no unsaved sinners in the glory. Nor will there be any opportunity of ministering the truth to the saints. No need of contending for the faith once for all delivered to the saints. There will be no opportunity for weeping with those that weep, no chance to help any child of God out of trial; no more the privilege of bearing one another's burdens. There are no burdened, weeping, tried sorrowing saints in the glory. All chance for service of this character will then be forever past. The last hour strikes and we leave this scene with all its privileges and opportunities, needs and service. And we are in the land of endless day; and of fulness of joy; and where there are pleasures forever more. It is the last hour for service.

It is the last hour for trial. Here we are called upon to pass through deep waters from time to time: to walk through rivers that threaten to overflow, and where there seem to be no fording places. Here some of us are called upon to go into the furnace as hot as that prepared for the three Hebrew lads. Here it is often the heart-breaking sorrow of bereavement, or the equally hard trial of defection on the part of friends. Here it is often the chastening of the Lord that is so necessary for us. Here it is the experience of the earthen vessel as it is troubled on every side, though not distressed; perplexed, though not in despair; persecuted, though not forsaken; cast down, yet not destroyed. But yonder there is none of this. The last hour witnesses the closing up of all these things, and we are forever freed from all this by the mighty power and grace of God through our Lord Jesus Christ. When the last hour strikes, it ends all the sore, trying experiences of God's

people in this present scene. For the pressure and chastening are limited to our life in this world. What joy of heart to know this! The tear that started from the eye to run its way down the cheek is dried forever by the hand of our Father.

It is the last hour of suffering. Many and many a saint has found this to be a place of suffering. It is part of the gift of our Lord to His church. Thus through Paul the Spirit writes, "To you it is given on the behalf of Christ, not only to believe on His Name; but also to suffer for His sake." And Paul speaks of the sufferings of Christ which have been left over for His body's sake, which is the church. It is not in the way of atoning power in any sense; there He is alone. But that for us as for Him the path to the throne and the glory must needs be the way of the cross, which ever and always speaks of suffering. Yet do not allow this to trouble you. Remember what is said of our Lord when He came to this place of suffering and remember we are directed to look to Him. "Looking unto (off unto) Jesus the author and finisher of faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). We are to remember, too, the word of exhortation which reads thus, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight in glory" (2 Cor. 4:17). And again, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (Heb. 12:11). But the last hour will bring to an instantaneous end all the suffering of all who are in Christ.

As regards the believer how should it be spent? Perchance the most concise and complete answer is to be found in the words of the Lord Jesus Christ Himself, when speaking of the last hour He said, "Take ye heed, watch and pray, for ye know not when the time is" (Mark 13:33). And then again, "To every man his work." Some three things are clearly set before us in these words. First, there is the statement regarding our work. And service as unto Him in all things is one of the suggested ways in which the last hour should be spent. And this involves any and everything which we may be called upon to do; for it is possible and practical to do all to the glory of God, and even in our eating and drinking to do so. Then there is the double command of our Lord. We are called upon to watch and pray. It is the watching of the eager believing heart of those who love His appearing and are longing for Him to come. And then the praying is that of the continual enjoyment of the life of intercessory prayer. And all this in perfect keeping with our most intense and exacting service. For we may both watch and pray while we labor and toil. And so shall we gladly welcome our returning Lord and Saviour.

GOD ALL-SUFFICIENT

(Daily grace for daily need)



On the aged Patriarch who had gone forth at the divine call, now in his ninety-ninth year, the living Lord appeared, revealing Himself by a Name hitherto unknown, and giving to His servant the repeated assurance of his care. "I am the Almighty God, walk before Me and be thou perfect" (Gen. 17:1). The Divine name here for the first time uttered, is full of interest and rich in blessing, not alone to the pilgrim patriarch, but to all who are of "faith" and therefore true "sons of Abraham" (Gal. 3:9 R. V.). *El Shaddai* (mar. R. V.) means God All-sufficient (Newberry Bible)—enough for all the need of all His people, throughout all the years of their earthly pilgrimage. Thus the patriarchs found Him, through their long lives, in changing scenes and amid varied circumstances. And as they passed to their rest, their testimony to the faithfulness and the all-sufficiency of their God was given as a sacred trust to the generation following. "EL-SHADDAI—GOD ALL-SUFFICIENT—bless thee . . . and give the blessing of Abraham to thee" (Gen. 28:3, 4) were Isaac's parting words to Jacob on that eventful day when he left the home of his youth, to go into the great world. And notwithstanding all this chequered history, when he reached the close of his pilgrimage, it is very beautiful to hear the dying patriarch testify to his son, Joseph and his grand-sons Ephraim and Manasseh, who had come to receive his parting blessing, "EL-SHADDAI, GOD-ALL-SUFFICIENT, appeared to me at Luz in the land of Canaan, and blessed me (Gen. 48:3).

That was at the beginning of the journey on that eventful night when he lay asleep at Bethel (see Gen. 28:10, 19). And he is able to add, "God, before whom my fathers Abraham and Isaac did walk, the God which led me all my life long until this day" (verse 15). Thus he, with all his failings and wanderings, had to tell of God—ALL-SUFFICIENT for all his need, through all the years of his pilgrimage. And to us upon whom the end of the age has come, to whom God has revealed Himself as a Father, charging Himself with all the need and care of all His children, His all-sufficiency is surely none the less.

How much of it do we prove from day to day "The God of all grace" (1 Peter 5:10) is our God, and He delights to be used and drawn upon for every form of need that His people know. There is nothing, absolutely nothing, too great, or too small, for God, "God is able to make all grace abound towards you; that ye, always having *all-sufficiency* in all things, may abound to every good work" 2 Cor. 9:8. To live on intimate terms with an all-sufficient God is to have all-sufficiency of daily grace for daily need. And if in the path of obedience to God's Holy will, in the path of separation from what is displeasing to Him, the Christian suffers, or is forsaken by His own, the promise will

not fail. "I will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty—All Powerful (2 Cor. 6:18) where alone this Divine Name appears in the New Testament, except in the Book of Revelation.

●

**"THAT HE MIGHT DESTROY HIM THAT HATH
THE POWER OF DEATH, EVEN THE DEVIL"**

Heb. 2:14

IN the early days of pioneer life in Kentucky, a man named Mansfield moved with his wife and little girl into that border country. One day a drunken Indian came to his house and demanded "fire-water." The man refused to give it, and the Indian attempted to search the cabin. A fight followed, and the Indian was knocked down and bound till he recovered from his drunkenness. He then disappeared in the forest. Mansfield, knowing the revengeful nature of the Indian, did not venture for weeks far from the house; but one day, attracted by the barking of the dog, he went down to the river's bank. Hardly had he reached it before his wife's screams fell upon his ear. Running back to the house, he beheld a sight that made his heart stand still. Over the river on a high bluff he saw the same Indian rushing to the forest with his little girl grasped in his arms. Falling on his knees, he aimed his rifle; but the terrible chance of killing his child so unnerved his arm that the bullet sped wide of the mark. Just then a voice said to him, "Shall I save your child?" Not waiting for an answer, the stranger lifted his long rifle. For a second swaying it, he ran his eye down the barrel. A quick report, a little cloud of smoke, and the Indian, throwing the child far from him, with a wild death-cry fell to the ground, dead. "Tell us thy name," cried the weeping parents; and with a smile of kindness passing over his serious face he answered, "Boone," and disappeared.

When Satan is clutching our children in his embrace, let us rejoice that the destroyer of death is mightier than he.

●

PROBLEM

Will the church pass through the Tribulation?

The coming of the Lord relative to the church is spoken of as the Parousia (Personal coming) and is said to be without sin (apart from the sin question) Heb. 9:28. It is called "that blessed hope" Titus 2:13, (first clause only). Again it is the time of the reception of His own to Himself and seemingly to the Father's house, John 14:3. Furthermore, it is spoken of as the time of the meeting in the air of those who are Christ's and those who are in Christ, 1 Thess. 4.

I judge that the expression apart from sin in Heb. 9:28 goes further than just referring to the work of the Cross and intimates that no manner of dealing with sin in judgment shall occupy our blessed Lord at His coming to the air but rather that the whole object of that phase of His coming connects itself alone with Salvation, viz., The Salvation of the bodies of those who are Christ's from corruption on the one hand, mortality on the other hand and the salvation of the church from the period of trial tribulation which shall try all those that dwell on the earth (earth dwellers). The church being called with an Heavenly calling. On the other hand the manifestation of the Son of man is

equally personal (Parousia) but is more than that; it is called the revealing of the Lord Jesus, 2 Thess. 1:7. It is in judgment, 2 Thess. 2:8. It will bring joy to some, 1 John 3:2, and tremendous woe to others, 2 Thess. 1:7.

The Heavenly Calling of the church with the words of Revelation 3:10: (Where, I judge, the promise to the Philadelphian is applicable to all the churches of the coming day and consequently true of all the church which is His body). I will keep you from the hour (period) of trial (tribulation) which will come upon all who dwell upon the earth is so significant, that, one is bound to believe that not only from the experience of the great tribulation but also from the hour (time or period of it shall the church be delivered). It is worthy of note that Mr. Thos. Newberry suggests by signs in His translation that the words, "Keep you from the hour" is keep you from by up calling and if this be so, much more assured does one become that the church shall be on high during that period of stress.

D. L. R.

God Liveth Still!

GOD liveth still!
Soul, despair not, fear no ill!
God is good, from His compassion
Earthly help and comfort flow;
Strongly is His right hand to fashion
All things well for man below;
Trial, oft the most distressing,
In the end has proved a blessing.
Wherefore, then, my soul, despair?
God still lives, who heareth prayer.

God liveth still!
Soul, despair not, fear no ill!
He who gave the eye its vision,
Shall He slumber once or sleep?
He who gave the ear its mission,
Hears He not His children weep?
God is good. His ear attendeth
When the sigh our bosom rendeth.
Wherefore, then, my soul despair?
God still lives, who heareth prayer.

God liveth still!
Soul, despair not, fear no ill!
Heaven's huge vault may cleave asunder,
Earth's round globe in ruins burst;
Satan's fullest rage may thunder,
Death and hell may spend their worst;
Then will God keep safe and surely
Those who trust in Him securely.
Wherefore, then, my soul, despair?
God still liveth, who heareth prayer.

God liveth still!
Soul despair not, fear no ill!
Be thy life, until its ending,
Full of thorns, of grief, or need,
God, in love, the trial sending,
Thus His child would heavenwards lead.
For this life's long night of sadness
He will give thee peace and gladness.
Wherefore, then, my soul, despair?
God still liveth, who heareth prayer.

August Bravel.

Ontario, Province.—R. N. Bruce had 2 weeks of fruitful meetings in a home in Pakesley. At St. Catharines, J. H. Blackwood had enjoyable meetings for Christians. Sunday night meetings were large. Bren. Widdifield and Dellandrea had good meetings in Hough Lake school house. Some were saved. Later they were in Kirkland Lake pressing the battle to the enemy's gate, in a building rented for the purpose. At Combermere, Bren. Draper and G. Johnstone were having well-attended meetings in a school house. In Orillia, J. T. Dickson saw the Lord's people cheered and sinners saved in meetings held in Dominion Hall. Fred Watson spent a Lord's day at Kitchener, and then went on to Lake Shore seeking to help on in the right ways of the Lord those who got saved in the late tent season. At Waubauskene Bren. Gunn and Swales were given to see blessing from God. J. Silvester purposed having meetings in a school house near Midland. In Toronto, R. Halliday had 2 weeks meetings in Pape Ave. Hall using his chart from Egypt to Canaan. H. McKay was in Swanwick Hall. G. Gould and R. Crawford saw fruit in Highfield Rd. Hall and G. Shivas and W. Foster were in Bracondale Hall. The latter took sick and J. Bernard joined Brother Shivas. Four professed to be saved in meetings held by D. Miller in Hillsdale village.

FALLEN ASLEEP

Sparta, Ill.—Mrs. E. A. Baird passed home to glory on October 15. Age 89. Saved 59 years. One who not only knew the truth but walked in it, and sought in a practical way to help on the Gospel. Will be missed. Services were conducted by Bren. Reister, Walters and Stephenson.

Hebron, Grenada, B. W. I.—John McKay went home on October 2, to be with the Lord whom he loved and served so faithfully. Age 69. Saved 39 years ago. Commended to the Lord's work by the Camden, N. J. assembly. The Editor well remembers attending the farewell meeting given him in the Mascher St. Hall when he went forth to the West Indies. A man of sterling worth who loved to tell of the Saviour's love to lost sinners. Pray for his wife and for some young brother to take up the work in the West Indies where Brother McKay labored.

Brantford, Can.—John E. Rush was suddenly called home on October 7. Age 37. He was an earnest brother and will be much missed by the assembly. Services were conducted by Geo. Thomson and John Goodfellow.

Deckerville, Mich.—David E. Crary passed home to heaven on October 23. Age 69 years. Was at the Lord's table on Sunday in apparent health, but passed away during the night while asleep. He will be missed in the assembly for he was a good man. F. W. Schwartz spoke at the services. Survived by a widow and two children.

Hamilton, Can.—Thomas G. Russell went to be with Christ on October 8, after 3 months' suffering. Saved in Hamilton 23 years ago. In fellowship in Buffalo for 12 years. Quiet in disposition but a great lover of those separated to the Lord. Bren. Boles and McCrory spoke at the services. A wife and 6 sisters mourn his loss.

Pawtucket, R. I.—Samuel McBride was called home on October 1. Age 77. Saved while a lad in cottage meetings held by the late John Ritchie in Scotland. In Larkhall and Paisley assemblies before coming to Pawtucket, where he was in fellowship for 32 years. Hugh Thorpe conducted the services.

Martinsburg, Ia.—Mrs. Forrest Toomire passed away to be with Christ on October 23. Saved in Hurd, N. D. 8 years ago. Died in Ottumwa. She had a splendid testimony in N. Dakota and Iowa. A woman of prayer and one who lived in the fear of God. J. Farquharson, at whose meetings she was saved, spoke at the services.

Winnipeg, Can.—James Breen departed to be with Christ on October 25. Aged 70. Saved in N. Ireland over 50 years ago. Con-

nected with the Winnipeg assembly for many years. Bore a good testimony. Bren. G. Keeling and W. D. Stewart spoke at the services.

Grimsby, Can.—Mrs. Fred Simms (nee, Lillie Hill) passed into the Lord's presence on November 2. Saved at meetings held here 25 years ago by Bren. Shivas and Steen. George Gould spoke at the services.

Guelph, Ont.—Thomas Dobbin, a devoted servant of Christ and a brother beloved was called home to be with the Lord on October 30. Age 68. Saved 41 years ago in Broadview Hall, Toronto and was welcomed by the Lord's people in that assembly. Later, he spent some time in Cleveland. Thirty years ago, in fellowship with his brethren, he left his work and joined the late James Kay in preaching the Gospel of Christ and seeking to help the Lord's people. God's blessing was upon his work, and many living today were led to the Lord by him. Many others can testify of his care for the flock and his kindly visitations. He had been in failing health for some time, and finally an operation was advised and performed, but his work was done and the call came. May the Lord raise up others with shepherded care to fill the gaps. Services in the home and in the Yorkshire Ave. Hall in Guelph were conducted by J. C. McCormick and R. McClurkin. Bren. Lyon and Littleproud took part in prayer. A widow and 2 children mourn his loss. Mrs. Dobbin wishes to express thanks to the Lord's people for their kind messages of sympathy sent her and the family in their recent bereavement.

Peterboro, Can.—Miss Eva B. Turner went home to be with Christ. Saved 33 years ago. She loved the Lord and was a succourer of many. A large company attended the services at which J. H. Blackwood spoke a faithful word.

N. Chelmsford, Mass.—Mrs. Tom LaMasurier passed home to heaven on October 22. Age 46. A cheerful sufferer for 5 years. Saved in Scotland at the age of 12 years. Bren. Roberts and Hatherley conducted the large services.

CONFERENCES

Kansas City, Mo.—The annual Conference will be held (D. V.) December 23, 24 and 25, starting with a prayer meeting the evening of December 22, in Gospel Hall, 2814 Troost Ave. Address communications to A. N. Simpson, 441 East 72nd, Ter., Kansas City, Mo.

Los Angeles, Cal.—The annual Conference will be held in the Moneta Masonic Temple (59th and S. Broadway) Lord's day, December 31 and January 1st, preceded by a prayer meeting in the Ave. 54 Gospel Hall, December 28, and in the Goodyear Gospel Hall, December 29th at 7:45 P. M. Usual arrangements for entertainment. Circulars and further information from J. Stewart, 1320 W. 74th St. or J. F. Gallagher, 5060 Coringa Drive, Los Angeles, Cal.

Haddon Heights, N. J.—The annual Barrington Conference will be held at the New Year season, beginning Saturday, December 30 with a prayer meeting in the Gospel Hall, Barrington at 8 o'clock. Lord's day, December 31, 1939 and Monday, January 1, 1940 in the Town Hall, Haddon Heights, N. J. Correspondent, Sam Hocking, Barrington, N. J.

Seattle, Wash.—The annual Conference commences with 2 meetings in Roy St. Gospel Hall, Saturday, December 30, at 2:30 and 7:30 P. M., continuing over Lord's day, December 31 and New Year's day with meetings in Queen Anne Hall (711 1st Ave. W.) at usual hours, except meeting to remember the Lord which will be at 10:30 in Roy St. Information, G. A. Morrison, 4418 Woodlawn Ave., Seattle, Wash.

Tillsonburg, Can.—The 45th annual Conference will be held December 30, 31st and January 1st (New Year's Day, 1940). First meetings on Saturday at 2:30 and 7:30 P. M. followed by 3 meetings daily on Lord's day and Monday. Visitors freely entertained. No circulars issued. A hearty invitation to the Lord's people to attend. Please read in the assembly. Communications may be addressed to Box 322, Tillsonburg, Canada.