

Words in Season

THE BIBLE FAMILY MAGAZINE



Throughout the Coming Year

45

Another year is dawning, unveiling the unknown,
I bow in silent prayer before my Father's throne;
Kneeling there, this message comes in new and living power,
"I am with thee, fear not child; I'll keep thee every hour."

Thy promise is to keep me through dangers fierce and wild;
Thy loving voice shall guide, protect, and shield Thy blood-bought child;
How could I fear to venture into the dark unknown,
When to my heart this message comes from Thy eternal throne?

The Lord of hosts my refuge is, Jehovah-Nissi too,
Jehovah-Jireh is my God, provides the journey through;
I trust Thee, simply trust Thee, lay my troubled fears to rest;
I follow where Thou leadeest, for my Father knoweth best.

E. R.

JANUARY, 1944

WORDS IN SEASON

Publication Office: 2116 S. Jefferson Avenue, St. Louis 4, Missouri
Editorial Office: 1906 W. 43rd Street, Los Angeles 37, California

Subscription price in United States, 85 cents per year in advance. Five or more copies to one address, 75 cents per copy. In Canada, 85 cents per year in advance. Five or more copies to one address, 75 cents. Foreign subscriptions, one dollar or five shillings sterling per year. Five or more copies, 80 cents or 4 shillings sterling per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, conferences and death notices to SAMUEL C. KELLER, 1906 West 43rd Street, Los Angeles 37, California. ALL articles for Work and Workers column should reach us by the 10th of the preceding month.

EDITOR AND PUBLISHER

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

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879

UNITED STATES

Wellsboro, Pa.—George Winemiller is in the fourth week of meetings out in the country from this place. There has been a nice interest among the children in meetings held for them several nights each week. Some adults from the neighborhood have attended also. The small assembly has built a nice hall along the main highway; all are eager that it shall prove to be a place of blessing for saved and unsaved.

Pittsburgh, Pa.—The conference proved to be a time of real profit and blessing; the Christians went away happy and encouraged to live for God the little while that remains. Fourteen of the Lord's servants were present and most of them took part.

Manchester, Conn.—Wm. McBride, the correspondent for the assembly has moved. His address is 98 Church St., Manchester, Conn.

New Haven, Conn.—L. Rosanio continues in this place preaching the gospel. A good number are coming and some have been saved.

Philadelphia, Pa.—C. Patrizio expected to have some meetings in the Italian Gospel Hall beginning about Dec. 1. He also visited Bristol and Waterbury, Conn., and had meetings in Italian and English.

Huntington, W. Va.—W. G. Smith had some meetings here and a young man and his wife professed to be saved in the hall. He also had some meetings in Hinton. Some were saved; among the number, a man 86 years of age. This is a good example for preachers, and shows that God still honors honest labor in the gospel.

Detroit, Mich.—J. McCullough and L. McBain had a nice interest in the Chicago Blvd. Hall and some professed to be saved.

Deckerville, Mich.—Archie Stewart and Sam Hamilton are here preaching the gospel.

Claremont, Iowa—W. Warke and L. Brandt are doing pioneer work in a building they have rented here; there is nice interest. This is near to the place where the tent was last summer and some were saved at that time.

Springfield, Mass.—We had appreciated visits from J. F. Pearson, J. Bernard and H. Fletcher during the month of November. The meetings were well attended and the Christians were encouraged.

Bryn Mawr, Pa.—The conference held here at Thanksgiving was very good, though attendance was smaller than usual. Eleven preachers took part. John Bernard visited Indiana, Steubenville, and Donora after the conference.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin

Edited for 11 years by Charles R. Keller

Vol. 36

JANUARY, 1944

No. 1

GATHERED GEMS

THOU art coming to a King,
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much.

« « «

THE Holy Spirit teaches us our need of Christ by teaching us to know ourselves—when we see our own nakedness, we prize His righteousness; when we feel our own weakness, we value His strength; and when we discover our own emptiness, we glory in His fulness. The more we know of self, the more highly we esteem the Saviour.

« « «

If I trust myself and my affairs in the hand of God, I trust the Wisdom that can never fail, the eye that can never sleep, the power that can never be overcome, and the love that can never change.

« « «

The Bible reveals our Father's will, leads us to our Father's throne, unfolds our Father's purpose, and discovers our Father's heart. It is a great thing to have His Word; it is often sweet to visit His throne; it is consoling to know His purpose, but it is heaven to read His heart, and know it is set on us.

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Each day has its work, its warfare, its needs; we should therefore bear in mind every morning: "I rise to work for God, to war against all that opposes God, and to obtain a supply of grace for all my needs from God."

« « «

He that loves us best tries us most; but His trials are the effect of His love, and are intended to form our character, instruct His people, and glorify His own Name.

« « «

The man who stands watching the dark clouds, listening to the howling of the wind, and expecting the distant storm instead of hastening to the shelter, must expect to suffer; and so must he also expect to suffer who pores over his troubles, and anticipates trials, instead of hastening to Jesus for comfort and strength.

« « «

God sets a very low value on temporal things, therefore He gives His enemies an abundance of them, but gives very little to His children; for them He reserves the TRUE RICHES, to them He gives what is really valuable, nor will He withhold from them one really good thing while they walk uprightly.

"TIME"

THERE is something about time that seems very crafty; it passes so swiftly and silently, and is gone.

When you pass from one country to another, they stop you and demand your passport; they ask where you came from, and where you are going; thus everything reminds you of passing into a new country. But we recognize no such decided change in passing through time. When you pass over the line that marks the new year from the old, there is no one to ask, "Whence comest thou?" or "Whither art thou going?" nor "What do you intend to do this new year?" or "How long will you stay?" but you pass on, and as nothing stops you at the border, there is nothing to show that it will be different than the year before. The sun rises and sets; your friends are about you the same; you go on with your daily tasks just as you have done before, and things continue as they were.

On our globes and maps are lines to mark the miles of distance, but they are only lines on the map. Crossing the equator, you see no score on the water, nor line in the sky; and as far as our life is concerned, it is like a voyage on the open sea—each day like the day before. But it is not so! It is time that we are numbering the days and applying our hearts to wisdom; it is time that we take up the book of God, the Bible, and seek an interest in the Lord Jesus Christ; time to be done with trifles and give ourselves to things eternal, so as to be able to say with assurance, "I know whom I have believed."

When you have found in the blood of Jesus a cleansing from all your sin, and in His merits your own title to glory, being persuaded that the Lord Jesus is able to keep that which you have committed unto Him, then you will have peace with God and be able to read your title clear to mansions in the skies. You are firmly placed on the Rock of Ages, fully conscious of your security in the blessed Saviour. Then, when the announcement is made that you are to cross another line to go into another country, even to heaven, you will have perfect peace—no one to call upon you to halt, as your passport will be in good order. The land which you have never seen but are about to enter is your own country; you are a citizen, not a foreigner, as you have been born again not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth forever. No custom officer will be there to cause you to halt; the Lord Jesus Himself will be there to give you a most hearty welcome and heaven's courts will ring with the news, "Another soul washed in the blood of the Lamb has entered the new city of God."

You have had on earth a peace that passeth all understanding; now you will enter into rest that is indescribable—

all fatigue and anxiety forever ended. What a change that will be—days of mourning ended. Sorrow and sighing have fled away; singing praises unto God will take their place as you look upon the face of Jesus.

Is this happy, heart-cheering prospect your portion? Have you tasted the Lord is gracious? He is the Saviour of all that come unto God by Him. He has declared, "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." S. C. K.

CHEER FOR THE DEPRESSED

(Psalm 142)

CHILD OF GOD! art thou depressed and downcast because of the hardness of the way? Then read and meditate on this precious little Psalm of seven verses. It shall prove, with God's blessing, a cordial to you, so that you shall with fresh courage go forward, and with more simple faith cast all your care on your heavenly Father who careth for you.

You hear on all sides the hearty happy greetings of those around you, and their joyous anticipations of what this New Year shall bring them. But to you nothing is bright; you cannot see how you can be brought through your difficulties, and so these very greetings seem to mock you. Perhaps, in the bitterness of your soul, you are tempted to complain of your lot, and think that none ever had such trials as yours. Wait a minute. Others, indeed most, know what it is to be down in the valley as well as on the mountain top.

David walked along this path, so you may learn from him. This Psalm is a Psalm giving instruction. Then sit down a moment, poor troubled soul, and listen to what David has to tell. Where is he? Why, in a cave, hiding from Saul who seeks his life. Not very cheering this. What does he do? The best possible thing. He tells the Lord all about it—not in a general way; no, no, but tells out each detail. He pours out his complaint, and tells God that his spirit is overwhelmed; that no man cares for his soul; that his persecutors are stronger than he. But, presently, as we read on, we find the prayer turns into praise. He begins in a minor key, but ends with a note of triumph. The cry becomes a shout. "Thou shalt deal bountifully with me," he declares. What makes the change? Not circumstances; for David is still in the cave. But now he has, by faith, laid hold of the God of circumstances.

Have you thus poured out your trouble; told out each particular in the loving ear of your Father who is in heaven? If so, you may well exclaim, "Why art thou cast down, O my

soul? Hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God" (Psalm 43:5).

Perhaps you say, "I have told God all my difficulty, and yet I have no rest, for I cannot see *how* I am to get deliverance. The New Year has no bright prospect for me." Ah! friend, did David know how he was to be delivered out of Saul's hands? No, it was enough for him that God knew. "When my spirit was overwhelmed within me, then Thou (*not I*) knewest my path."

Some years ago we got on board a steamer to sail up one of the Scotch lochs, and can well remember the feeling of disappointment that came over us, as very soon we thought the trip was over. The great mountains seemed to hem us round. "Where is the landing stage?" we asked. "You can't see it from here," was the answer; "you will have to wait an hour or two." "But we can't go much further," we said, pointing to where the high hills seemed to bar our path. "Wait a little," replied our friend; and judge of our surprise when, as we got nearer, we saw the narrow outlet through which we quietly steamed into broad, smooth waters beyond. We did not know the way. No, but the Captain did, and that was enough. Even so does the Captain of our Salvation know the road along which He leads us. "The Good Shepherd goes first; we follow; and goodness and mercy come behind, like footmen to the heirs of glory," as one has well remarked.

Ah, then, dear child of God! be of good courage; for if our Lord does not shout you up to Himself out of all your trials and sorrows before the year has ended, depend upon it He will be with you in every step of your journey, and you shall prove His faithfulness all the year through. His hand shall make every trouble bright with love, just as each blade of grass sparkles with the morning dew.

And not only so, but your very deliverances shall be a joy to others; so that the righteous shall compass you about to rejoice with you, as you tell what the Lord has done for you (see the margin, R. V., Psalm 142:7). Why, you never thought of that. You thought yourself too poor, too weak, to be a help to anyone. You said, "I am only a hindrance." But see, casting all your care on the Strong One, He can so deliver you that your very experience shall be a joy, a help, an encouragement to strong and righteous ones.

And you, who learned to say in dark hours, "Thou shalt deal bountifully with me," will soon have, on looking back, to declare, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling (Psalm 116:8).

So shall this year, which now looks black and doubtful, prove bright and joyous.

THE GOOD SHEPHERD

I WAS coming down the coast from Tripoli and reached the top of the pass in the narrowest part, just as a caravan of camels was coming from the opposite direction. I turned back a little and stood close by. They were loaded with huge canvas sacks of "tubin," or cut straw, which hung down on both sides, making it impossible to pass them without stooping very low. Just then I heard a voice behind me, and looking round, I saw a shepherd coming up the pass with his flock of sheep. He was walking ahead, and they followed on. I called to him to go back, as the camels were coming over the pass. He said, "Ma ahlaik" or "Don't trouble yourself," and on he came.

When he met the camels, they were in the narrowest part where a low stone wall ran along the edge of the precipice. He stooped down and stepped upon the narrow wall, calling all the time to his sheep, who followed close upon his heels, walking in single file. He said, "Tahl tahl" ("Come, come"), and then made a shrill whirring call, which could be heard above the roaring of the waves on the rocks below. It was wonderful to see how closely they followed the shepherd! They did not seem to notice the camels on the one side, or the abyss on the other side. Had they left the narrow track, they would either have been trodden down by the heavily laden camels or have fallen off into the dark waters below. But they were intent on following the shepherd. They heard his voice and that was enough.

The cameleers were shouting and screaming to their camels to keep them from slipping on the smooth rocks, but the sheep paid no attention to them. They knew the shepherd's voice; they had followed him before, through rivers and thickets, among rocks and sands, and he had always led them safely. The waves were dashing and roaring on the rocks below, but they did not fear, for the shepherd was going on before. Had one of those sheep turned aside, he would have lost his footing and been destroyed, and thrown the whole flock into confusion.

You know why I have told you this story. You know that Jesus is the "Good Shepherd." He *calls* His sheep, they *hear* His voice, and they follow Him. "And I give unto them eternal life, and they shall never perish."

They *follow* Him in calm and storm and should never heed the voice of strangers.

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It is not necessary to happiness that a man should be prosperous in business or applauded by mankind; it is only needful that the Lord should smile on him.

"BUY THE TRUTH AND SELL IT NOT"

THIS is the merchantman who purchased the "pearl of great price" at the cost of all that he had. The blessing can indeed only be bought without price. It is as free as it is precious. But the figure sets out the importance of gaining it at any cost.

First, however, let us satisfy ourselves that the seller is no deceiver, that he is perfectly upright in his dealings. "Buy of Me" saith the Saviour. This sets the matter at rest.

If we do not want the article, we shall not pay much heed to the injunction. Buy those things that ye have need of is the rule. Ponder also its inestimable value—it is the truth, the only means of salvation, the only deliverance from sin, the only principle of holiness, the One thing needful. Place the blessing fully in view—the excellency of the knowledge of Christ Jesus our Lord. "That I may win Christ, and be found in Him . . . that I might attain unto the resurrection of the dead." We cannot be defrauded in the purchase; it is a cheap purchase at any price. No cost too great for the baubles of Vanity Fair, but Bunyan beautifully describes his pilgrims answering the sneering reproach, "What will you buy?"—they lifted up their eyes above, saying, "We will buy the truth."

But like the well-practised merchant, we must secure the genuine article. Much counterfeit coin is current. Bring everything to God's standard. That which brings wisdom, instruction, and understanding is the truth of God. Then, having ascertained its riches and its purity, not only wish for it, not only gaze at it, not only commend it, but buy the truth. Not only bid but make an offer! Strike the agreement, make it thine. The man did not wish for the field with the "hidden treasure"; but he sold all that he had and bought it. And let thy purchase be the whole truth. Every particle—the very filings of the gold are invaluable. "Set thine heart upon all that I shall show thee." Many are content to be at some pains, but they stop short of the prize. Herod shrank from the full price, so did the young ruler and Agrippa; and therefore they bought it not. Moses gave up "the treasures of Egypt" for it; Paul, his Jewish privileges and high reputation; the Hebrews took joyfully the spoiling of their goods; the martyrs loved not their lives unto the death; and who of these repented of the costly purchase?

Having thus made the purchase, shall we part with it? Should we not find it all we expected or should we after all discover that we did not want it, we should doubtless be glad to be rid of it. Many an estate has been bought and sold again from disappointed expectations, but though usually what we have bought we are at liberty to sell; here is not only a command to buy, but a prohibition to sell, and a

merciful prohibition it is, for those who sell the truth, sell their own souls with it; and "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Can we look at Esau, Judas, Demas, selling their treasures for a thing of naught, without sorrowful trembling? Yet their apostacy clearly proved that they had never received the truth in love; that it was some shadow, merely emotional and speculative and that it was never engrafted in their hearts. Having therefore never felt the power or known its price, they could sell it for this world's lust or pleasure, or for the more flattering delusions of their own hearts.

Reader! have you ever known that apprehension of Divine Truth that has made it in your eyes worth every sacrifice to buy it? No one, be assured, who has really bought it will ever be willing to sell it.

CHOSEN

ONE night, as somewhat worn and weary, I threw myself into "the big chair," I found, close to my hand, a little almanac.

"Ah," I said, "I wonder if there is anything here for me: I'll see what is the text for today." So, turning up the month and the day, I found these words: "*The Lord Thy God hath chosen thee*" (Deut. 7:6).

With what living power these words came home to my heart! Had I not read them before? Yes, I had doubtless read them more than once since the day I was born of God. But it seemed as if I had never *heard* until that time that the Lord my God had *chosen me*.

"Then I am a chosen one," I said; "praise His name: the Lord has done it: it is all of God—it is all of grace." That single truth, carried home by the power of the Spirit, threw contempt on all my endeavours to get on better terms with God. I was *already* in His favor. He had *chosen me*. "Why," I said, "He is on my right hand, and on my left hand, and a wall of fire round about. Within the circle of His everlasting love, it is mine now to rejoice with joy unspeakable and full of glory."

Perhaps you say the passage refers to Israel. It does; but it is true in a far higher sense of the child of God. "Ye have not chosen Me," said our Lord, "but I have *chosen you*" (John 15:16).

Other Scriptures came into my memory: "I am the Lord your God, which have *separated you*" (Lev. 20:24). "Ah," I said, "I am a *separated* one, as well as a *chosen* one; and God has done it all. It is not a thing that is *to be* done. God has *chosen me* already: He has *separated me* already. It is now mine to praise Him that I am *chosen*, and simply to *remain* what He has made me—a *separated* one to Himself."

In that hour I found that the Lord God had given unto my Lord "the tongue of the learned," that He "should know how to speak a word in season to him that is weary" (Isa. 50:4). "The word in season" was to me like the cake which Elijah found beside him in the wilderness (1 Kings 19:8); I have gone in the strength of it for many days. God has chosen and separated me. *In Christ* I have been chosen: *in Him* I have been separated.

And, beloved fellow-believer, God has in like manner chosen *you*, and separated *you*. Have you ever considered it? Have you ever been struck with wonder at the grace which chose *you*—not on account of anything in you, else "grace is no more grace" (Rom. 11:6). Israel had nothing to boast of, for it is written, "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people" (Deut. 7:7). And we have nothing wherein to boast. The Lord hath chosen us.

But He hath chosen us for a purpose: note it well—for a purpose; and it is this: "That we should be *holy, and without blame before Him in love*" (Eph. 1:4). And, in order to effect this, what has the God of all grace done? He has separated us unto Himself. At one stroke, so to speak, God has done the *separating* as well as the *choosing*. And he has done it by *crucifixion*. The words He puts into your mouth, beloved, and into mine, are these: "*I am crucified with Christ*" (Gal. 2:20).

Again, it is not a thing that is to be done: it is not a process to be gone through. It is an accomplished fact. "*I am crucified with Christ.*" God tried the Adam nature in every way; and finding in it "no good thing," it has been condemned and executed. And now in the Cross we see *death to the Adam nature*. "*Our old man is crucified with Him*" (Rom. 6:6).

So the moment we believed on the Son and were born of God, that moment we were introduced into a new order of things entirely. That moment we became members of a new family—the heavenly family, and found ourselves in Christ, the last Adam, on the footing of sonship and nearness to God. Why? Because *in Christ*. And thus we find ourselves separated unto God by nothing less than *crucifixion with Christ*! What love shines forth in such a separation! May God in the power of the Holy Ghost give us to understand what it means—to see the issues that are involved.

What more has a crucified man got to do with anything that is "of the world"—"the lust of the flesh, and the lust of the eyes, and the pride of life?" (1 John 2:16). Can you conceive of a crucified man coming down from the Cross to enjoy the world for a little, and then go back to the Cross again? Yet, if you are a child of God, you are a crucified

man. To all the allurements of the evil one we can only say, "I am crucified with Christ." God has separated me to Himself; and such has been His great love that between the world and me He has put nothing less than "the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world" (Gal. 6:14). The Cross stands between me and the world.

Shall I trample over that Cross to get back to the weak and beggarly elements left far behind? How can I? How shall I trample over that barrier of grace to get back to the things from which God has once and for ever separated me? "How shall we, that are dead to sin, live any longer therein?" (Rom. 6:2) Has my God not chosen me?—Has He not separated me? Praise His name, He has. Am I not crucified with Christ? Verily I am: God declares it. Then let me desire only to remain where He has put me. Chosen, and separated, and crucified; yea, and dead and risen in Christ Jesus, to be a peculiar treasure unto my God—to show forth the virtues of my Lord!

What dignities and privileges are ours! How thorough and complete is the separation with which we have been separated! Shall we seek to make it less? Shall we attempt by our reasonings to make it out that there is no Cross between us and the world? Nay, rather shall we not praise our God for having hedged us in by His grace on every side? And shall we not seek by His grace to manifest in all our ways that we are "a special people unto Himself, above all people that are upon the face of the earth?" (Deut. 7:6).

"And ye shall be holy unto Me; for I the Lord am holy, and *have* severed you from other people, that ye should be Mine" (Lev. 20:26).

SPIRITUAL GROWTH

BORN again—it is that I may live a new life. Quickened—I may keep my Lord's commandments. Made a son—I may serve as a son, doing my Father's will. Only thus can my reconciliation and regeneration be proved to others.

While there can be no progress without a beginning, in the absence of progress where is the proof that beginning has been made? It is not more certain that an infant ceasing to grow is sickly, that a branch which does not sprout in the spring lacks healthful sap, than that the one sure sign of vital personal godliness is growth.

IN WHAT MANNER? Like a thriving tree.

Downwards. It is much to become humble—faith striking its root deep, and drawing refreshment from the rock of ages.

Upwards—no longer seeking satisfaction in earthly things; rising in a sweeter spirit of adoption; and waxing in heavenly-mindedness—our conversation there where is our Beloved Head!—dwelling in the holies.

Outwards—in charity, stretching the arm for a wide embrace, ready for every good work.

In *fruitfulness*. Let us take that list in Galatians 5:22, 23.

In short, if you ask, "*What is it to grow in grace?*" I answer, "*It is to become Christ-like—show forth His characteristics, and learn to resemble Him—in a word, to live Christ. You must take Him in.*"

If you ask "*How?*" I offer a few hints. For one thing: no person is pushed on against his will, nor will any man rise to eminence without earnestness. If we prefer to loiter, loiterers we shall be. Steady progress is out of the question, in the absence of set purpose.

Get rid of hindrances. Are you aware of some habits which impede your spiritual development; which interfere with wholly following the Lord? As you would not have your soul stunted and starved, clear away these weeds—lay aside these weights. Whatever you find does you harm, give up! though it lie near your heart, though it be a part of your very being.

The helps are known—Prayer, without ceasing; feeding on Christ in the Scriptures; the Communion of saints; self-examination; and endeavors to be useful. A persistent use of these as *means*, will be useful.

Regard the conditions of a flourishing plant. Suitable soil and *nourishment* promises profit. Sometimes *pruning* is requisite: purge suckers from the soul, superfluous sprigs which steal its sustenance. Indispensable are the *rays* of the Sun of Righteousness. *Moisture* from the River of Life is also indispensable. And as the gardener *watches* his exotic, nor deems that yesterday's care may supersede today's—so are we to be always at it, by faith living in Christ, and in His love abiding, waiting and working, as the hour demands.

But the best of all directions is what Peter adds to the injunction we have been considering: "*Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*" (2 Peter 3:18).

CHRISTIANITY IN PRIVATE LIFE

NO doubt all departments of God's truth are needed to be brought before His people. Yet there is one department which we do well to keep often before us; and that is, truth that shall bear on our ways and on our walk—truth that will manifest what kind of tempers we have, and bring to the light what kind of Christians we are in the workshop—truth that will search out our business transactions, and bear heavily on our relationships as fathers and mothers, on our behavior as children, and on our faithfulness as servants.

This is a department of truth very apt to be overlooked; and yet, if the truth is never brought to bear on these things,

what can we expect but a Christianity that is visible only in the gathering of the saints and on some special occasion. It is true that many of the Lord's people are opposed to the truth that bears on our crookedness and our worldliness. They do not want to be disturbed. They wish to hear "smooth things." But that is the very reason why truth should be proclaimed that would reveal the true state of matters.

What good can result from making ourselves believe we are wonderfully consistent Christians, while there are lines of truth in the Bible which we do not want to hear, simply because they would reveal the nakedness of the land? This ought not so to be.

The child of God is one who should be ready at all times to hear anything which God says in His Word. And if some brother opens up some plain practical truth about circum-spect walking, let us rejoice. And if the truth follows us into the kitchen to discover if *there* we are a savor of Christ, let us rejoice. The simple truth of the matter is this, that it is the kitchen life—the "home" life—life in the workshop—in a word, what is called "*private life*"—it is such that is a true test of a Christian. Such is the only test by which the world judges of our Christianity.

And our own relations test us in the same way. They must *see evidence* of conversion; and they are not unreasonable in this. They are entitled to see it.

We say that our citizenship is in heaven: does our manner of life proclaim that we are strangers here?

We profess to love the Lord: does our conversation concern Him and His kingdom? You will find that people are much given to talking of those they love, and delight to know all they can about them.

We say we are following on to know the Lord. Then, is the Bible our favorite book in the house?—for the Scriptures are they which testify of *Him*.

Does our care for each other—our self-denial in little things—manifest that we have the Spirit of Christ?

Is it clear from our lack of interest in the current gossip, and from our unmistakable interest in the things of God, that we are *not of the world* even as Christ was not of the world?

Does our integrity in business transactions—our uprightness in little things—our going out—our coming in—does the whole tenor of our life plainly declare our heavenly calling, our country, and our home?

There may, we admit, be a danger in dwelling too much on *evidences*; but we believe a far greater danger lies in neglecting them altogether. Let us test ourselves in the presence of God, and find out if we really are what we seem to be.

IF WE CONFESS

IF a child of God happens to sin, what is he to do?

Let confession be made to God without delay. Tell Him all about it. Hide nothing from your Father in heaven. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). And again, "If we confess our sins, He is faithful and just to forgive" (1 John 1:9).

Many a conscience has long remained in a defiled condition for want of confession to God. But it is just here that the devil comes in to take a prey. He would fain make us believe that it will be better to wait a little time; and that it would not do to go to the Lord red-handed in the very act.

We fain persuade ourselves we would have "a better chance" if we allowed some little time to elapse after we have been overtaken in a fault. But this is nothing short of a kind of penance by which we try to commend ourselves to God on account of something *in us*. It is simply *self-righteousness*, although in the garb of great humility. We thus go to the Lord as if we expected to be forgiven partly for *our* sake, while it can be only for *His name's sake*.

There is therefore no reason why we should wait a single hour before going to God and confessing what we have done. Waiting cannot make Him any more willing to forgive, while waiting may give great occasion for Satan to make further havoc of us. Let us not give place to the devil in this matter.

Let sin be confessed as soon as it is brought forth—yea, while it is in the bud. Let sin have no quarter—no lodgment. Keep short accounts with the Lord. As soon as you have discovered sin to be sin, have it dragged to the light and judged, and let sentence be passed upon it speedily.

A drop of water on a polished blade, leaves little trace behind if wiped off quickly; but, if allowed to remain, what a glaring spot of rust is soon discernible. So it is with sin. If you allow sin to remain unconfessed, it will beget sin; for sin unconfessed, is sin unforsaken. Let no artifice of Satan—let no carnal reasoning, hinder you in *fleeing* to the throne of grace to confess before God what you have done.

And do not forget this, that forgiveness follows confession. God says it: "If we confess, He is faithful and just to *forgive*." Forgiveness, you see, is joined to confession; and thus it is that, immediately after confession, we are *assured* of forgiveness.

We dare not doubt it. God cannot deny Himself. His word is enough. It is ours to confess: it is His to forgive.

Communion is thereby restored at once, and we walk again in the light. Blessed place—blessed path; for it is there alone we can have fellowship with Him.

Truly we may say, It is good for us to be here. And here let us dwell—in the light—in the fellowship of the Son.

THE PRAYER MEETING

IS there not a great danger of a "gift in prayer" becoming largely developed amongst us? By this, I mean a long and fluent rehearsal of precious truths, well known to most, and certainly to God who gave them all, accompanied with a painfully frequent reiteration of His name. Is not the time at our prayer meetings largely occupied with the exercise of this unscriptural gift, often to the exclusion of real prayer.

Are there not increasing numbers amongst us who think they will be heard for much speaking, in which they feel quite at home, instead of much prayer, of which they may know but little?

We are not obliged to stay an hour and a half, or even an hour. Better far, simply and humbly present such requests as are laid upon our hearts, with thanksgiving, and retire, than offer such a vain substitute for prayer and supplication.

Prayer produces prayer, and one short earnest cry awakens and encourages another; whereas the recapitulation, for some twenty minutes of God's ways and dealings, well-nigh extinguishes the Spirit altogether.

It would greatly help a united cry to the Lord, if special subjects were made known to all at the commencement of the meeting, that all might agree about what they were going to ask. In this, as in everything else, God wants, and must have, reality; and in proportion as this is wanting, the prayer-meeting, however regularly and well-attended, cannot be acceptable to Him.

Moreover, it must be remembered that it is the fervent prayer of a righteous man that availeth much; and if one, walking in unrighteousness with sin unconfessed, ventures to pray for others, he will not be heard (Psalm 66:18).

Surely, in the solemn attitude of drawing near to the very throne of God, we should avoid and shun everything that is not simple and real.

FAITH WORK

AS we often hear in the present day of persons undertaking work "in faith," it may be well to say a few words on what are the essential features of faith-work. Under the test of the trials and difficulties of the path, a great deal that was thought to be of faith has failed; but what is of faith cannot fail. It is backed by the omnipotence of God, on whom faith rests, and upon whom faith builds. Alas, how many there are who speak about it, yet know little of what it means! Hence the painful importunity of "urgent appeals," telling men that if they come not to the rescue, "the work of faith" will come to the ground. Let us, then, ask ourselves, is our faith in man or in God? In man's readiness to help on

"a good cause," or in God's unfailing promise to those who trust in Him, and in Him alone?

We would mention some of the tests of the work of faith.

1st. It is a work of obedience. It is no self-willed service or self-appointed task. It is obedience first to a general command, and then to a personal call. To this twofold aspect of obedience we would attach great importance. Many fail because, although the work undertaken is in every way a right work, they have not received it as their own appointed work direct from God. "Go, do all that is in thine heart; for God is with thee" (2 Sam. 7:3), Nathan said to David. And what more natural! But David was not the man to build the house for God, neither was that the time.

2nd. It is a work of patient waiting. When we know a thing is right in itself, and our heart moves us to undertake it, nothing is perhaps harder than quietly to wait on God in earnest, persistent prayer for days, or months, or years, till He makes it plain that it is our work. Patience at the commencement in dealing alone with God is a grand test of having patience to carry on what in patient waiting has been begun. The soul becomes habituated to deal with God and to wait.

3rd. It is a work of trust. The work has been taken individually from the hand of God as a personal command, and then, as he who undertakes it does so as an agent, and not as a master, he has no sense of responsibility, save that of faithful service, whether liabilities be small or great; hence he is always in peace, for he knows Him on whom he trusts. He goes not to war at his own charges; he is a servant. This makes the yoke easy and the burden light. As God tests our obedience, so He tests our trust, as He did Israel's in the wilderness, wherein they ever failed, saying, "Can He?" "Will He?"

4th. It is a work of trial; of proving. God brings everything to the test; and especially is this true of faith. Abraham believed God, and God put his faith to the test; first in waiting long for Isaac, and then in commanding him to offer him up. But Abraham staggered not through unbelief. He had waited for Isaac, and his waiting-lesson had taught him so much of God, that he could contemplate Isaac dead and burnt on the altar and yet not mistrust the power and purpose of God to bring him back from the dead, "whence also he received him in figure." Alas! how many seek at the hand of an Egyptian, as Abraham did from Hagar, that which alone can be rightly expected in the path of faith. They then bring Ishmael into the house, a deeply significant episode in Abraham's life, which illustrates the working of the flesh, of law, and of bondage in the pathway of the life or work of faith; but faith will hear the stern command, "Cast out the bondwoman and her son."

Much more might be added on this deeply important subject by which to test our ways; but may all that is not of faith in the living God cease to call itself "a work of faith," and may those who undertake work for God sit down and fully count the cost. If they have wherewithal to meet its claims and have the Lord's approval, let them go forward; if they have not the wherewithal, but can trust the Lord of all for all that "the tower" will cost (Luke 14:28), let them go forward; if they have neither the one nor the other, let them take heed how they trust in the popularity of a cause, and in the goodwill of their fellow-Christians, lest it prove a reed of Egypt that pierces the hand that leans on it. Let not such work, however right in itself, be termed faith-work; for it is not.

The Bible teaches us the reality of God; and faith is a reality when it lays hold of Him in the line of obedience and of promise. All else is presumption; for it is not based on the written Word, received in the power of the life-giving Spirit. How many vainly take up David's sling and stone, as David might have put on Saul's armour! They have not proved them, and therefore the sling and stone fail in their hands, as the sword of Saul would have failed in David's. David went forth with a sling and a stone "in the Name of the Lord God of Israel," and that Name was a strong tower. God failed him not when he ran to meet Goliath. This is faith-work.

TRUSTING, PRAISING, WAITING

"I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever" (Psalm 52:8).

IT is blessed to hear the believer intelligently and unhesitatingly assert *what he is*—"like a green olive tree." The *green* olive tree is proverbially beautiful and fruitful. There are olives standing in barren soil, scorched and brown, but the *green* olive is one nourished by the rivers of water. Secondly, equally pleasant is it to hear him definitely say *where he is*. Although amidst a world of sin and doubt, not away out in the wilderness, nor of the world perishing with its using, but "*in the house of God*," where God Himself is, of which He has said, "This is My rest: here will I dwell." And, thirdly, he knows the term of the duration of this blessedness: not weekly, like our times of remembering the Lord, or like the mere term of our natural life, which, however long, is but as a moment, but it will be *green-olive-time* "for ever and ever!"

The child of God is not only to say *what* and *where* he is, but also what his *true life* is—trusting, praising, waiting. First, "I *trust* in the mercy of God"—a trust resting on a foundation

secured to be infallibly safe by all the combined attributes of the Infinite Mind. Secondly, "I will *praise* Thee for ever." Blessed, blessed employment through all the ages of an unending eternity! And, thirdly, he declares, "I will *wait* on Thy name"—that is, on Thy nature, for His name and His nature are one—and on His truth, which tells of that name and nature—"for it is good before Thy saints"; and as creation at the first was good before God Himself, so all this blessedness is good "before Thy saints." J. Denham Smith.

» » »

You may lose a great deal for Christ, but you will never lose anything by Christ. You may lose for time, but you will gain for eternity; the loss is transient, but the gain is everlasting.

HEIR OF GLORY

"Ah! with such strange spells around me,
 Fairest of what earth calls fair,
 How I need thy fairer image,
 To undo the siren snare!
 Lest the subtle serpent-tempter
 Lure me with his radiant lie;
 As if sin were sin no longer,
 Life were no more vanity.
 Heir of glory,
 What is that to thee and me?"

"Yes, I need thee, heavenly city,
 My low spirit to upbear;
 Yes, I need thee, earth's enchantments
 So beguile me with their glare.
 "Let me see thee—then their fetters
 Break asunder—I am free;
 Then this pomp no longer chains me,
 Faith has won the victory.
 Heir of glory,
 That shall be for thee and me!"

"Soon, where earthly beauty blinds not,
 No excess of brilliance palls,
 Salem, city of the holy,
 We shall be within thy walls!
 There beside yon crystal river,
 There, beneath life's wondrous tree,
 There, with naught to cloud or sever,
 Ever with the Lamb to be!
 Heir of glory,
 That shall be for thee and me!"

Midland Park, N. J.—Paul Plubell visited this place and ministered to saved and unsaved.

Oklahoma City, Okla.—T. R. McCullough and M. J. Kennedy had gospel meetings; the young people came out well and some professed to be saved.

Waterbury, Conn.—Frank Carboni had two weeks meetings speaking in English to young people and in Italian to the older people.

Goessel, Kans.—L. E. Linsted is starting meetings in a new place six miles from here; the meetings are in a school house and will be helped by your prayers.

Herbert Dobson is now residing at 9328 Sproat Ave., Oak Lawn, Illinois.

Detroit, Mich.—The correspondent for the assembly meeting at 3640 Mitchell Ave. is now James Ludos, 11714 Hubell, Detroit 27, Michigan. Note this correction.

CANADA

Midland, Ont.—W. Bousfield and Wm. McBride are having good meetings here with real interest. A number have professed.

Toronto, Ont.—M. Paul had good meetings in Highfield Hall and some professed to be saved, but he had to close when he became ill with the flu. F. Mehl had some weeks in the West Toronto Hall using a model of the tabernacle. The interest was good and some professed.

Huntsville, Ont.—B. Widdifield is working the town from door to door with tracts. The meetings go on well.

Sarnia, Ont.—F. Watson saw the attendance increase here. The Word ministered was a help to God's people and one professed to get saved. He also had a week end at Pall Mall Hall, London, which the saints enjoyed.

Kitchener, Ont.—Owing to the ill health of A. W. Haviland, the correspondent for the assembly will be George Jones, 224 Samuel St., Kitchener, Ontario.

Winnipeg, Man.—The West End Assembly had all day meetings on Thanksgiving Day. The Lord's presence was felt in the freshness and power of His Word ministered to His people and in the gospel. The Lord's people were refreshed and encouraged by the two weeks of ministry by Andrew Douglas.

Maidstone, Sask.—Alex Wilson is preaching the gospel here with a fair interest. He also had some meetings in Louisville and in Mervin, Sask., with good interest and some fruit to God.

Albanel, Que.—We had a visit from a young brother of the West End Assembly of Toronto; he spoke by interpretation. Some of the younger ones professed conversion. We also had meetings in Deguen Nord; a young lad professed there.—J. Spreeman.

Aberdeen, Scotland—W. J. Miller, after an absence of five years, was able to get passage home on a cargo ship which had room for only four passengers. He is now working in the Shetland Islands, where he did much pioneer work twenty years ago. No preachers among us have been permitted to visit the Shetlands since the war, but the Lord enabled him to get a special passport to do so. His visit will be a great cheer to the Christians in these Assemblies. He is not strong in body; the climate is cold, and he needs special prayers of the Lord's people to sustain him in this much needed shepherd work. His address is 92 Walker Road, Aberdeen, Scotland.

FALLEN ASLEEP

Calgary, Alta., Can.—On December 12th, Mrs. J. J. Rouse passed peacefully into the presence of the Lord in her 65th year. Saved 47 years ago when A. E. Hodgkinson and J. J. Rouse were holding meetings in Marchmont, Ontario. She was highly respected and loved by all who knew her and in all the years of Mr. Rouse's pioneer work

she was a real helpmate; it was humanly speaking a strenuous life and faith was often tried, and God proved faithful. The funeral service, which was largely attended by Christians from all parts of Alberta, was conducted by S. Burdge, James Paxton and H. W. Gregory. Mr. Rouse will need our prayers as he is not in good health himself.

Detroit, Mich.—On Nov. 23rd, A. H. Gillow went to be with the Lord after a long period of weakness. Age 82. Saved about 60 years ago and had been in Central Gospel Hall Assembly since the year 1900. Highly esteemed and respected by all who knew him. Many Christians came to do honor to his memory and to show their respect. His steadfast care for the saints, and attendance at all the assembly meetings he could possibly attend, leaves an example for all to follow. He will be much missed. Dr. H. A. Cameron and W. Ferguson conducted the services.

Detroit, Mich.—Wm. J. Megaw passed suddenly into the presence of the Lord on Nov. 15th. Age 52. He was saved ten years ago and was in fellowship in the West Chicago Blvd. Assembly. J. McCullough and L. McBain spoke at the services.

Cleveland, Ohio—Henry Whiteman passed away on Nov. 21st. He was 81 years of age. Saved many years ago, he has been connected with the Addison Rd. Assembly for about 38 years. A quiet man but practical in his life. He leaves a widow, an invalid for many years; also five daughters.

Steubenville, Ohio—Charles Johnston departed to be with Christ. Age 69. Saved 47 years ago in Glasgow, Scotland. He had been in failing health for more than a year. Funeral services were taken by R. McCracken and W. Foster.

Toronto, Canada—James Farquharson of Swanwick Ave. Hall departed suddenly to be with Christ on Oct. 19th. Age 54 years. In his usual health the previous day, he rose early on the morning of the 19th, but suddenly fell to the floor and was with the Lord. Saved as a lad of 16 years, he was soon after received into the Assembly and went on in the truth to the end. He was correspondent for the Assembly for some years. Ross McConkey spoke words of comfort to a large company which filled the hall at the funeral service. He is survived by a widow, and one son overseas.

Toronto, Canada—Harvey Ostrander of Brock Ave. Hall passed into the presence of the Lord on Nov. 28th. Age 56. Saved in 1938, he soon after took his place in the Assembly gathered to His name; loved the truth and bore a good testimony. G. Shivas and W. Agnew spoke at the service in Toronto, and B. Widdifield at Craighurst where the body was taken for burial.

Toronto, Canada—Mrs. Alexander C. Adams of the Central Hall went home to glory on Nov. 19th at the age of 78. Saved 60 years ago at Woodville, Ont., under the preaching of Wm. Faulkner. The funeral service was taken by A. Jackson.

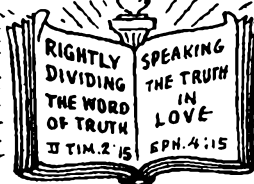
Kincardine, Canada—On Nov. 17th, H. H. Hopkins departed to be with Christ as the result of being knocked down by a car. He was 64 years of age. Saved in 1904, he later came to Canada and there learned the truth of gathering to the Lord Himself and had a great heart for the truth and bore a good testimony. D. McGeachy and F. Watson preached the gospel to a full house at the funeral service.

New Glasgow, N. S., Can.—W. N. Brennan, a devoted servant of Christ well known to the Lord's people for his long years of service in Nova Scotia, was called home to heaven to rest from his labors on December 4th. A fuller account of his life and labors will be given in next month's issue of the magazine.

Rochester, N. Y.—Mrs. Mary C. Williamson, formerly of Pittsburgh, Pa., passed away on Dec. 4th and was buried on Dec. 8th in this city. For many years, she was in the Frost Ave. Assembly.

Words in Season

THE BIBLE FAMILY MAGAZINE



Thy Will Be Done



Searcher of Hearts!—from mind erase
All thoughts that should not be,
And in its deep recesses trace
My gratitude to Thee!

Hearer of Prayer!—Oh guide aright
Each word and deed of mine;
Life's battle teach me how to fight,
And be the victory Thine.

Giver of All!—for every good
In the Redeemer came—
For raiment, shelter and for food,
I thank Thee in His name.

Father and Son and Holy Ghost!
Thou glorious Three in One!
Thou knowest best what I need most
And let Thy will be done.

—Selected.

FEBRUARY, 1944

WORDS IN SEASON

Publication Office: 2116 S. Jefferson Avenue, St. Louis 4, Missouri
Editorial Office: 1906 W. 43rd Street, Los Angeles 37, California

Subscription price in United States, 85 cents per year in advance. Five or more copies to one address, 75 cents per copy. In Canada, 85 cents per year in advance. Five or more copies to one address, 75 cents. Foreign subscriptions, one dollar or five shillings sterling per year. Five or more copies, 80 cents or 4 shillings sterling per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, conferences and death notices to SAMUEL C. KELLER, 1906 West 43rd Street, Los Angeles 37, California. ALL articles for Work and Workers column should reach us by the 10th of the preceding month.

EDITOR AND PUBLISHER

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

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879

UNITED STATES

Wellsboro, Pa.—George Winemiller had some meetings here which were helpful to the Lord's people.

New York City, N. Y.—John Elliott visited the Assembly at 74th St. and 1st Ave. for a Lord's Day.

Elgin, Ill.—Wm. L. Gabler, 617 Laurel St., Elgin, Ill., will be glad to send free tracts to anyone who will use them prayerfully. He will be glad to have you pray for him and this work.

Detroit, Mich.—C. Patrizio is at home giving help to the Italian Assemblies.

Stout and Hitesville, Iowa.—Oliver Smith and L. H. Brandt are having meetings in these places hoping to reach sinners with the gospel and help the Lord's people.

Penna.—J. McCullough had a week end at Bryn Mawr and expected to visit Olney and Hatboro while in the district.

Springfield, Mass.—Clay Fite visited the Assembly here for a week end and week night meeting. Frank Pizzuli had a month's meetings here and gave out many gospel tracts during his visit. He has gone to New Haven, Conn., to join R. Capellio.

Miami, Fla.—The Assembly here continues to grow and go on happily in the Lord. Two were recently baptized and one other restored to happy fellowship.

Akron, Ohio.—W. P. Douglas had two weeks in this place, taking the regular meetings. He seems much improved although unable to see or write. A letter from his old friends would be encouraging to his heart. His many years of labor and faithfulness to God and His truth, makes him worthy of the confidence of the people of God. His address is 2016 Brunswick Road, East Cleveland, Ohio.

Los Angeles, Calif.—R. McCracken and Steve Mick had a week of meetings for believers in the Jefferson St. Hall. R. McCracken and Herb Harris are following with a series of Gospel meetings.

CANADA

Chathan, Ont.—J. Govan had a series of meetings here using the "Two Roads" chart. The attendance was not large but the Lord gave some fruit.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin

Edited for 11 years by Charles R. Keller

Vol. 36

FEBRUARY, 1944

No. 2

GATHERED GEMS

I'VE welcomed tears e'er since the day
I saw that by and by
God's own dear hand will wipe away
The tears from ev'ry eye;
And I have learned to welcome grief,
For grief doth bring me grace,
I would not know the Lord's relief,
Had woe with me no place.

« « «

REBELLION to God originates in unbelief; for if we believe His great love for us, precious promises to us, and tender care over us, we could never set ourselves in opposition to Him.

« « «

Christ is the center of the whole Church, and in proportion as we are attracted to Him, we shall become united to all spiritual persons.

« « «

God's ministers are to be neither lords nor loiterers; but stewards and servants; faithful to God and laborious in the Assembly and world.

« « «

God never neglects an old servant, or fails to sympathize with an afflicted child; try them He may, but turn His back on them He never will.

« « «

Our peace is made by Christ, stands in Christ, flows to us through Christ, leads us to fellowship with Christ, and will be perfected in the presence of Christ.

« « «

In heaven there is no trouble, on earth there is no permanent rest; let us therefore press on, leaving our troubles behind us, and hasting to our peaceful home.

« « «

He that bears the cross for Christ in this world, shall wear a crown of glory with Him in the next.

« « «

Affliction is intended to keep us from security or awaken us out of it.

« « «

Whatever we attempt without forethought or prayer, seldom succeeds. We have no right to expect that such efforts will either promote God's glory, or our own good.



W. H. BRENNAN

1870-1943

“SAFE”--AT HOME

ON DECEMBER 4th, 1943, W. H. Brennan of New Glasgow, N. S. Canada, passed into the presence of the Lord. He was born on January 20th, 1870, in the Province of Quebec. He was saved in 1883 in the city of Quebec while reading John 3:16 in his room. This resulted in a clean-cut separation from the world in all its phases, and finding no place that the Scriptures would lead them with which to identify themselves, they stood alone in that city. Shortly after this, the firm by which he was employed, sent him to Truro, N. S. to take care of a branch they had there.

In the year 1894, John Grimason came to see them. He was the first servant of Christ they met who was gathered to the name of our Lord Jesus Christ. In November of that year, he baptized Mr. and Mrs. Brennan in the river outside the town and next Lord's Day five believers began to break bread in Brennan's home, and the teaching they received at that time had its influence on his path and preaching until the end of his days. He seldom ministered to the Lord's people without warning them of the snare of getting into an unequal yoke.

God began to exercise his heart about the need of the gospel in the Maritime Provinces, and in the year 1907, he was led to give up his position and devote all his time to the work of the Lord, depending upon the Lord to supply the needs of himself, his wife and five children. Early in his labours, God taught him the secret of true success as a servant of Christ, which was to go into new fields and stick to the work, and until his home call he remained a true pioneer. His last series of meetings was with L. K. McIlwaine in a new field forty miles from the nearest assembly, and although he was more than seventy-three years of age, they preached in a wooden tent with a canvas

roof and lived in a house trailer and prepared their own meals.

Not feeling well, he consulted a doctor who advised him to rest and go on a diet, but the interest in the meetings was so good that he kept on until he could go no longer. He returned to his home late Saturday night, and the next day he said to his wife, "My preaching days are over, I think the Lord is going to take me away." He had a severe stroke on Monday and was never able to speak, although conscious at times until Saturday when he passed into the presence of the Lord.

He was a true servant of Christ in every sense of the word—no hardship was too great for him to endure; he excelled in personal work; and his preaching was always simple and to the point, very earnest and sincere. Those who know most of his work, believe that the assemblies in the Maritime Provinces have lost a faithful shepherd, and sinners, a friend who cared for their souls. His memory will live in the heart of many a poor and humble saint, for he ever sought their welfare.

A funeral service was held at his home on Sunday night, attended by a large number of the people of the town where he lived and laboured so long. The body was taken to Truro for burial where a service was held in the undertaking parlors. Those who took part in the services were I. McMullen, J. Dickson, R. Roberts, R. McCracken and R. Harris. Many tears were shed by preachers and the people, showing the deep respect and love they had for our departed brother.

*"For me to live is Christ
To die is gain."*

*Far better to be there with Christ in glory,
To know the wondrous bliss of being free,
Than to have tarried here till years were hoary,
Unless He had designed it so to be.*

MR. UNGODLY AND MR. NOT-SO-BAD

I FOUND him in a cottage one Sunday afternoon, and rather earnestly questioned him as to forgiven sins. He was old and had been reading in a large-type New Testament.

"Are all your sins forgiven you?" I asked. "I can't say they are," he replied in a troubled voice. Allowing one sin per day, I made a calculation that this aged man had added up a considerable score. "Let us see, one sin each day is 365 in a year, and you have lived how many years?" "But there has been more than one sin each day, sir." "And you do not know they are forgiven?" "Well, you see, sir, I have been reading this Testament, but somehow I don't seem to understand it." Taking the Book, I turned to Romans 5, and pointed to verse 6, "CHRIST DIED FOR THE UNGODLY."

"Whom did Christ die for?" "Why, for us all." "But was it for you? Look at this verse now. Whom does the last word mean—UNGODLY? Are you Mr. Ungodly?" This name seemed rather to startle the poor fellow, and he began, like many more, to try and prove that he was fairly good. "I'm not so very bad, sir." Now the text did not say anything about Mr. Not-so-very-bad, so if the old man was to be known by that name, he certainly was not mentioned. The Not-so-very-bads are to be found in every church and chapel, and almost in every house. But there are none of that name in Heaven, nor are they spoken of in the proclamation of grace.

"You see, my friend, this verse says, 'Christ died for the ungodly' so own your name and receive the blessings obtained by that death. Mr. Ungodly is the person spoken of. Mr. Ungodly deserved to be punished, because of his ungodliness; 'for the wrath of God is revealed from Heaven against all ungodliness' (Rom. 1:18). But though God hates ungodliness He loves the ungodly and, in His love, He gave His Son, the Lord Jesus Christ, to take upon Him the penalty of ungodliness, that the ungodly might be saved. Are you Mr. Ungodly? If so, Christ died for you and wants you to believe it."

The wrinkled face seemed to brighten a little as I went on to explain how, as soon as Mr. Ungodly 'believeth on Him that justifieth the ungodly, his faith is counted for righteousness' (Rom. 4:5). He is no longer without God, and so ungodly; he has God and is therefore godly. He is no longer unrighteous, he has the righteousness of God, and therefore is righteous.

The dear old fellow lifted his hand from his knee, and brought it gently down, as he quickly said, "I can see that. Thank you kindly."

It was so simple that he could not help seeing it when the Spirit of God opened his eyes. "Ungodly." Is there a Mr. or Mrs. or Miss reading this message? If so, let me address a few words to you.

Mr. Ungodly, certain ancestors of your family met a violent end: for in early days God brought "in the flood upon the world of the ungodly" (2 Pet. 2:5).

Mr. Ungodly, your life is uncertain; for the Book says, "the ungodly are like the chaff which the wind driveth away" (Ps. 1:4). Mr. Ungodly, when the Judge comes it will go hard with you; for "the ungodly shall not stand in the judgment" (Ps. 1:5).

Mr. Ungodly, your way is a way of death; for "the way of the ungodly shall perish" (Ps. 1:6), and that perishing will be with an awful terror for, as all your family were destroyed in the old world, so "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. 3:7).

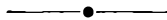
"Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them . . . of all their hard speeches which ungodly sinners have spoken against Him" (Jude 14-15).

Mr. Ungodly, there is hope today! Let me repeat the good news I took to your aged namesake,

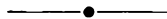
"CHRIST DIED FOR THE UNGODLY."

"To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

W. L.



Let us go in for winning the ten pounds, if we can. For our Lord's sake, let us trade in spiritual things with all our hearts.



It is difficult to conceive how any one who is led to expect a gradual improvement of his nature can enjoy an hour's peace, inasmuch as he cannot but see, if he only looks at himself in the light of God's holy Word, his old self—the flesh—is the very same as when he walked in the moral darkness of his unconverted state. His own condition and character are, indeed, greatly changed by the possession of a new, yea, a "divine nature" (2 Peter 1:4) and by the indwelling of the Holy Ghost, to give effect to its desires; but the moment the old nature is at work, he finds it as opposed to God as ever.—C. H. M.

"THAT YE MAY KNOW"

WE sometimes meet with people who live in an atmosphere of spiritual uncertainties—who say they have trusted Christ, and yet never have found the rest that He has promised—who believe that He has paid to the uttermost farthing the sinners' ransom price, and yet never seem to apprehend that God is fully and for ever satisfied with the perfectness of His redemption work; more than this, that He is infinitely and eternally glorified in the sacrifice of Christ.

Let us look for a moment at this subject by the light of Scripture truth. Christ has spoken, "Come unto Me . . . and I will give you rest." There is no link wanted here, but there is a link wanted in our experience. We have come, but we have not got the blessing. Now, let us ask ourselves, How is this? The promise is Christ's. Has *He* failed? Has He come down from heaven to earth—has He endured the hiding of His Father's face—has He passed through the floods of wrath and judgment to find us an eternal rest, that we might come and seek it and be sent away empty? Shame on us that we thus requite His fervent love; that we practically bear witness to the world that He has failed to satisfy our longings. Where, then, is the link wanted?

"These things," said the Holy Ghost, "have I written unto you that believe on the name of the Son of God, *that ye may know that ye have eternal life.*" God wants us to *know* it. There are no uncertainties with Him. "He that hath the Son hath life, and he that hath not the Son of God hath not life." These are plain, unmistakable words.

It comes to this—we cannot hide it from Him who searches our hearts—it just comes to this: God has said it, but we are not quite sure about it. We *hope* we may trust Him. And we dare to allow ourselves in this. We know that the doom of a Christ-rejecting world will be sealed because they believe not the Gospel, and we think it an awful thing for them. Are *we* less responsible to trust our heavenly Father than a world unsaved and at enmity still? "Ah, but," some one will say, "it is because I am such a sinner." Have we forgotten that if the blood cleanses from "all sin" it is a question of the efficacy of the blood? If one has a deadly disease, and a trusted and tried physician undertakes the cure, it is no longer a question of the symptoms of the disease, but of the skill of the physician. *Can he do it?* That is the point.

Dear child of God, did you ever think there is no such deadly sin against your Father as this doubting His love? Perhaps you thought it was an infirmity. Perhaps you do not know that you are always wounding His heart afresh by never feeling sure of what He says to you. He gave for you

His most priceless treasure. He paid your awful debt out of the treasury of heaven, and yet you only "hope" that you are free. But there is more involved in this doubting than grieving Him. Your own blessing is lost. We would preach to you afresh the Gospel of your salvation. "He that believeth on the SON HATH everlasting life." You may limit the fulness of this life by your unbelief. "I am come that they might have life," said the Great Shepherd, "and that they might have it more abundantly." In Him is life. He gives freely. There is only one thing left for us to do—to receive by faith, in full or in stinted measure. We must decide it.

And again, as to sin, we would point you to one word in the same epistle—"Cleanseth" (1 John 1:7), the cleansing was done once for all in the day when Christ by Himself purged our sins; but the blood-sprinkled mercy-seat is still our place of communion and of blessing, and the incense of that one offering is fresh before our God and Father as in the hour when it was offered up on Calvary. "These things write I unto you," said the apostle, "that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins." We find our perfect rest where God finds His perfect satisfaction—in the shed and sprinkled blood. Past, as to its being perfectly and for ever finished, it is with God an always present sacrifice, active in its efficacy and power.

Now what are we waiting for? What more can He say? What can be added to the value of the blood, or the truth of the promise? Let us only link the feeble touch of our faith to all that Christ is for us, and He will be glorified and we shall get the blessing.

A. E. W.

"THE CALLING OF THE CHURCH"

IN 1 Corinthians 1:9 we have a description of the calling of the Church. God is the mighty Caller. It is the same mighty voice, which called creation into existence out of nothing; which has called and quickened into life everlasting according to His eternal purpose, every member of this highly favored company.

The very word in the original translated "church" (ecclesia) signifies "called out." So in 1 Peter 2:9 we read, "that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light."

God has called us out of death into life—out of darkness into light—out from the power of Satan into the kingdom of His own dear Son—out from the world and all its vile associations into holy fellowship with the Father and the Son.

And it is this calling to fellowship with His Son that has

brought us together. We might be called out without being brought together. But that which brings us together is the one Person dear to every heart, one Lord whom each one seeks to acknowledge and obey, one hope, one faith, one baptism. Thus are we all, by the Holy Ghost, linked, as members of one body to Christ the Head in heaven.

Blessed, holy, and glorious is the calling of the church! When God called Israel out of Egypt, He called them to Canaan. Though they had to pass through the wilderness, Canaan was the hope set before them. He called them through Moses, from Horeb and Sinai. It had to do entirely with the earth. But ours is a "Heavenly calling" (Heb. 3:1). He, through whom God calls the Church, is the Son from heaven. It is by the Holy Ghost sent down from heaven that the Church is led along this wilderness world, not to any earthly country, but to heaven itself in resurrection; ours are heavenly hopes and prospects—a heavenly home, a heavenly inheritance is before us; and this same spirit would give to us a heavenly character here in keeping with our heavenly calling. So we read, "Set your affection on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

God, in calling the Church to the fellowship of His Son, has called us to fellowship in His sufferings first and in His glory afterwards. This is distinctly seen in 1 Peter 2:21; 4:1-13; 5:10. Indeed Peter's first epistle is full of the practical bearing of this fellowship to which we are called with the Son of God. If I see a suffering Christ, I see a suffering Church; if I see a rejected Christ, I see a rejected Church; if I see a glorified Christ, I see also a glorified Church. If Christ is raised from the dead, the Church is risen with Christ; if He reigns, then we reign with Him; if He is to dash the nations in pieces like a potter's vessel, then the Church also is called to execute the same judgment. (Compare Psalm 2:9 with Revelation 2:27.)

Thus, in type and shadow, is the Church found in the Old Testament Scriptures associated with Christ, but the full revelation of the mystery was reserved for the Holy Ghost to unfold after Christ had suffered and had been glorified, and the special instrument chosen for the work of preaching it, and writing it, and even to communicate it in detail to the other apostles, was the apostle Paul (Gal. 2:2).

Hardly ever did the Lord Jesus speak of it. Once He referred to it to Peter, saying, "Upon this rock will I build My Church," and again, in that hour of solemn, tender communion—His parting moments, just before going forth to

the anguish of Gethsemane—His heart, filled as it were with the blessed secret, could no longer contain, and like a well of comfort overflowing, He spoke of the Father's house and the many mansions, and of His coming again to receive them to Himself, that where He is, there we may be also.

Where, in all the Old Testament Scriptures, is there one single verse that tells of guilty rebel sinners, being not only redeemed and saved, but taken up to spend eternity in heaven, and glorified like Christ Himself? As it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit."

And what is the testimony that befits such a calling? Is it not that each one be a reflection of Christ, a reproduction on earth of the character of Christ, showing forth His patience and grace and long-suffering? May this wondrous grace humble us into the very dust, that we may walk worthy of the vocation with which we are called in all lowliness and meekness.

Mark when it was that the Lord Jesus laid aside His garments, and girded Himself with the towel, and washed His disciples' feet. It was knowing that He came from God, and went to God, and that the Father had given all things into His hands. In the full knowledge of His own personal dignity and glory, He stooped to do the lowliest service for His disciples; and it is as you and I see what God has done for us in Christ, and what He has called us to, that we can afford to let go our position in the world, our rights, our standing, our character; to count it all but dung, and take up our cross and go forth unto Him, bearing His reproach.

May God help us to bear a testimony in keeping with our high calling.

J. R. C.

"UNTIL CHRIST BE FORMED IN YOU"

THE purpose of God concerning each believer is, that we should be "conformed to the image of His Son." With this purpose in His heart, God gave His Son to die for us, and the cross assures us therefore that God will spare no pains for the accomplishment of His purpose.

Now does not this throw a light upon what God seeks in us now? We are too apt to think that God is chiefly concerned about our service and its results. But it is ourselves that God is concerned with.

If an employer has a lot of workmen, he expects to make a profit on the labor of each one. He only engages them with that object, and when he can no longer profitably employ them, he loses no time in dismissing them.

But it is just the reverse of this between a father and his child. And the foundation of all the difference lies in the simple fact that the child belongs to him; it is his own. Hence the father is not thinking of what he can gain by the child, but of what the child itself shall be.

He has his own thought in his heart of what he would like his child to grow up to, and he is willing to spend time and money and care in training and instructing his child with that end in view. He is abundantly rewarded at last, when the child has developed into a man, worthy of all the care that had been bestowed upon him. And meanwhile, what does the father desire in his boy, but the ready submission to his father's will in all things, that filial affection alone can render.

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God" (1 John 3: 1). And because that is our name, therefore our Father is not counting the profit He can make by us, but is occupying Himself with training and teaching and disciplining us for our profit, that we may be partakers of His holiness.

This being so, it is plain that, on our part, our great concern should be to please Him, by readily submitting to His will in all things. The hired servant frets when he thinks his work is not profitable to his master, for he fears he will soon be dismissed. He is in trouble when sickness keeps him from his employment, for he expects his place will have been filled up and there will be no room for him when he is ready to return. And we have so much of the hired servant about us still.

We are so slow to understand the grace of God, and to perceive that He did not leave off bestowing His gifts upon us when we received salvation at His hands. It was then that we first made room for His gifts, and it is His delight evermore to go on giving for the supply of all our need, and for the accomplishment of all His purpose in us.

Perhaps He has put me in a place where I have much daily drudgery, about which I am inclined to say "What good can there be in this? Why am I not permitted to have more opportunities for doing good?" What then is the good that I want to do? Fancy a child telling its father that it cannot go on with the task that he has appointed it, because it wants to be doing something more useful. Are we content with God's purpose concerning us? Then surely we may be content with His way of carrying it out. "Return unto thy rest, O my soul," wrote the Psalmist (Ps. 116:7). He had been in deep trouble; he had been perplexed and had spoken hastily; he had almost forgotten God's unchanging faithfulness. But now it has all come back to him, and what can he render to the Lord for all His benefits? Why, just

once again, to take the cup of salvation and call upon the name of the Lord. This is the soul's rest.

He doeth all things well, and all things work together for good to them that love Him, and are called according to His purpose.

PSALM 19

THE PSALM OF THE TRIPLE VOICE

ALL of us have portions of the Word of God which seem more precious than some others, and over which we have thoughtfully pondered many times. In such parts of the inspired Word we seem to have heard the voice of the Lord God, walking in the garden, and to such spots in the sublime Word we love to turn again and yet again, hopeful to experience afresh the "inspiration of the Almighty" breathed once more upon our waiting, weary spirits.

Such has the Nineteenth Psalm been to many. It is beautifully and fittingly termed the Psalm of the Triple Voice, for, within the brief compass of its fourteen verses, there will be easily detected Three Distinct Voices.

It opens, as will be readily noticed, with the voice of God in Creation, or order of nature. "The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." In these marvellous heavens, so spread forth by Jehovah, that all alike might behold them, we have surely an outstanding revelation and declaration of the mighty creative power of God. In them, both loudly and clearly, doth Jehovah speak. Day after day, with unerring regularity, as with each returning midnight without fail, in and through His own heavens, He Himself unceasingly doth bear unflinching witness to His glory, impelling all to humbly own that "God hath spoken." Someone has said that "The whole visible expanse of sky is the theme here, and occasion of praise. Its teaching or testimony is three-fold.

Who among the redeemed of the Lord can think of the constancy of all connected with the heavens and stellar system, and not connect with this the ceaseless care and constant love, the unfailing sympathy, the continued and abiding faithfulness of God our Father to us "the children of God by faith in Christ Jesus." But not alone, however, do these heavens over us tell of Jehovah's constancy, for in this fact we see Him to be independent of language, able to make His glory known in deepest silence—without words, and in language easily understood by all the peoples of the earth. In this connection one turns to Job 12: 7, 8, 9, and 10: "But ask now the beasts and they shall teach thee; and the fowls of the air and they shall tell thee; or speak to the earth, and

it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not that in all things the Hand of the Lord hath wrought this?" He speaks to all—The heavens declare, with that voice that is universal, the "glory of God." How interesting is this. In verses three and four it reads, "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth and their words unto the end of the world." As for the sun "His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof." So that we may boldly say, in contemplation of "Jehovah's universal voice from the skies": "Whosoever will"—lifting eyes upward—may behold "the glory of God," yea more "hear Him." So that of "all men everywhere" it may be said: "They are without excuse."

But who could pass from this first of the three voices in this great Psalm without further saying, who of us, the redeemed of the Lord, can possibly scan those heavens, decked with such beauty, and not recall, with deepest gratitude of heart, that we, as naked sinners, having come to Him for dress, He hath clothed us with the garments of salvation, and covered us with the robe of righteousness. Oh, my soul, could'st thou be better arrayed? And, since in His great love toward thee, He hath put upon thee the beauty and glory of Christ, truly,

Perfect in comeliness art thou
Before thy glorious Lord.

And at the remembrance of such grace toward thee, so unworthy, it well becometh thee to sing—and heartily

"Jesus, Thy blood and righteousness
My beauty is, and glorious dress,
Mid flaming worlds in these arrayed
With joy will I lift up my head."

"Benedict" says Spurgeon, "cuts a strip from his robe to help clothe the pauper, but God gives His entire garment." Truly, Thy greatness and glory are declared in and through "the heavens," but Thou hast done great things for us, and we are glad.

If the first voice here be that of the Lord, through those glorious heavens the work of His fingers (Ps. 8:3); the second, as we shall see is His again, but in this instance He speaks through His Holy Word (verses 7-11). From early days "in Christ," we recall how it really seemed as if new eyes had been given us to behold surpassing beauty in the person of the Lord Jesus Christ, but, with what adoring wonder and simplicity, we read, yea passionately pondered, these soul-stirring words found here, so extolling the Holy Scriptures. This familiar passage begins with the perfection of the law

of the Lord, and verse eleven reads, "Moreover, by them is Thy servant warned, and in keeping of them there is great reward." If we continue throughout life, day by day, to glean in the rich and satisfying pastures of the Word—hearing the voice of the Good Shepherd—how wonderfully shall we know our wavering wills braced, to meet manfully time's sorest trials, and there shall be sent through our lives a thrill of Divine inspiration.

A glory gilds the sacred page,
Majestic as the sun,
It gives a light to every age,
It gives but borrows none.

But how truly wonderful—the writer has often thought—how solemn as well, that God should so graciously condescend to link with His Voice divine, both in the gorgeous heavens and through His gracious Word, a human voice—that of the Psalmist: "Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." Yes! this is the Psalmist's voice which is the last of the three, but dare we think of it as the least. God hath right to expect, yea demand, great things from each of us, redeemed . . . by the precious blood of Christ.

Who can possibly give to this Bible prayer, the serious thought it merits, and not feel that in the inspired penman here we have one who realizes, and keenly, the solemnity of being obligated, as a believer, to live before and for God. So the writer leaves his readers, whoever and wherever they may be, to seek, by Divine grace, to both hear and heed the timely and salutary lessons of this great Psalm—this Psalm of the Triple Voice.

George A. Morrison.

HIGH TRUTH AND LOW PRACTICE

DONALD ROSS

WE know in part" (1 Cor. 13:9). None but proud or weak men would mourn over this, for we may always know more if we choose. But the pleasure to people who are humble is in knowing that the treasure is inexhaustible. To be content in darkness and ignorance, is indeed unchristian; therefore other people fall into the opposite error, and think that to have light and seek knowledge must be always right. Yet, wherever pride has any share in the work, even knowledge may be ill-pursued.

Knowledge is good and light is good, yet man perished

in seeking knowledge, and moths perish in seeking light, and if we will not accept such mysteries as God has given in His Word, we shall also go astray from the right way. To seek knowledge, in order to know God and to please Him, is legitimate, and leads, in the dazzling light of His glory, to deeper humility on account of our spiritual littleness, defective character and crookedness! This then, leads to self-loathing, and greater appreciation of the Lord Jesus Christ. And this, in its course results in more heartfelt thanksgivings to God, and devotedness to Him.

Two Elements

In most gatherings, the two elements are found, namely, that which seldom, if ever, attends prayer-meetings, but is first and foremost in discussion, at "prophetical" meetings, and such like. And the other element, which attends the prayer-meeting, and also can appreciate every other meeting where Christ is preached. Reader, are you seeking Him, who is the center of all God's truth?

We have been at a few Conferences in our day, and have met with both elements among those who hear and those who minister. The fanciful, dry, theoretical preachers are the favorites of the cold hearers; and those who minister the truth of God in the power of God's Spirit, are more appreciated by those who live godly. Moreover, we find that worldliness, pride, fashion, dishonesty and formality may co-exist undisturbed with what people call "High truth"; but they who practice such things cannot be comfortable under the simplest truths in the power of the Holy Ghost!

A Great Contrast

A number of years ago, in a certain part of the world, God did a most gracious and extensive work. Many were really saved, and in the middle of the work a Conference was held, at which the attendance was very large. Speakers and hearers were under the great power of God. It certainly was a time never to be forgotten, for God's goings were majestic among us.

Some time after, the work ceased, another Conference was held. But by this time most were as "dry as chips." The words of one brother present at the first and second Conferences to us was, "What progress you have made since I was last here!" "Yes," we answered, "but it is all in the wrong direction. The people can now sit and hear doubtful theories and stolen theology. At the time you refer to, they could hear only of Christ in the Scriptures. It might be Christ in the types, shadows, promises or prophecies, but He must be the Alpha and Omega of all preaching. Now, alas! that is past and there are no conversions."

What about yourself, reader?

A WORD TO SPEAKERS

OCCASIONALLY brethren rise to speak at believers' meetings declaring they have a message from God, and woe to them if they had not risen to unburden their souls! We are always suspicious of such speakers, for invariably they prove disappointing. Had they a right conception of the fitness of things, they would rise and modestly deliver their message, and leave it to **THEIR AUDIENCE** to say whether it be of God or not. Not everything that comes into the mind, and seems to fill it, is a message from heaven. There are a few too many "prophets" whose utterances become a painful infliction upon the Lord's people. It is a responsible thing to rise and occupy the time of a meeting unless to instruction and edification. There is room for the man with the "five words," equally with the man of five thousand, provided both are led of God. There are speakers who, all the while they are on the platform, are catching at anything that comes to mind to say. We are fully convinced that a man should have a message clear and definite, or he should not rise, for how shall his hearers be profited? Some take the liberty of stepping on to the platform before a hymn, which is being sung, is finished. Well, such a liberty should never be taken, and nothing can justify it. "The Treasury."

ALL IS WELL

ALL, all is well, although I only see
 But one step of the path marked out for me;
 I know that every need will be supplied,
 And so I follow my unerring Guide.

Upon Thy changeless love, O Lord, I rest,
 Give what Thou wilt, it must be always best;
 Thou lovest me so well that I can say
 Take what Thou wilt, but go not Thou away.

While I have Thee on whom all worlds depend,
 To be my faithful and unfailing Friend,
 The treasures of the universe are mine,
 Exhaustless tides of mercy all divine.

And so I tread in peace my pilgrim way,
 Rejoicing in the Father's care each day;
 "As having nothing," yet 'tis also true (2 Cor. 6:10)
 That "**all things**" I possess, nor small nor few.

How soon the time of trusting may be o'er,
 And I shall live and walk by faith no more;
 But till that day my heart would ever be
 With childlike faith confiding Lord, in Thee.—L. C. C.

WORDS IN SEASON

Barrie, Ont.—B. Widdifield and D. Miller are starting meetings here and hope to see souls reached and saints helped.

St. Catharines, Ont.—R. Bruce and G. Taylor visited here and had several meetings which were enjoyed.

Owen Sound, Ont.—F. Watson spent a week end with us. The Word was enjoyed by the saints, and sinners were spoken to.

Toronto, Ont.—J. Govan and O. MacLeod are expected to start meetings in the Brock Ave. Hall, Jan. 23rd. L. McBain spent a week-end in the Bracondale Hall.

Lake Shore, Ont.—L. McBain was with us for the S. S. Treat and went on to Sarnia for the Lord's Day and the S. S. Treat there. Goodly words were spoken to the children in both places.

FALLEN ASLEEP

Detroit, Mich.—On January 4th, Glenn E. Davis departed to be with Christ. Saved for many years and in happy fellowship in the Central Hall Assembly. He is survived by his widow and three sons. Dr. H. A. Cameron and Wm. Ferguson conducted the funeral service.

Cleveland, Ohio.—On Dec. 26th, 1943, Miss Ruth Clark went home to be with the Lord. Crippled from birth, she was saved 32 years ago at meetings here when 18 years of age, and had been in the Addison Rd. Assembly ever since and a distinct blessing to the saints. Although always under bodily disability, her soul prospered. Those who went to cheer her were cheered themselves. She never complained and was always thankful. She was diligent with her crippled hands which helped supply temporal needs for herself and crippled brother who survives her. G. Duncan and W. Ferguson spoke at the funeral service.

Cleveland, Ohio.—On Dec. 30, 1943, Mrs. Sarah Papworth, widow of Charles Papworth, passed away in her 88th year. Saved over 65 years ago in England; she came to Cleveland about 30 years ago and was identified with the West Side Assembly. D. L. Roy and G. Duncan conducted the funeral service.

Torrington, Conn.—On Oct. 5th, Mrs. Bertha Schoening passed suddenly into the presence of the Lord. She was faithful in attending all the Assembly meetings and is much missed. J. Bernard spoke at the funeral service.

Owen Sound, Can.—Mrs. Stanley Brealey passed suddenly into the presence of the Lord on Dec. 15th, 1943. Age 59. Saved as a girl of 17 years in Brighton, England; she came to Owen Sound at the time of her marriage and has been in happy fellowship ever since. An active worker in the Sunday School and an exercised soul. She will be greatly missed in the Assembly and by her husband and an only son. F. Watson spoke to a large company at the funeral service.

Hamilton, Can.—On Dec. 5th, 1943, Mrs. John Moreland went home to be with the Lord. Age 65. Saved over 40 years ago and in fellowship with the saints at MacNab St. Gospel Hall for about 37 years. She entertained many of the Lord's servants and will be missed. R. McCrory, T. Wilkie and F. Nugent took part at the funeral service.

Manchester Iowa.—Mrs. Thomas Lewis went home to be with the Lord on New Year's Day at the age of 62. Saved in 1923 when Oliver Smith was having meetings. She was respected by not a few as one who was not ashamed to speak to her loved ones of the Saviour she had found. Oliver Smith spoke to a large gathering at the funeral service.

Vancouver, B. C., Can.—On Dec. 22nd, Mrs. J. Calderbank departed to be with Christ after a lingering illness. Age 85. Saved over 65 years, and amongst the earliest believers gathered to the name of the Lord in Western Canada. She was a godly woman and always present at meetings when able. In fellowship in the Fairview Assembly. Funeral service was large and was conducted by Hector Alves.

Philadelphia, Pa.—Mrs. Mary Kirkpatrick passed away on Dec. 22, 1943. Saved for about 40 years and in fellowship with Mascher St. Assembly most of that time.

Philadelphia, Pa.—Miss Margaret Henderson passed into the presence of the Lord on Dec. 24, 1943. Getting ready to leave work in the evening, she took ill and was gone in a few minutes. In happy fellowship in Mascher St. Assembly for 20 years.

CONFERENCES

Montreal, Can.—The annual conference was large and good. The hearts of God's people were cheered and helped. Acceptable ministry was given by eight of the Lord's servants.

Tillsonburg, Can.—The conference here was about as large as usual. Varied ministry was given by six of the Lord's servants.

Tampa, Fla.—A two-day conference at Central Gospel Hall, 2737 Florida Ave., was well attended and much enjoyed by all. A number of the Lord's servants were present and ministered the Word to profit.

Los Angeles, Calif.—On Jan. 8th and 9th, special meetings were conducted at Jefferson Gospel Hall which were well attended by Christians from all the nearby Assemblies. The ministry of the Word was extremely practical and calculated to stir up the Lord's people as to their responsibility toward the unsaved especially. The attendance was very good. On Lord's Day afternoon, the Hall was filled to capacity. In the evening the gospel was preached to a large company and at least one soul professed to be saved. Those who ministered the Word were R. McCracken, Herb Harris, and Steve Mick.

Philadelphia, Pa.—Our annual New Year conference was held at Mascher St. Gospel Hall. Profitable ministry was given by James Waugh, Gordon Reager, and W. J. Paterson. A goodly number were present to hear the Word.

Haddon Heights, N. J.—A joint conference was held Jan. 1st and 2nd by the Camden and Barrington, N. J. Assemblies. The meetings were well attended, and preaching of a practical nature and of real profit was ministered by ten of the Lord's servants. Many Christians expressed their appreciation of the ministry given.

Seattle, Wash.—The conference was good and larger than was expected. The Word was ministered by S. McEwen, W. J. Arnold, and Hector Alves. During the night, S. McEwen suffered a stroke. After a day in the hospital, the doctor allowed him to start for home, accompanied by H. Alves. Upon reaching Chicago, he was placed in a hospital there and latest report is that he is still there. Prayers for his recovery are requested.

North Vancouver, B. C., Can.—The annual conference of believers will be held here in the will of the Lord at Easter time. Circulars will be sent out by J. W. Dennis, 153 East 12th St., North Vancouver, B. C., Canada.

Words in Season

THE BIBLE FAMILY MAGAZINE



Trust and Rest

« » « »

Fret not, poor soul: while doubt and fear

Disturb thy breast,
The pitying angels, who can see
How vain thy wild regret must be,
Say, Trust and Rest.

Plan not, nor scheme—but calmly wait;
His choice is best.
While blind and erring is thy sight,
His wisdom sees and judges right,
So Trust and Rest.

Strive not, nor struggle: thy poor might
Can never wrest
The meanest thing to serve thy will;
All power is His alone: be still,
And Trust and Rest.

Desire not: self-love is strong
Within thy breast;
And yet He loves thee better still,
So let Him do His loving will,
And Trust and Rest.

What dost thou fear? His wisdom reigns
Supreme confessed;
His power is infinite; His love
Thy deepest, fondest dreams above—
So Trust and Rest.

MARCH, 1944

WORDS IN SEASON

Publication Office: 2116 S. Jefferson Avenue, St. Louis 4, Missouri
Editorial Office: 1906 W. 43rd Street, Los Angeles 37, California

Subscription price in United States, 85 cents per year in advance. Five or more copies to one address, 75 cents per copy. In Canada, 85 cents per year in advance. Five or more copies to one address, 75 cents. Foreign subscriptions, one dollar or five shillings sterling per year. Five or more copies, 80 cents or 4 shillings sterling per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, conferences and death notices to SAMUEL C. KELLER, 1906 West 43rd Street, Los Angeles 37, California. ALL articles for Work and Workers column should reach us by the 10th of the preceding month.

EDITOR AND PUBLISHER

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

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879

UNITED STATES

Manchester, Conn.—Wm. McBride is in the fifth week of Gospel effort, and has seen some blessing in salvation and encouragement to the Christians.

Massachusetts.—John Bernard visited the assemblies at New Bedford, Springfield, and North Chelmsford ministering the Word of God to His people. He also visited Torrington, Conn.

Waterbury, Conn.—J. Pearson has been preaching for some weeks in a store building but is finding things stiff. This work is in fellowship with the Waterville Assembly.

Philadelphia, Pa.—James McCullough has been visiting around some of the assemblies but finds things difficult because of oil rationing in connection with heating halls. He later visited Barrington, N. J.

New England.—Clay Fite has been working in some of the small assemblies in these parts: Torrington, Worcester, and near Springfield. There was some interest among Christians in the Torrington meetings.

North Reading, Mass.—John Dickson is trying some meetings in this place where a little gathering started a short time ago.

Pawtucket, R. I.—Owing to the home-call of our brother John Moore, the correspondent for the Pawtucket Assembly is now James W. Winning, 162 Oakdale Ave., Pawtucket, R. I.

Miami, Fla.—The Lord's people in the Coconut Grove Assembly have been encouraged and helped through meetings held by R. McCrory. Paul Plubell is laboring here at present and desires prayer that blessing will attend his ministry.

Detroit, Mich.—W. Ferguson is having meetings for Christians in the Chicago Blvd. Hall.

New Jersey.—C. Patrizio had a week in Jersey City and two weeks in Hoboken where a woman was saved. He is in Philadelphia at the present time where meetings are well attended.

New Haven, Conn.—R. Cappiello and F. Pizzuli have seen the good hand of God in the meetings for Italians. Some have been baptized and received into fellowship.

Los Angeles, Calif.—Robert McCracken and Herbert Harris are having a special effort in the gospel in Jefferson St. Gospel Hall. The attendance has been good. God has set His seal to the preaching. Some souls are getting saved each week.

Redland, Calif.—Steve Mick is having nightly meetings with good attendance, and some strangers coming to hear the Word ministered in the Gospel. He hopes to see some reached and saved.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin

Edited for 11 years by Charles R. Keller

Vol. 36

MARCH, 1944

No. 3

GATHERED GEMS

WHY?

I HAVE nothing to do with to-morrow,
My Saviour will make that His care:
Should He fill it with joy or with sorrow,
He'll help me to suffer and bear.
I have nothing to do with to-morrow,
Its burden, then, why should I bear?
Its grace and its strength I can't borrow
Then why should I borrow its care?

« « «

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

« « «

No leaf moves but God wills it.

« « «

He that hath the wings of God above Him, needs no other curtain.

« « «

God protects those whose minds are taken up with discharging their duty without perplexing themselves with consequences.

« « «

"I laid me down and slept" (Ps. 3:5). This night's rest was not in the stately palace at Jerusalem, but when David fled for his life from Absalom. A soft pillow indeed which would make him forget danger.

« « «

When there is a wistful eye cast backward to the forbidden things of Egypt, the subtlety of Satan will soon furnish us with some plausible excuse for gratifying our desires.

« « «

When we are best at ease, when all things go with us according to our will and pleasure, then we are commonly furthest from God.

« « «

We do not realize how much we are attached to the good things of this world until they are taken from us.

« « «

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

THE COMING STORM

A CHRISTIAN butcher stood in his shop. An old man entered.

The day was very stormy, and the old man commented on the fact.

"Yes," said the butcher, "it is stormy, but there is a far worse storm coming."

"What storm is that?" said the old man, with some surprise.

"The storm of a righteous and holy God against sin, and if you are not sheltered by the blood of Jesus you will come under it," was the answer.

"Do you believe the Bible?"

"Yes, every word of it," said the butcher.

"Well, that is where you and I differ, but I came here to buy," evidently meaning he had not come to be preached to.

"Well," said the butcher, "what have you got to buy with?"

"Ah! now you are talking; you are after my money now."

"Very well, let me see what money you have."

The old man held out his hand, and displayed the sum of *one penny*.

"Oh! yes," said the butcher, and taking his knife he cut off a good slice of beef, then a nice bit of fat to go with it, and, wrapping all together in a piece of paper, he handed it to the man and said, "Take that now, and your penny as well, and if ever you are to be sheltered from the storm of which we have spoken, it can only be by taking God's offer of salvation through the shed blood of the Lord Jesus Christ, just as you have taken this, as a free gift."

Tears of gratitude started to the old man's eyes and coursed down his cheeks at the thought of the butcher's kindness, as he turned towards the door.

Reader, that is the gospel.

The storm of the judgment of a holy God is about to break on the head of a guilty world. Even now the anointed eye can see the ominous gathering of the clouds.

Are you in the shelter that God has provided at such a cost?

Have the tears of gratitude ever wet your cheeks as you thanked Him for such wonderful love?

Remember, you cannot buy God's salvation. Just as the old man's penny was altogether inadequate to pay for the good square meal he needed, so is anything you can do quite useless to meet the claims of God.

But God has provided a Saviour in the person of His own beloved Son, and He now offers pardon and peace to whosoever will.

"The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

"A man (the Lord Jesus Christ, a man, but thank God much more than a man) shall be as an hiding place from the wind, and a covert from the tempest" (Isa. 32:2).

Again I ask, "Are you in the shelter?" Remember, the storm is coming. Burst, it will one day. Are you ready?

W. C.

THIRSTING AFTER GOD

BLESSED are they which do hunger and thirst after righteousness, for they shall be filled" (Matt. 5:6).

It is a sure sign of life, and even of growth, when, among the Lord's people, there is a hungering and thirsting after God. The dead do not hunger and thirst after Him. You do not hear an unconverted one coming up and saying, "I tell you, brother, we must have more of God; suppose we get down on our knees and tell Him about things, and have just a real blessing." That would be quite out of the world's line of things.

But it is an evidence that we know David's Lord, when, like David, we find ourselves saying, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God" (Ps. 42:1). To find ourselves in such a condition is in itself a blessing; for we know we shall be filled—yea abundantly satisfied—with the fatness of His house (Ps. 36:8). For whatever tokens we observe of this soul-thirst for God, let us praise Him who has stirred us up thus to call upon His name.

We would not slight the riches of His grace by asking what merely goes by the name of "a blessing," which too often means a happy meeting today while next day we are as crooked and wilful and selfish as ever. No. We want far more than that. We must have something better than "a little reviving in our bondage" (Ezra 9:8), which the great adversary would persuade us is all we can expect down here. We must not be content with anything less than *what God has provided for us*. And what has He provided for us? All the fulness that is in His Son Jesus Christ our Lord—a fulness, be it noted, which is *for us*. The God of all grace has declared it. "Of His fulness have all we received" (John 1:16).

But it is the pleasure of our God that we should be *filled*. Did you ever ponder that word, *filled*? The vessel may be small, or it may be large. But, if it is filled, one thing is clear: there is room for nothing more. O, but the adversary does not like this. It leaves nothing for him! He would fain have kept the flocks and herds in Egypt; but the Lord said, "There shall not a hoof be left behind" (Exod. 10:26).

Filled! How like the God and Father of our Lord Jesus Christ! His grace would leave nothing for the enemy to work

upon. Filled with Himself! The mere professor does not like this. Such a one can go with you a certain length, but not a step further. Let him have a certain amount of the world or the flesh, and he will give a certain amount of attention to the things of eternity. But to be filled with the power of the Holy Ghost is further than he has ever reckoned upon; and, like the young man in Matthew 19:22, he goes away sorrowful, for he has great possessions; but they are not *up yonder* where Christ is.

And the worldly-minded believer does not care about being "filled." Ah! no. It leaves room for nothing. It sweeps the fleshly floor as if with fire from heaven: it burns up everything. It leaves no room for the worldly conversation—no room for gossip of the neighborhood—no room for foolish talking and jesting—no room for that jocular way of speaking of God's work—no room for that light way of quoting His Word—no room for keeping unconverted company—no room for the lust of the flesh, the lust of the eyes, and the pride of life. But why enumerate? No room for the thousand and one things which God declares are *not* of the Father but of *the world*. "Ah," say many, "too narrow a path for me. Why, you leave me with nothing." Nay, my brother. You are left with Christ and His unsearchable riches.

But surely there are those on whose ear that word "filled" shall fall with a different cadence. Surely there are many such. These are thirsty ones—longing ones. They long to *launch out into a deeper deep* than they have experienced heretofore. They feel the leaden weight of the atmosphere around. They perceive in themselves a tendency to drift with the current. The days are evil, and the time is short. How shall they impart new life into the little circles in which their lot is cast? How shall they inspire with fresh ardour the fainting ones? The answer is ready to hand: *by being themselves filled with the Holy Ghost*. Is it not so, beloved? *Filled!* That meets our case: does it not?

Our Father would not have us do with less. The question then that remains is simply this: Are *we* content to do with less? Are we satisfied to go on from day to day, and week to week, *not filled*? Can it be that we are not even hungering and thirsting after God? If such be the case, it is high time to awake out of sleep: it is high time to cry out *unto* God, that He may cause us to cry out *for* God. What avails it if His power is not energizing us, and making manifest in us a savor of Christ in whatever spot we dwell?

Let us get out of the usual line of things, if but for a moment, to stand still and enquire, "Is the power of the Lord with us?" Are we filled with His fulness? or are we filled with some other thing? Whereabouts are we? Such are profitable questions, though sometimes uncomfortable ones. The path of those who find their all in Christ may be called

a narrow path. Be it so. Faith calls it the wide domain of the fulness of God.

While we praise God for blessing in days past, and a desire awakened in the hearts of many, let us call upon Him, as with one voice, to disturb the spiritual slumber that prevails.

THEN AND NOW

Dr. E. A. Martin

IN PSALM forty-four the Psalmist compares the days of weakness and defeat, then present, with the former days of the right hand power of God. Their *then* was one of manifest victory; their *now* was a time of weakness and defeat. We are living in days of weakness and defeat, and might well take up the language of the Psalmist, "We have heard with our ears, O God, our fathers have told us what work Thou didst in their days, in the times of old. . . . For they got not the land in possession by their own sword; neither did their own arm save them; but Thy right hand and Thine arm, and the light of Thy countenance, because Thou hadst a favor unto them . . . But *now* Thou hast cast us off, and put us to shame; and goest not forth with our armies. Thou makest us to turn back from the enemy; and they which hate us spoil for themselves . . . Yea, for Thy sake we are killed all the day long; we are counted as sheep for the slaughter."

But why were these saints suffering such adversities? Was it because of their unfaithfulness? Not at all. They could say, "All this is come upon us; yet have we not forgotten Thee, neither have we dealt falsely in Thy covenant. Our heart is not turned back, neither have our steps declined from Thy way. Though Thou hast sore broken us in the place of dragons and covered us with the shadow of death" (Verses 17-19).

But why were they suffering? Was it because they were trusting in their own strength? Not this either. Had they lost faith in God? No. They say, "Thou art my King, O God command deliverances for Jacob. Through *Thee* will we push down our enemies: through *Thy name* will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me" (Verses 4-6). Had they ceased to be thankful for God's mercies? They had not. They say, "In God we boast all the day long, and praise Thy name for ever" (Verse 8).

Others had wickedly departed from God, and broken His covenant, and because of this the times had changed; but God had not changed, and they had not changed; why then did they not have victory? Let us ask another question. Were they not victors? The Apostle in quoting from this Psalm says: "As it is written, For Thy sake we are killed all the day long;

we are accounted as sheep for the slaughter." *"Nay in all these things we are more than conquerors through Him that loved us"* (Rom. 8:36, 37). Apparently they were defeated. In reality they were more than conquerors.

In Hebrews eleven we have two very distinct classes of faith's victors. First—Those who were manifestly conquerors. They "stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, etc. Second—Those who apparently suffered defeat. "They were tortured, not accepting deliverance . . . were stoned, were sawn asunder, were tempted, were slain with the sword, etc." If we could make a comparison between these two classes we would say that the first were conquerors; the second, more than conquerors. Many, who will not stand in the day of adversity, will make a fair showing in the day of prosperity.

Our lot is not cast in the prosperous days of Pentecost; neither do we see God going forth in the same manifest way that our older brethren and sisters, who are one by one being called home, tell us about—we are in the last of the last days—but though anti-christianism increases on every hand, and our testimony seems to be a failure, yet still God's path, though it leads through suffering, shame and loss, is still the path of triumph and victory. God's faithful witnesses, though martyrs, are still "more than conquerors." How this should encourage us to continue the testimony entrusted to us the little while that remains. His Word is "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God" (Rev. 3:11, 12).

Alas for those who took the place of standard bearers in the days of prosperity, but who, turning with the tide, are now standard bearers in leading God's people away from the truths which they then taught! True victors, neither then nor now—what shame and confusion of face will be their portion in the day of manifestation!

O to be able to say in the day of adversity, "All this is come upon us; yet have we not forgotten Thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy way . . . Yea for *Thy sake* are we killed all the day long; we are accounted as sheep for the slaughter." Such will be able some day to add the New Testament postscript, "Nay, in all these things we are more than conquerors through Him that loved us."

Blessed be the Son of God, He turned not back in the day of adversity. He poured out His soul unto death. The enemy triumphantly sealed Him in the sepulchre. But He broke the bands of death. He triumphed over every foe. He now sits at the right hand of the throne of God. He is soon coming again for His own, the living and the dead, and then shall be brought to pass the saying that is written, "Death is swallowed

up in victory. O death, where is thy sting? O grave, where is thy victory . . . Thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:54-58).

THE WINDOWS OF HEAVEN OPENED

WE have no objections to any one praying that the windows of Heaven may be opened, and such a blessing poured out that there will not be room enough to receive it. We know what such a prayer *means*; and the *desire* is good. But while we may express it in *our* way, the Lord may answer in *His* way. He may refer us to the *conditions* upon which He has promised to open the windows of Heaven. He may bring to our remembrance what He has already *said* in the Scriptures of Truth concerning the windows of Heaven being opened.

There is *something* that must take place *first*. What is that "something"? It is *the bringing in of the tithes* (Mal. 3:10). We wish to point out that this is *the* important element in the much-used passage in Malachi as to the opening of the windows of Heaven. The passage is generally quoted without any reference whatever to the bringing in of the tithes. It has become customary in many quarters to seize, or attempt to seize, every precious promise of God, while utterly neglecting the *duties* upon which the promise depends for its very existence! Precepts may be irksome; the *conditions* of a promise may be very trying to the flesh. Therefore, the conditions are not dwelt upon; while the exceeding great and precious promises are extolled unto Heaven. What end does such teaching serve? None; except it be to foster the delusion that those who neglect the *precepts* of God shall nevertheless rejoice under the shadow of His *promises*. But this cannot be. The promises and the precepts are bound together by a law as inexorable as that of cause and effect.

God is ever His own interpreter; and sometimes one passage of Scripture will throw light upon another, although far apart in the Sacred Volume (compare Gen. 18:20 with Ezek. 16:49). But in the question as to the windows of Heaven being opened, everything is so plain that a wayfaring man, though a fool, need not err therein. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). We thus see that the first thing to be done is to bring in the tithes. In other words, the Lord is first of all to have

His portion. He does not say, "Prove Me with *your professions of devotion.*" It is, "Prove Me now *herewith*"—with the tithes. So long as we withhold the tithes—so long as we will not give the Lord His portion—it is vain for us to stand up and sing,

Were the whole realm of nature mine,

That were an offering far too small.

If we are not giving the Lord His portion, our high-sounding profession will have no effect whatever in opening the windows of Heaven. Higher than hymns of the highest devotion the words will be heard by every opened ear: "*Bring in the tithes—bring in the tithes.*"

The Lord must have His portion; and perhaps at the present time it may be seasonable to ask the question, "Has the Lord been getting His portion?" This is the point that we have to concern ourselves about, and not very much about the windows of Heaven being opened. The Lord has pledged Himself to attend to *that* matter. The windows of Heaven, if we may so speak, shall *open of their own accord*, whenever all the tithes are brought in! Show us the people—however few their number—who in glad surrender are yielded up to God, and you have a people above whom the windows of Heaven *have already been opened*, and upon whom Heaven is pouring out such a blessing that the earthen vessels are running over. Such we are persuaded, is the lesson of eternal value which our God would have us learn from Malachi 3:10.

Is it not the case that we have been bending our energies to the task of opening the windows of Heaven, instead of setting ourselves to the great work of getting the tithes into the storehouse? Let this great work be now our aim. It may be withering to the flesh. It may rouse deadly opposition, even from unexpected quarters. Nevertheless, it is the *only way* by which the windows of Heaven can be opened.

Believers' Treasury.

SINGING THE PRAISES OF GOD

OLD THOMAS FULLER, who was as noted for his quaintness as for the aptness of his remarks, had a defective voice, but did not refuse . . . to praise the Lord on this account. "Lord," he said, "my voice by nature is harsh and untrainable, and it is vain to lavish any art to better it. Can my singing of Psalms be pleasing to thine ears, which is unpleasant to my own? Yet though I cannot chant with the nightingale, or chirp with the blackbird, I had rather chatter with the swallow than be altogether silent. Now, what my music lacks in sweetness, let it have in sense; yea, Lord, tune my heart to make melody therein, and I will be contented with my old voice until in due time, being admitted in the choir of heaven, I shall have another voice more harmonious bestowed upon me. Even so let it be. Amen."

ONLY IN THE LORD*I Corinthians 7:39*

THE doctrine that it is impossible to know who are children of God, and who are not, and that we are not at liberty to form a judgment on the subject, practically obliterates such a passage as this from the page of Scripture.

When the children of Israel were about to enter the Land of Promise, they were warned very specially against forming alliances, or making marriages with the idolatrous nations of the land. The reason given is, for they will turn away thy son from following Me (Deut. 7:2-4). It is sad, but unquestionably true, that such is the necessary effect of evil communications. So it was before the flood as recorded in Genesis 6; so again in the wilderness (Num. 25:1-3), and, not to multiply instances, of Solomon it is written "Even him did outlandish women cause to sin" (Neh. 13:26).

Among the remnant of Israel that returned to Jerusalem after the Babylonish captivity—many fell into this snare, as it is written "We have trespassed against our God, and have taken strange wives of the people of the land" (Ezra. 10:2). They repented, however, of this sin, having heard and trembled at the Word of the Lord, and the immediate fruit of their repentance was the putting away of the strange wives, and not only of them, but also of the children born of them, whose speech betrayed that they were not true Israelites (Neh. 13:24).

Amongst the believers at Corinth, the question evidently had arisen: "What is to be done in the case of a husband or wife being converted to God, whilst the other remains unsaved?" Are they to separate, or are they to remain together? The answer is plain. The believing one was not to seek separation, but rather the salvation of the other. The burden of separation, if it should take place, was to remain entirely upon the unsaved one.

Then arose the question of the children: "Was it lawful to retain and acknowledge them or should they be dealt with as in the days of Ezra?" To set at rest all scruples upon this point, the Apostle authoritatively declares that both the unbelieving husband or wife, and the children born of them are relatively sanctified. That is, they are by the Word of God set apart for the believing one, so that it is no sin, but on the contrary the responsibility of the believer to dwell with them, and seek their blessing.

In the event of separation being desired by the unbelieving one, the wish was to be granted, but in that case, the believer was to remain unmarried—blessed earnest of the gracious purpose of God to grant in His own time, in answer to prayer and godliness, the salvation of the other.

The explicit instructions thus given in detail as to those

married persons who might be converted is of itself evidence, even if there were no command, that the voluntary union in marriage of a believer with an unbeliever is not even contemplated in Scripture.

Moreover, there is the express command, "Only in the Lord," and again, "Be not unequally yoked together, believers with unbelievers."

Strange indeed it is, that in the face of so plain a command, the children of God should not unfrequently be found marrying those who are unsaved.

Long prior to such a step, there cannot but have been departure in heart from the Lord. The conversation and intercourse that led to such a result could only have been of the carnal mind "of the earth, earthly." Had heavenly things been the theme, no response would have been found in the heart of the worldling. Had Christ been the subject of conversation, would not the unsaved one have been dumb? Had faithful testimony been borne, the natural pride and enmity of the heart would soon have been manifested. Had the light been shining, it would soon have been found that the darkness had no communion with it.

The motives that led the Christian to such a step, however plausible, could only have been of the flesh. Some have even had the folly to say that the Lord led them in such a step, as if the Lord ever led in a path contrary to His own commands. Circumstances may indeed have been favorable (Satan will not fail to smooth the path to sin), but to be led by circumstances apart from the Word of God is to be certainly led wrong. God has given one infallible standard whereby to test every suggestion, whether of our own hearts or from others, and that is His written Word.

To be yoked with an unbeliever in this closest of all earthly ties, seen in the light of God's presence, can only be regarded as a terrible calamity.

It would be difficult indeed to conceive of the spiritually enlightened eye being so fearfully deluded as to perceive any attractiveness in such a union, were it not that again and again the melancholy spectacle has been witnessed.

But little did such imagine the bitterness that would result. Often has it been experienced—the living yoked to the dead; the home that should have been filled with peace and gladness, darkened with discord and evil passions—a kind of living sepulchre.

The hearts that should have been fused into one, to be an altar of unhindered prayer and praise, alienated, if not at utter enmity, upon all that is dearest and best to the child of God.

The children that should have been a godly seed, brought up under the united vigilance of both parents in the nurture

and admonition of the Lord, learning to side with the ungodly against the helpless Christian parent.

Every step of faith and separation to God disputed, opposed, forbidden, until the crushed and downtrodden child of God succumbs to the pressure, and ceases even to be known as a believer.

Perhaps some reader may regard the picture as too darkly drawn. Satan may whisper, "It won't be as bad as that," or again, "Who knows but he may be converted?" Thus with plausible deceits will Satan seek to beguile the unwary. But the Word of God has declared, "The way of transgressors is hard"; "The backslider in heart shall be filled with his own ways." Many a broken-hearted witness could bear testimony to the truth of these Scriptures, and how fearfully they apply to the child of God who dares to marry an unbeliever.

J. R. C.

HOW TO READ THE SCRIPTURES

With Profit and Blessing

THREE methods may be named and here considered: First--The attentive and accurate reading of the Word of God in the Divine presence, in dependence on the teaching of the Holy Spirit, who is the Spirit of Truth, and whose office it is, to take of the things of Christ, and present them in power to the soul. The ear must be open to hear what the Spirit saith (Matt. 13:9; Rev. 3:13). This is in contrast to the wayside hearer (Luke 8:5).

Second--So reading or hearing the Word of God, that the truth may lead to an experimental acquaintance with the mind of God, and thus affect the heart and the character. This is in contrast to the rocky ground hearer.

Third--The Word of God so read or heard, that it may lead to practical results, wrought out amid the actual circumstances of everyday life. Neither the cares of business, nor the love of riches hindering its fruitfulness, but rather using these in daily life, as a means of serving and glorifying God. This is in contrast to the thorny ground hearer, in whom these, when allowed to operate, choke the fruitfulness of the Word in the soul and in the life.

When these three methods of dealing with the sacred Scriptures are used habitually, and its truths received attentively, experimentally, and practically, there is the good ground into which the seed falls. Just in proportion to the attentive and reverent reading, the experimental realization, and the practical carrying out of the truth of that Word, will be the measure of fruitfulness thereof, whether thirty, sixty, or a hundredfold.

The diligent and careful reading, with meditation on the

Word of God, under the guidance and teaching of the Spirit, will, if it be received into the heart in faith, lead to a thirty-fold fruitage. When with this is combined an experimental reception of the Word, there will be a sixtyfold result. And when the Truth, being clearly perceived, and experimentally enjoyed, is put into practise in the ordinary affairs of life, there will be a hundredfold fruitage.

In solar light there is a combination of three distinct rays—the yellow, or luminous ray, diffusing light; the red, or calorific (heating) ray, diffusing warmth; and the blue, or actinic ray, producing fruitfulness.

When the sacred Scriptures are read in the light of the Divine presence, their truth and beauty, then, are distinctly seen. When read in the apprehension of the Person and Work of Christ, the center theme of the inspired Word of God, the heart is warmed and comforted. And when the Word is interpreted to the soul, and brought home in the power of the Holy Spirit, ungrieved, depended upon, and welcomed as the voice of God direct to the soul, to be yielded to and obeyed in daily life in all its aspects, the fruit of the Spirit will then be manifested in their beauty and fulness to the glory of God, and the believer's blessing. Thus, may the precious Word of God be known and loved more and more.

T. Newberry.

CHRIST IS ALL AND IN ALL

PERHAPS the idea of the apostle in this passage is that there is everything in the Saviour which a sinner can need. Is he in *danger*? Christ saves him as a "brand plucked from the burning." Is he *dead* in trespasses and sins? Christ quickens him by His almighty power. Is he *guilty*? Christ washes away his sin in His own blood. Is he *polluted*? Christ sanctifies Him by His Word and Spirit. Is he spiritually destitute of *raiment*? Christ clothes him with the immaculate robe of His righteousness. Is he *poor*? Christ enriches him by His grace. Is he *afar off* from God? Christ brings him nigh by the blood of His cross. Is he an *enemy* to God? Christ destroys that enmity and sheds abroad His love in his heart by His Holy Spirit which He gives him. Is he *blind* through the native ignorance of his mind? Christ opens the eyes of his understanding. Is he a *mourner*? Christ as the Consolation of Israel is his Comforter; yea, He gives everlasting consolation and good hope through grace. Is he *weak*? He strengthens him with might in the inner man and makes him more than conqueror over all his enemies. He translates him from the kingdom of Satan into His own. He makes him a child of God and an heir of eternal life and glory.

—Anon.

THE CLOSING MESSAGE OF THE OLD TESTAMENT

THROUGH the Prophet Malachi, God's last message to His earthly people was faithfully delivered. Then for 400 years God was silent till the voice of John the Baptist was heard in the wilderness, "Prepare ye the way of the Lord, make His paths straight." The message was the burden of the Lord to Israel, but only a remnant of Judah was there to hear it. The bulk of the nation was still in captivity in Babylonia, being slaves to their taskmasters. Their sins had separated them from God, His people and His place. Their position was wrong and so was their condition, for when there was an opportunity to return (Ezra 1), they preferred to remain in Babylonian bondage.

But others had longed and wept for their lost heritage: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof . . . If I forget thee, O Jerusalem, let my right hand forget her cunning (Ps. 137:1, 2, 5). Daniel had prayed for them, confessing their sins as his own, and God heard his cry. The Lord stirred up the spirit of Cyrus, King of Persia, to send back to Jerusalem all who desired to go. Gladly they responded to the invitation. They at once restored the true worship, built the temple, set up the wall and repaired the gates of Jerusalem.

After a lapse of 139 years, Malachi's message records sad departure from God and blindness as to their true state. The message begins with an expression of God's love (Ch. 1). "Yet ye say, Wherein hast Thou loved us?" They were charged with dishonoring God by offering the lame, the blind and the sick on His altar. They said it was vain to serve God; it was a weariness to them. And now, saith the Lord, "I have no pleasure in you." Such their response to the One who said, "I have loved you." While they were in a right position, like those left in Babylonia, they were in a wrong condition. They were far more ready to justify themselves than to confess their sins. While there were gracious promises to the penitent, severe judgments were pronounced against the wicked.

But in both the above companies there were Godly saints who could have no fellowship with those in whom God could find no pleasure: so we read, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name" (Mal. 3:16, 17). They were God's "Special treasure" (Margin) and special blessings were promised them: "But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings" (Ch. 4:2). The stars do not dispel the darkness, but the Sun brings in a new day.

While much that dishonors God has come in among us,

may we imitate the faithful few who thought upon His Name. When they met, it was their happy theme of conversation, for He is still hearkening and recording that which honors Him. It was such conversation that brought the Lord Jesus into the company of the two on the Emmaus road, and caused their hearts to burn within them. H. J. B.

— • —

THE CITY IN GLORY

IF AIR city of Salem! how holy, how safe, how blessed with God in the midst! Say, have we no sympathy with a city like this? Are we not longing to breathe its atmosphere, so charged with what is holy? Can we not now with unselfish affections rejoice over this city in its true blessedness?

The city, we are told, is of pure gold, which is most precious, and indicates the divine; for its builder and maker is God. Moreover, it is all measured, definitely measured, by Him whose workmanship it is. He knows His redeemed people, and has set His value on each one, assigning each a place.

In the millennial state, as described in Revelation 21:11, this golden city, or city of glorified beings, will be a tabernacle for His glory. It will form the special habitation of God and the Lamb, the city over-shadowing the Salem of the land of Israel, just as the scene on the holy mount over-shadowed the disciples. Moreover, the throne of God and of the Lamb will be in it. The nations that are saved will walk in the light of it; and kings, as owning her dignity, will bring their glory and their honor to it. Like as Jacob's ladder, with the glory on it, differed from the earth to which it reached, and as the scene on the holy mount differed from the mount itself; so this city will be different from that of the earthly Jerusalem or the millennial earth, over which for a thousand years it will show its light.

For there will be no night there, but on the earth there will be day and night. There will be no death there; but on the earth, whilst for the righteous "death will be swallowed up in victory," for the wicked there will be death and judgment. There will be no temple there; all, so to speak, will be sanctuary, where all will be worshippers. On earth men will go up to Jerusalem to worship. Only absolute holiness will be in the heavenly. Nothing that defileth, neither whatsoever worketh abomination, or maketh a lie, shall in any wise enter therein, but they which are written in the Lamb's book of life.

How fair this city with its fadeless Eden! No more to be lost, no more serpent or sin, no more death or dying! The tree of life will be there, but the leaves of the tree will be outside, distributed among the nations for their healing. The

river of the water of life will be there; those inside will have the fountain and drink immediately at its source; whilst those afar among the nations will drink of its ever flowing streams. All who are inside will see His face, and have His name on their foreheads, where best it can be ever seen. As in the holy mount, the Lamb will be in His glory; Moses and Elias, and all other Christians will be there also sharing in the same. All this relates to the heavenly Jerusalem, whilst over this present earth in its millennial state.

The city in the eternal state is spoken of as "the tabernacle of God with men"; God "will dwell among them." They will be His people, and God Himself will be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, neither shall there be any more pain; for the former things have passed away.

What a heaven is there in the thought of such a heaven! Will the reader be there. Oh, think again what glorious hopes have we beyond our special, immediate hope! First, waiting for the Son from heaven; next, looking for this city which hath foundations, and not to the things of the present, which seek to tempt our hearts to them, whilst they perish with the using; and next, new heavens and new earth—an eternal state of unmingled life, and light, and joy.

J. D. Smith.

THINGS BROKEN

“WHEN I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it" (Jeremiah 18:3 and 4).

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are" (1 Cor. 1:27-28).

Our heavenly Father accomplishes His purposes in our lives by things broken and marred. How often there is a "must needs" that we go to the potter's house for the marred and broken parts of the clay vessel to be made again. God uses broken spirits, broken wills, broken hearts, broken plans and broken prospects to refine us.

The five loaves fed five thousand after Jesus had blessed them, and had broken them. Likewise the seven loaves fed four thousand after they were broken in Jesus' hands.

Mary's precious box of ointment did not shed its perfume through all the house until she had broken it.

So many times our lives and plans must be broken before God can bring us to the place where He can use us.

Often our lives and wills have to be broken by sickness and suffering before we can fully yield ourselves to God.

It is when we go down to the potter's house we learn precious lessons from God.

Those who have learned to look to God to supply their temporal needs have no doubt learned that Philippians 4:19 meant exactly what it said, by passing through a time of real need for temporal things. Praise His Name, it is sweeter to trust in Him to "supply our needs" than it is to trust in a bank account. Banks may fail—but His Word can never fail. Many of God's own children never think of the provision He has made for their body until sickness blasts their plans. The toil has failed and the strength has failed. Then, as God's Word is studied, the sick child finds that there is not only spiritual life in the Word, but physical life as well. Thus, by being broken by sickness, many learn to know the Lord as the Great Physician.—G. S. S.

REMEMBRANCE

On that *Night of Nights*, most solemn,
Jesus called His own
Round the table of remembrance—
All alone.

Then this *Feast of Feasts* He ordered,
Feast of Grace divine;
Sacred symbols He appointed—
Bread and wine.

Thus His *Death of Deaths* is shadowed
In this simple way;
Pointing backward, pointing onward
To that day.

Till the *Morn of Morn's* bright dawning,
Earth's dark shadows past,
And the splendor of God's Glory
Breaks at last.

Then the *Lord of Lords* descending
From the radiant sky,
Shouting all his ransomed millions
Home on high.

Thus the *Day of Days* shall open
Deathless, cloudless, fair;
In that day the Saviour's glories
We shall share.

T. B.

Boise, Idaho.—Alex McGaughy and John McCracken had some gospel meetings in this place, and two souls were saved which was a great cheer to the Lord's people.

CANADA

Toronto, Ont.—J. Govan and O. MacLeod are getting good numbers to hear the Word in the meetings in Brock Ave. Hall and have seen some fruit.

Grand Bend, Ont.—T. Wilkie and J. H. Blackwood are getting good attendance here and hope to soon see a break.

London, Ont.—F. Watson and A. Joyce had a few meetings here which were much appreciated by the Lord's people. They also visited St. Thomas, and are now having meetings at Lake Shore with good attendance.

Huntsville, Ont.—B. Widdifield has been working the country around here and has been encouraged by some professing.

Peterboro, Ont.—After spending a week in Port Hope with the little assembly seeking to help them on in the truth, G. P. Taylor came to this place and has commenced a gospel effort with good attendance and interest, and some are wanting God's salvation.

FALLEN ASLEEP

Phoenix, Arizona.—William J. Brown, better known as Billy Brown, was called home to heaven in a tragic way, Jan. 28. He was killed in a plane crash en route from New Mexico to California. One of the engines went dead making it necessary to make a forced landing. In doing so, the plane was wrecked, killing two of the occupants of the plane. Billy was only 27 years of age, but had lived well. He was saved when a lad of 12 years while his father was speaking on Isaiah 53:5. Billy was sitting in the back, but those words "With his stripes we are healed" entered his heart, and then and there he trusted the Saviour, and to the end of his days on earth bore a good testimony and will be missed very much. The funeral was one of the largest ever held in Phoenix, and God helped S. C. Keller to preach the Gospel in a special way. One of the relatives trusted the Saviour during the service. The widow and parents, the brother and sisters, will need the prayers of the Lord's people as the blow is a very heavy one to them.

Petersburg, Va.—Samuel McEwen, an esteemed servant of Christ, well known to the Lord's people for his many years of service in the Lord's work, was called home, February 5th. No further particulars have reached us for the present issue. Earnest prayer is requested for the widow and family.

Pawtucket, R. I.—John Moore went to be with the Lord on Jan. 10. He was born in Ireland 77 years ago. Went to Scotland when a young man where he was awakened and saved 51 years ago. He took a decided stand for the Lord, was baptized, received into the assembly, and taught a Sunday school class for years. Came to America 40 years ago and settled in Lonsdale, R. I., and has been identified with the assembly in Pawtucket. He has been a faithful shepherd and guide in the assembly. A man of sterling worth, whose fatherly disposition and heart interest in the Lord's people made him beloved by old and young. A large crowd attended the funeral service which was taken by W. H. Hunter and J. T. Dickson. The assembly in Pawtucket feel very keenly the loss of one who has been a prince among them.

Pawtucket, R. I.—On Dec. 28, 1943, Matthew Sproul passed away after a long illness. He was saved in Paisley, Scotland, many years ago. He spoke often of the Saviour, loved his Bible, and stood for the truth. Identified with the Pawtucket Assembly for 35 years.

Ferndale, Mich.—Mrs. James Coulter went home to be with the Lord on Jan. 13. Age 57. Saved at the age of 12 years in Ireland. Came to this city 22 years ago and was identified with the assembly in Ferndale. She left a good testimony and will be missed. W. H. Ferguson and J. Govan had the funeral service.

Hamilton, Can.—John S. Crompton, the correspondent of the Kensington Ave. Assembly, was called into the presence of the Lord, Jan. 29. He was in this assembly from its beginning, was highly esteemed by his brethren, and greatly loved by the children of the Sunday school, of which he was Superintendent for over 20 years, seeking at all times their eternal welfare. The funeral service was in the Gospel Hall which was filled to its capacity with Christians

from nearby assemblies, and unsaved with whom he had worked. Faithful words were spoken by Bren. Boles, Paul, and Douglas.

Mrs. James Hulme of the McNab Street Gospel Hall, Hamilton, passed away on January 2. Age 51 years. She bore a steady testimony to the end of her life. Funeral was well attended, and conducted by Bren. Moreland and Ceaser.

Galt, Can.—Mrs. Murdoch McLean was called home at the age of 85 years on Jan. 27. Mervin Paul spoke at the funeral service.

Toronto, Can.—On Feb. 1st, Mrs. Hugh Black fell asleep in Jesus. Saved over 50 years, and in fellowship at Strongville and Stayner Assemblies and recently in West Toronto. The services were taken by T. Robinson, Henry Fletcher, and R. Roberts.

Sarnia, Can.—Mrs. D. McGeachy after a lingering illness departed peacefully to be with Christ on Jan. 30. Age 77 years. The funeral was large and attended by Christians from all the surrounding assemblies. All the family were present except the son, Robert, who is overseas. Albert Joyce and Fred Watson took the funeral. Our brother McGeachy will need our earnest prayers as he will feel the loss of the one who has been his helpmeet for so many years.

Watford, Can.—On Jan. 23, Mrs. F. Tanner passed into the presence of the Lord. Age 88. In the assembly for over 45 years. D. McGeachy, F. Watson, and A. Joyce conducted the funeral service.

Tillsonburg, Can.—On Dec. 25, 1943, Theo. Rutherford passed away to be with Christ. Age 64. He bore a good testimony and had a bright "Home Going." T. Touzeau spoke to a goodly company of relatives and friends.

Port Dover, Can.—Our beloved sister, Jane Feargue, passed into the presence of the Lord at the age of 76. She was one of the first in the Port Dover Assembly, and her home was always open to the Lord's servants and His people. She was a useful Christian and loved the Assembly of God. Bren. Touzeau and Crawford spoke at the funeral service.

Penticton, B. C., Can.—Mrs. Harriett Jane Griffin passed peacefully into the presence of the Lord on Jan. 4. Age 84. Born in Liverpool, England. Saved when 14 years of age. For many years in fellowship in the Nelson St. Assembly, Brantford, Ont. The service was held in the Gospel Hall, Westbank, B. C., and was conducted by Fred and Arthur Broadhead.

Pugwash Jct., N. S., Can.—William Wilkinson went home to be with the Lord, Nov. 30, 1943. Age 71. Saved at gospel meetings held by David Scott 40 years ago. J. T. Dickson spoke at the funeral service.

CONFERENCES

Manchester, Conn.—A conference will be held here (D.V.) at the Easter season, April 7th, 8th, and 9th in the Masonic Temple. Prayer meeting in Gospel Hall, 415 Center St. on Thursday, April 6th, at 7.45 P.M.

Toronto, Can.—The annual convention will be held during the Easter season, April 7th, 8th, and 9th. Brock Ave., West Toronto, and Bracondale Assemblies will meet in Central High School of Commerce, 570 Shaw Street. Pape Ave., Highfield Road, and Broadview Assemblies will meet in the Eastern High School of Commerce, 1 Chatham Avenue. The six above mentioned assemblies, also Lansing Assembly, will hold a united prayer meeting in Brock Ave. Gospel Hall, on Thursday, April 6th, at 7.30 P.M. Circulars will be issued. Address communications: For West End—Mr. Joseph Coleman, 112 Spencer Ave., Toronto 3, Ont. For East End—Mr. John Robertson, 43 Howard St., Toronto 5, Ont.

Central and Swanwick Assemblies purpose (D.V.) to hold their annual conference in Central Gospel Hall, 25 Charles St., E., on April 7th, 8th, and 9th, with prayer meeting on Thursday, April 6th, at 7.45 P.M. Usual arrangements for visitors. Correspondents: Geo. W. Cunningham, 1021 Shaw St. and R. Woodward, 23 Enderby Road.

North Vancouver, B. C., Can.—The annual conference of believers will be held here in the will of the Lord at Easter Time. Circulars will be sent out by J. W. Dennis, 153 East 12th St., North Vancouver, B. C., Canada.

Moncton, N. B., Can.—Our conference at the New Year was a time of refreshing. The ministry was varied and good, and three professed to be saved. R. Roberts, D. Howard, D. Adams, R. Harris, Dewhurst and Dickson ministered the Word and preached the Gospel.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Secret Of True Rest

THE opened veil reveals the Throne
Of mercy stained with blood,
Which tells me that my sins are gone,
Forgotten by my God.

The opened veil reveals to me
The dwelling-place of love,
The home of all the matchless grace
Which reached me from above.

Right to His bosom He did bring
A sinful wretch like me,
And made of me a priest and king
For all eternity.

And now, reposing on His breast,
Confiding in His love,
I find the secret of true rest,
I find a home above.

M. I. R.



APRIL, 1944

WORDS IN SEASON

Publication Office: 2116 S. Jefferson Avenue, St. Louis 4, Missouri
Editorial Office: 1906 W. 43rd Street, Los Angeles 37, California

Subscription price in United States, 85 cents per year in advance. Five or more copies to one address, 75 cents per copy. In Canada, 85 cents per year in advance. Five or more copies to one address, 75 cents. Foreign subscriptions, one dollar or five shillings sterling per year. Five or more copies, 80 cents or 4 shillings sterling per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, conferences and death notices to SAMUEL C. KELLER, 1906 West 43rd Street, Los Angeles 37, California. ALL articles for Work and Workers column should reach us by the 10th of the preceding month.

EDITOR AND PUBLISHER

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

**Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879**

UNITED STATES

California.—The West Jefferson Assembly, Los Angeles, was encouraged and cheered by seeing some souls saved at meetings held recently by R. McCracken and H. Harris. W. Glasgo is having some meetings for Christians in this assembly at the present time. Steve Mick visited Redlands and San Diego and is now in Long Beach with R. McCracken seeking to reach the perishing.

S. C. Keller is having a series of gospel meetings in Fresno and is seeing some fruit in conversions to God.

Lake Geneva, Wis.—Sam Hamilton has had several weeks here with fruit in conversions.

Claremont, Ia.—W. Warke and L. H. Brandt are expecting to begin meetings again in this place where they had a nice interest sometime ago.

Indiana, Pa.—A. Stewart and H. Alves were to commence a series of meetings in this place.

Detroit, Mich.—W. Ferguson was in the W. Chicago Blvd. Hall during the month of February on regular meeting nights speaking on subjects with illustrated chart on "Four Days of Scripture." Ministry was practical and comforting, and appreciated by the assembly.

Waterbury, Conn.—J. Pearson has been several weeks in a converted store building preaching the gospel with some little encouragement.

Hartford, Conn.—We had a visit from J. Bernard. The Word was good and with liberty and power. Attendance was very good.

Methuen, Mass.—Frank Pizzuli has had some meetings in the Italian hall and expects to begin soon in East Boston where there is a great need.

CANADA

Parry Sound, Ont.—A. Dellandrea is having encouraging meetings and God is manifesting Himself in saving power. Others show signs of concern.

Hamilton, Ont.—Wm. Warke visited the Kensington Ave. Assembly and greatly refreshed the saints. The correspondent for the assembly is now Wm. Boles, 37 East Bend, North Hamilton, Ont.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin

Edited for 11 years by Charles R. Keller

Vol. 36

APRIL, 1944

No. 4

GATHERED GEMS

HOW oft we lack in kindness
Merely through want of thought!
We say, or do, or give a look
Quite other than we ought.

If we kept touch with Jesus,
How different things would be!
We'd view our fellows' acts in love—
We'd see as He would see.

“ “ “
HAVE you ever thought that as the Lord Jesus Christ
looks upon the cup of cold water as given to Him, so
He will look upon the wounded feelings, the repulsed
confidence, the bruised spirit, as given to Him also.

“ “ “
It takes the exercised heart and the anointed eye to discover
the workings of the flesh, even in ourselves.

“ “ “
No one was ever corrected by a sarcasm; crushed perhaps,
if the sarcasm was a clever one; but drawn nearer to God, never.

“ “ “
Whatever you are in the chariot of the Lord's work, do
not be a dead weight on the wheels of progress.

“ “ “
There is no going to heaven in a sedan-chair.

“ “ “
Love and enthusiasm are contagious. But so, alas! are
grumbling and discontent. Which class of seed are we sowing?

“ “ “
Whatever is dearest to us upon earth is our Isaac; happy
are we if we can sacrifice it to God.

“ “ “
Life is made up of light and shade; the deeper the night of
sorrow, the brighter the morn of deliverance.

“ “ “
He who preaches beyond his experience is like the man
who lives beyond his income. It may do well enough for a
time. But sooner or later, he will find that there is such a
thing as spiritual bankruptcy.

“ “ “
There are persons who cover their rudeness by calling their
conduct honest bluntness.

"I'M GOING BY THE BOOK"

TWO men, the one a foreman, the other one of the carpenters under him, were standing on the deck of a steamship then on the rocks, in one of the shipbuilding yards on the Clyde.

"Well S——," said the foreman, "I have been anxious to have a conversation with you. I am told you are one of those people who say they know for certain that they are saved. Is that true?"

"Yes," said S——, "quite true; thank God, I know I am saved. In fact there is nothing I am more sure of than that I am saved."

"Well now," said the foreman, "there is something I cannot see through, how any man can say that he is saved as long as he is in this world. I think it is rather presumptuous for anyone to say so. I used to attend Mr. ——'s place of worship a good many years ago, and several of the leading men in it pressed me to join and become a member, but I could not, for I knew I was not a Christian. I told them so, but they urged me on to do it, and told me that it would come out all right afterwards. They even said that they would get me made a deacon at the next election of office-bearers, but I refused. I left them, and have never gone to any place since, for I concluded the whole thing was a sham, and that there was no reality in Christianity at all."

"Well," said S——, "I'm not at all surprised at you being disgusted at the amount of sham and hypocrisy there is amongst people professing godliness, but after all *there is reality in being saved*, in being a child of God, and in knowing it. What is the breadth of this waterway?"

The foreman, astonished at the apparently sudden change in the conversation, said, "Why, fourteen inches all round, to be sure; what makes you ask that when you know?"

"But are you quite sure that it is to be fourteen inches?"

"Certainly."

"But what makes you so sure?" asked S——.

"Why, *I am going by the book*," and as he said so, he pulled a small memorandum book out of his pocket, in which were marked the sizes and position of the various things on the deck. "I'm sure it is fourteen inches, for it is here in the book, and I got the book from headquarters. I got it in the drawing office."

"Oh! I see," said S——. "Now look here; that is just exactly how I know I'm saved. *I'm just going by the Book*. It came from God. It is God's Word. I found in there that I was a lost, condemned sinner, worthy of nothing but the lake of fire; but I also found that 'God so loved the world, that He gave His only begotten Son, that whosoever believ-

eth in Him should not perish, but have everlasting life' (John 3:16). I took God at His word, and I'm saved; and you, too, may be saved if you will, simply as you are, a lost, condemned sinner. Believe in Jesus; that is, trust Him as your Saviour, and you are saved. And then you can say without presumption, I KNOW I am saved, for *I'm going by the Book.*"

Here the conversation ended. Reader, can you say on the authority of God's Word, "I know I am saved"? Or are you a false professor, having nothing but a form of godliness? Profession without the new birth will never take you to heaven."—J. S.

"BE OF GOOD CHEER"

FOUR times these blessed words came forth from the lips of the Lord, and on each occasion they were addressed to men in distress or danger.

(1) *His Pardoning Grace*

He addressed the helpless and hopeless man taken with a palsy and said, "*Son, be of good cheer; THY SINS BE FORGIVEN THEE*" (Matt. 9:2).

The thoughts of the sinner were turned away from the burden that oppressed him to the pardoning grace in the One who spoke the words, and, having his attention thus turned to Christ, he was able, as hearing His word of gracious command, to rise up in a new power and walk to his own house.

This sets before us the first contact between the Saviour and the sinner, when pardoning grace is first known.

(2) *His Peace-giving Presence*

The disciples were in trouble on the sea, the boat was tossed by the waves, for the wind was contrary. Then above the noise of the waves they heard His voice saying, "*Be of good cheer; IT IS I. Be not afraid*" (Matt. 14:27). The storm was not immediately quelled, but they might have quietness of heart, because He was there, and His power was greater than the storm.

This sets before us the peace-giving presence of the Lord when His people are beset with distressing circumstances. (See Heb. 13:5, 6.)

(3) *His Victory over the World*

He was leaving His disciples behind in a world that would hate them because they loved Him, and in that world they were to have tribulation. But He says to them, "*Be of good cheer; I HAVE OVERCOME THE WORLD*" (John 16:33).

They had no need to be downcast, for that tribulation would not separate them from Him, and in Him they would have peace. He was their portion. He trod a lonely path to

gain the victory for them. Now we may follow in His victorious steps.

Here is set before us the Lord as our portion, a leader outside and above the world through which we journey and in which we witness for Him.

(4) *His Grace and Resources as Master of His Servants*

Paul, the servant of the Lord, was in prison, after having been almost "pulled in pieces" by those to whom he had witnessed for Christ. He was passing through tribulation, but in the night the Lord stood by him to cheer and strengthen him, saying, "*Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, SO MUST THOU BEAR WITNESS AT ROME ALSO*" (Acts 23:11).

The Lord was by him to sustain him, and indeed He did so in such a blessed way that Paul could in turn address these same words to others in distress: "*Wherefore, sirs, be of good cheer; FOR I BELIEVE GOD*, that it shall be even as it was told me" (Acts 27:25).

The Lord understood His servant and set a right value on his devotedness and upheld him in it. And He is the same today, and by His grace and resources can enable us also "to speak a word in season to him that is weary" (Isa. 50:4). But we can only speak words of true cheer to others as we experience the cheer that He gives to His servants. A. E. W.

PROFIT IN BIBLE READING

THE famous American humorist known as "Tom Masson" writes: "I began to read the Bible through systematically. When I finished, I began all over again. I got a pronouncing Bible, so that I could talk about it if necessary. But it wasn't so necessary, as nobody I knew wanted to talk about it, even if they knew about it. Up to the time I experienced conversion, I had read the Bible over any number of times, and knew nothing of it. It hadn't 'taken' with me.

"One day the light broke. This was the 'great moment' I write of. I suddenly understood that the Bible was the great source-book of God, as I have come to think of it. After this, nothing mattered in the way of criticism. I read the Bible two hours a day. How did I find time to do this? I will tell you. I began by reading fifteen minutes a day, and this increased my general efficiency so much that I soon found I could give up an hour and lose nothing, but gain. Then I found I could give up another hour. The Bible is the best business textbook there is. It makes you cheerful, persistent, honest, and gives you the kind of an understanding that looks through a superficial proposition into the source. It gives you the spiritual power to know how to be provided all the time with the right equipment to carry on your work, and nothing superfluous."

THE PRESENCE OF THE SON OF GOD

THE love of the Lord Jesus for His own has been told out in all its fulness in His death at Calvary. That love manifested there has never lessened, and never will. The same heart that beat for His own at Golgotha beats for them now on the throne of God. He *lives* for us, as once He *died* for us, in love; and in love He now intercedes for His own.

But His love is not satisfied. He desires our presence with Him. He is waiting for the word of His Father to descend for all who are His and take them to be for ever with Himself. Love delights in the company of those loved. So His desire is that we should be in His company for ever. This is expressed again and again in the Gospel of John. When the hour was approaching, when He should depart out of this world unto the Father, we find Him encouraging His disciples with the prospect of being with Him where He was going.

Thus in chapter 12, verse 26, we hear Him say, "If any man serve Me, let him follow Me; and *where I am, there shall also my servant be.*" The path marked out for the believer is to follow Him. It was a path of death here in this world, but it led to a home of life in His presence. He, the corn of wheat, has passed through death in order that He might not abide alone, but that there might be a great harvest—of many sons for the Father, and many companions for Himself to fill the many mansions of the Father's house.

The highest honor or privilege for His followers is that of being *where He is*. And He looks that we should enter into His thought and delight in this expectation. Meanwhile, let us make sure that we follow His steps; nothing less than this is required of any of His disciples.

In the 14th chapter, with His going away before Him, He encourages His disciples and us, with "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." He now would be an object of faith, not of sight. He was going to the Father's house where there are many abodes. He would not have drawn them to Himself away from the world if He had no home to take them to. He was leaving them now, not to escape trials in which they would still be found. No; but His departing was for their blessing; it was to prepare a place for them so that they might be with Him for ever. And if He went away, and by His presence in the Father's house prepared the place for them, the next thing they might look for was His coming again to receive them unto Himself, that they might be with Him. Would not this be for their comfort?

Assuredly so. And it would be for *His own delight to have them with Himself*, as the hymn expresses it,

“He and I in that bright glory,
One deep joy shall share
Mine to be for ever with Him,
His that I am there.”

And He must have the pre-eminence in this as in all else. His will be the “exceeding joy,” as His was the “exceeding sorrow.”

If we turn now to the 17th chapter we are allowed to hear the outpouring of His heart to the Father about those given to Him by the Father. At the close we listen to His claim for their future: “Father, I will that they also, whom Thou hast given Me, *be with Me where I am*; that they may behold My glory, which Thou hast given Me: for Thou lovest Me before the foundation of the world.” In virtue of that which He was about to accomplish—the glorifying of the Father and the finishing of the work given Him to do—He puts forth this claim, that His loved ones may be with Him. He would have them behold His glory as they had beheld His shame in this world. This was His goal for them, and He counts on their love delighting to see His incommunicable glory, while at the same time they share all that creatures can share with Him. We see the *path* to His presence in chapter 12. It is the *place* of His presence in chapter 14; and the *privilege* of His presence in chapter 17. Happy are we who are numbered among “His own,” and who have the prospect of being *with Him* as our present hope.

“There all’s unsullied light;
Our heart let in its rays,
And heavenly light makes all things bright,
Seen in its blissful gaze.

Such here on earth we are,
Though we in weakness roam:
Our place on high, God’s self so nigh,
His presence is our home.”

IT is true that you have no fiery chariot; but then the angels carry you to Jesus’ bosom, and that is as well. It is true, no ravens bring you food; it is quite as true you get your food somehow or other. It is quite certain that no rock gushes out with water; but still your water has been sure. It is true your child has not been raised from the dead; but you remember that David had a child that was not raised any more than yours. You have the same consolation as he had: “I shall go to him; he shall not return to me.”

**"HEARKEN UNTO THY FATHER THAT BEGAT THEE,
AND DESPISE NOT THY MOTHER
WHEN SHE IS OLD"**

WE have had fathers of our flesh, and we gave them reverence. Such is the rule of nature. Such is the law of God. The wise man here enforces its special application to aged parents—thy mother when she is old. Then surely love and reverence are doubly due. "A thing comely and pleasant to see," says Bishop Hall, "and worthy of honor from the beholder, is a child understanding the eye of his parent." More lovely still is this filial exercise when the age of the child has naturally loosened the restraints of authority. Respect is then the effect of principle and gratitude. The child no more feels at liberty to despise his parents' wishes, than if he were subject to their early discipline.

The Scripture examples are beautiful patterns for our imitation—Isaac with Abraham; Joseph's deference to his aged father, and desiring his blessing on his own children; Moses with his father-in-law; Ruth with her mother-in-law; Solomon in the grandeur of royalty paying respect to his mother; the Rechabites hearkening to their deceased father's command; and above all the rest, the Saviour's tender care for His mother in His own dying agonies.

The contrary conduct is marked with the most awful reprobation. It forms a part of the dark mass of heathen depravity, and one of the signs of the perilous times threatened in the last days. The spectacle will ever bring a blot upon the child's name and character.

But is not this trial of neglect the Lord's chastening of foolish fondness of our children when young, of unwise treatment, or inconsistent conduct? Sinful indulgences will always in the end make us despised in their eyes, and lay our authority in the dust for them to trample under foot. Christian dignity and consistency, on the other hand, command the impressive influence of respect, even where they fail of producing the full practical results. Oh! what need have we of divine grace and wisdom, honorably to maintain parental responsibility!

Bridges.

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SPIRITUAL GROWTH

SPIRITUAL growth is a mystery. It is more evident in some than in others. The more God the Holy Ghost shines into the mind and puts forth His life-giving influences in the heart, so much the more is sin felt, seen, and acknowledged as the greatest of all evils; and this is an evidence of spiritual growth. It is common for us to think that when we enjoy most of God in a way of manifestation, then we grow most

in the divine life; whereas when we are in our own view in the lowest case and frame, we have the quickest perception and insight into the deadly nature of inherent sin and pollution, which leads us to look wholly and immediately to Christ for life and salvation—a certain sign of spiritual growth. It makes us see more and more our need of depending continually on the person, work, intercession, and words of the Lord Jesus, and to become more spiritual in worship, esteeming ordinances more by divine quickening, and by God-glorifying, and Christ-exalting thoughts created in us by the Eternal Spirit, not being contented with the use of means unless we have therein communion with the Father and the Son through the Holy Ghost. A. N. Groves.

FELLOWSHIP IN THE GOSPEL

DR. E. A. MARTIN

FELLOWSHIP in the gospel is brought before us in the epistle to the Philippians in many more ways than by simply ministering of one's substance to those who are out preaching Christ. Nevertheless this is one way of having fellowship in the gospel. All cannot go forth preaching the glad tidings, but all can be united in heart with those who are thus "set for the defense and confirmation of the gospel" (Phil. 1:7).

The gospel must be **DEFENDED** against the many unsaved, who are its opposers. It must also be **CONFIRMED** among the feeble few who have received it unto the salvation of their souls. What need there is then for God's people to have those who are devoting themselves unto this work, "in their hearts" (Phil. 1:7 margin).

This union of heart is fellowship, and where this is, the outward manifestations—of which the giving of one's substance is one—will not be lacking.

The unsaved man may put his hand in his pocket and give of his substance but in heart he is an enemy of the gospel, and so in the light of the sanctuary, his glittering gold is but base metal. Examine his motive and you will understand the worthlessness of the gift. It may be that he considers God a needy God; His cause in danger of bankruptcy; or His servants in danger of starvation; and so he must needs give alms—a kind of a compulsory charity. Or he may think that by helping along the good cause (as people call it), he will thereby merit favor with God, and so escape the wrath to come. Or what is, perhaps, the most common motive of all, he may give to be seen by men. Only such motives can actuate the unsaved to give. They are, in reality, enemies of the gospel, and an enemy of the gospel can have no fellowship in the gospel. "They that are in the flesh cannot please God" (Rom. 8:8). "The sacrifice of the wicked is an abomination to the Lord" (Prov. 15:8).

All such fellowship ought to be refused and was refused by the early preachers, as can be seen in the third epistle of John, verse seven; "Because that for His name's sake they went forth, taking nothing of the Gentiles."

But it is to be feared that many of God's dear children rise but little, in this matter of giving, above the thoughts of the unsaved. Are there not some who would never give a penny if they knew that those who are out preaching Christ were always well supplied, but who would give something if they discovered one at the point of starvation? Is this fellowship in the gospel? I believe not. This is charity—the principle that moves a man to give a beggar a meal, an old coat or a few pennies.

No servant of Christ ought ever to feel himself an object of charity. We may forget our true position and consider ourselves such, and allow others to think as such, but it is to our shame if we ever fall from the lofty place God has given us. Notice the language of the apostle, "Not that I speak in respect of want, for I have learned in whatsoever state I am, therewith to be content" (Phil. 4:11).

He was just as rich when his purse was empty as when it was full. His appreciation of their gift was not because it saved him from starvation, but because it was "fruit that would abound to their account." If I were starving, and someone knowing this, gave me that which relieved my distress, I could thank God for it upon the same principle that the poor of the Old Testament would thank God for the gleanings (Deut. 24:19-22).

But if none knew my need or if I had an abundance, and God's people, knowing this, ministered of their substance because their hearts were in the work, then I ought to rise above the thought of need met and thank God and the giver for this "fellowship in the gospel," on the same principle that those who ministered at the tabernacle would thank God for "all the best of the oil, and all the best of the wine, and of the wheat. The first fruits of them which they shall offer unto the Lord, them have I given unto thee" (Num. 18:12).

Or to use the language of the Book before us, "For fruit abounding to their account—an odor of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. 4:18).

When I first came into assembly fellowship I used to wish that those laboring in the gospel would just let me know when their pockets were empty. I felt as though I would not like to see them starve, and, on the other hand, I thought that it would be too bad to give my valuable money to them if they already had plenty. But God has since shown me that it was not His order that the "best of oil, etc.," should only be brought in when His servants were at the point of starvation. It was God's portion, to be brought in at all times, and to withhold this was "robbing God." And when God received His portion,

He feasted upon it Himself, and then caused His servants to feast upon it also. So that they did not need to look to man for their support, but to God, who charged Himself with their keep. See Numbers 18:8-19.

So is it today. God's servants tell their need only to God and He meets it in His own marvelous ways. That professed servant of Christ who hints that he needs a little money had better be helped out of the box marked, "For the Poor," or given a cast-off coat, or hat, or an old pair of shoes.

Dear child of God, do you realize that what is given as "fellowship in the gospel" is not to be given, primarily to man at all, but to God, and ought not to be the gleanings of your income, but the "firstfruits"—a first portion set apart for Him who gave the first gift of Heaven in order to make you His own?

The firstfruits does not necessarily mean the largest part of the harvest; nay more, it might be less in quantity even than the gleanings, but it taught an important truth—God first.

Would to God that every wage earner, among the Lord's people, upon receiving his wages would enter into the presence of God and thank Him for this harvest, and take out of it a FIRST portion before a penny was used for any other purpose—a clean, sweet-smelling sacrifice to God.

Then there would be the harvest for himself and the gleanings for the poor—a beautiful and Divine order—the firstfruits for God Himself; the harvest for yourself as being God's; and the gleanings for God's poor—all for God.

It is a false notion that the highest use for our money is found in relieving the poor. God's poor are not above God Himself, and to give the firstfruits to the poor and the gleanings to God is surely, not seemly. Mary will give the Lord Jesus what Judas will say ought to go to the poor. See John 12:3-8.

Now, a word of warning to those who are not able to pay their debts. "Avoiding this, that no man should blame us in this abundance which is administered by us, providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8:20, 21).

God will not have His people rob their neighbors in order to swell His collections, and to profess to give to God what is due to the grocer is simply roguery and a reproach upon God's work and name.

Then a word of encouragement to those who use their means in having "fellowship in the gospel," for God does give encouragement to such. "It is an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." Surely this is encouragement indeed. Then see what follows: "But my God shall supply all your need according to His riches in glory by Christ Jesus." Blessed encouragement to know that God is

going to look after those who look after His interests upon earth.

Again, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

"But what portion of my income shall I give?"

"Every man as he purposeth in his heart, so let him give, NOT GRUDGINGLY, OR OF NECESSITY, for God loveth a cheerful giver" (2 Cor. 9:7).

May God lead His people into heart fellowship in His work and give them to act intelligently according to His principles in their fellowship in the gospel so that fruit may abound to their account.

"Thanks be unto God for His unspeakable gift" (2 Cor. 9:15).

—•— "OUR HOPE"

GLORIOUS hope of being with and like the Redeemer; seeing Him, we shall be like Him, and be forever with Him. What glories will then follow! Forever with Him. With Him when His feet shall stand on the mount of Olives. With Him when He shall drink the fruit of the vine anew, and shall sit down with Abraham, Isaac and Jacob in the kingdom of the Father. With Him in the glory terrestrial which will be the portion of Israel in the land. With Him when He will set His throne in the heavens, and His kingdom will be over all. We shall be forever with the Lord. With Him amid all His glories; for there will be no end to the glories to be revealed in and through Him.

Jerusalem will have a special place, seated in her glory; moreover the nations too will be blessed; and in the heavens, what varieties will be there—the noble martyrs, the goodly fellowship of the prophets; and as Jerusalem will take the chief place on the earth, so the glorified saints will take the chief place in the heavens. The new Jerusalem is heavenly. All the saints, raised and glorified, will in that blessed scene live and reign with Christ a thousand years; and thus will there be that which will correspond with the millennial earth; the millennial heavens—the one glory terrestrial, the other celestial, both which are ours, as one with Christ, all being headed up in Him, the glorified God-man. All being His, He gives all to us. "The glory Thou hast given Me, I have given them."

And then, after this time-state, the new heavens and the new earth! We have had an innocent world, and now a sinful world; we are to have a glorified world. Blessed hope! It tells the soul such sweet joys; what comforts there are! What triumphs, marriage songs, and hallelujahs, in that country whither she is traveling, that she goes merrily away with her present burden. Meanwhile, it holds the head

while it aches, and gives invisible drink to the thirsty conscience. It is a liberty to them that are in prison, and the sweetest physic to the sick. Paul calls it an anchor. Let the winds blow, and the storms beat, and the waves swell, yet the anchor stays the ship. We have our inheritance in hope, which gives us the right of the substance, though not the substance of the right; assurance of the possession, though not possession of the thing assured. These, verily, are the comforts of hope.

Oh, wonderful hope! Ineffable hope! And we, what do we give in return? Well may we say, "Blessed Lord, we give ourselves to Thee. Treasures, myrrh, gold, we have none; only poor sinful selves. Reign Thou over us. The world may have kept us from Thee, binding to itself; but now, Lord, cut the cable." As one has said, "It would take too long to unloose it; cut it, it is a small loss." The wind blows, and the ocean is before us; Christ and the Spirit of God here, and eternity, with all its untold blessedness, hereafter.

One word of inquiry—What has infidelity to give instead of this? And what do they not lose who are without God and without hope?

Are any reading these words who are unbelievers? Instead of Christ, what do unbelievers get? It was Gibbon who said, "All things are fleeting here. When I look back I see that they have been fleeting; when I look forward, all is dark and doubtful." Talleyrand said that he had disgust with the past, and a profound sentiment of despair with regard to the future. Hume, when near his end, made the following remarks: "I seem confounded with the solitude in which I am placed by my philosophy. When I look abroad I see dispute, distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I? or what am I? From what cause do I derive my existence? To what condition shall I return? I am most confounded with questions. I begin to fancy myself in a most deplorable condition, environed with darkness on every side." Paine cried to the woman who waited on him: "Stay with me; for I cannot bear to be left alone. Send even a child to stay with me; for it is hell to be alone."

How different the Christian's experience!

When death came to Wesley, he said: "I have no other plea than this—

"I the chief of sinners am,
But Jesus died for me."

The last words of Tholuck were: "I am not afraid; Christ died for me."

With the same peacefulness Paul, the apostle, living or dying, could say, "Absent from the body, at home with the Lord."

J. D. S.

FELLOW-HELPERS TO THE TRUTH

WE WOULD direct attention to the third Epistle of John as containing some important points bearing upon our intercourse with and concern for those who, "for His name's sake," have gone forth, taking nothing of the Gentiles." Of these the beloved apostle wrote to his "well-beloved Gaius," and the Spirit has thus left words of instruction for the obedience of our faith. Three points are particularly dwelt upon in verses 5-8.

1. Hospitality. Certain brethren had come as strangers to Gaius, and he had dealt faithfully with them; these, on their part, bearing witness to his love.

It is interesting to connect the Gaius of John's Epistle with him of whom Paul uses those memorable words, "Gaius mine host, and of the whole church." It would be impossible to prove the identity of the two thus named; but their remarkable resemblance in this grace of hospitality seems to link them together, and if identical, it is beautiful to notice how the probably young man who hospitably entertained Paul, maintained the same character when in riper years he was addressed by the aged Apostle John.

It is better to read at the end of verse 5, with the more ancient MSS., "to the brethren, and that strangers." They were "stranger-brethren"; and the love of the stranger which the Greek word for hospitality signifies, is one of the characteristic marks of Christian love. (See Rom. 12:13; 1 Tim. 3:2; Titus 1:8; Heb. 13:2; 1 Peter 4:9.) This the apostle would specially claim for those who went forth in their Lord's name; and the meeting of this claim in the present instance called forth John's thankfulness that herein Gaius was found walking in the truth, according to the Saviour's word, "I was a stranger, and ye took Me in"; for "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me." How much more does this apply, we may say, when His ambassadors, going forth to win souls, are in question.

2. Bringing forward on their journey. This indicates also sympathy and love, and includes, no doubt, providing what would be necessary for the way; and even of this the apostle says, it is to be done "worthy of God"—worthy of that relationship that God has made to subsist between us and Him, and therefore between one another. How much lies under these words—how much more than our cold hearts are prone to imagine! Thus Paul and Barnabas were "brought on their way by the church" as they journeyed from Antioch to Jerusalem. (Acts 15:3.)

The Ephesian elders "accompanied" or brought Paul on his way (the word in Greek is the same) to the ship that was to convey him away, no more to be seen by them here. (Acts 20:38.) In the description of another touching scene, when

Paul and his companions were leaving Tyre, it is said, "They all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed" (Acts 21:5). Lastly, when Paul contemplated visiting Spain from Rome, he looked forward to being brought on his way thither by the believers at Rome. (Rom. 15:24; see also 1 Cor. 16:6, 11; 2 Cor. 1:16; Titus 3:13). These passages give us a pretty clear idea of what it is to bring laborers in the Gospel on their way after a godly sort. Heart, hand, feet, purse, and lips in prayer, are all held in requisition.

3. Supporting those who go forth. This we get in verse 8, where, instead of the word "receive," all the older MSS. read "support." We therefore ought to support such persons, that we may become fellow-workers for the truth (Alford). They received nothing from the Gentiles; WE therefore are under responsibility to let them receive from us. Note the word "ought," implying a spiritual obligation put on us by Him who, though He was rich, became poor for us. Do we not long to become fellow-helpers to the truth? The Lord tells us how it can be done—even by a full heart and hand being extended to such as go out in the Master's name.

These things, it may be are too little remembered amongst us, and consequently fellow-laborers are not welcomed and remembered as they should be. We plead not simply for them, but for the name's sake of Him who is grieved when lack of sympathy and love is shown towards His servants. May our dear brethren be able "to bear witness of our love before the church," and may the Lord bear witness in that day when even the cup of water shall not be forgotten, that we have done what we could.

WHY THIS WASTE?

LOVE gives its best, pouring it out at the feet of its Beloved. It may be precious ointment, like Mary's, or precious life, as in the case of the martyrs, who poured out their blood in the service of their Master.

Love estimates not the cost of its sacrifice, but thinks it all too little, and only wishes it were more. When Mary broke her alabaster box and poured her "very costly" ointment on her Lord's feet, one unsympathetic and treacherous heart said, "To what purpose is this waste?" And true disciples were led away by the plea of care for the poor, and joined in murmuring at her. It was but a few days before the Passover, and they knew not what that Passover would cost their Lord, and what its results would be to themselves and to the universe of God. To our Lord the offering that manifested the heart of Mary was indeed no "waste," but a most acceptable sacrifice; and He defended her—"Why trouble ye

the woman? for she hath wrought a good work on Me." Yet it seemed to effect nothing. There were no visible results. The poor were not fed, nor was the slender purse of the disciples replenished. To those ignorant of the heart of Christ it was "waste," and he who could sell his Master for thirty pieces of silver put a far higher value on the ointment, and told how it might have been turned to better account.

If out of sympathy with our Lord, we may have like thoughts when precious lives are poured forth as holy libations on His altar. But in such sacrifices God has a voice to us, as Mary's loving act had a voice to the disciples, drawing forth Christ's high commendation. In the early days of the church the Lord allowed Stephen's blood to be shed by the hands of wicked men; then that of James the brother of John; and who can count the host that followed, life after life being laid down in testimony to an unbelieving world by those who had a true estimate of Christ's love? So may it be in these last days, whatever be the perils that have to be encountered; and thus will the testimony of God's love in Christ be brought home to dark and unbelieving hearts!

When Isaac went up to Moriah he knew not what was before him till he was bound and laid upon the altar; and many of the Lord's loved ones are led in a way that they know not. But by His unexpected dealings now and again He would teach us more truly to count the cost of obeying and following Him. Those young men who stood for the honor of God before the burning furnace, in the face of the wrath of the king, were quite prepared to become fuel for the fire, or to obtain deliverance.

They were ready for either; and so must God's servants ever be. He has not promised immunity from the ills of this life, nor from death itself in any form. "Whosoever will lose his life for My sake," says our Lord, without specifying in what way, "shall find it"; and great will be the gain eternally for such loss.

Hebrews 11 teaches us that in the most varied circumstances we may be called upon to glorify God—to show our love and devotion in life or death, joy or sorrow, as He may appoint. Abel is slain at his altar, and Enoch is taken up to heaven without death; but the record concerning each is prefaced by the words "By faith." So all through the chapter we are reminded of what faith suffered, or did, or escaped.

Let us remember that sweet fragrance which arose from Mary's ointment and filled the house, and the eternal memory of her love which Christ linked with the preaching of His own blessed gospel, and let our hearts be stirred to do likewise, at whatever cost. Infinitely shall we be repaid.

Martyrs—witnesses for God—call for martyrs to follow, and they will never be wanting; for as fire kindles fire, so martyr love will kindle the same, and the One who suffered

and died for us will never lack those who will suffer and die for Him. It was in this spirit Paul wrote, "I am now ready to be poured out, and the time of my departure is at hand." For his beloved Lord, the Head of the church, he was ready to pour out life's precious drink-offering on the altar. He was also ready to pour it forth for the members of Christ, as he wrote to his beloved Philippians: "Yet, and if I be poured out upon the sacrifice and service of your faith I joy and rejoice with you all."

By taking one, and another, and another to Himself, may the Lord stir up the spirit of self-sacrifice in His church with the burning love of "coals of fire, having a Jehovah flame" (the proper rendering of Cant. 8:6) which many waters cannot quench. Such was Christ's love to us, and God's love to a ruined world; and such should be our love in return. There will be no wasted ointment or wasted life if we only pour out our ointment or our life for Christ and not for self.

"The Lord Is Coming"

*The Lord is coming! whom I long to see,
That blessed One who gave Himself for me;
Who on the cross in agonies and blood,
Paid my redemption price in full to God.*

*The Lord is coming! I shall like Him be;
For I shall then look on His face and see
That countenance that was so marr'd and sad,
That mine might through eternity be glad.*

*The Lord is coming! joy shall then be mine;
Fulness of joy will in His face then shine—
Joy that shall never dim nor fade away;
But last throughout one everlasting day.*

*The Lord is coming! be my portion here
To watch and wait, He surely must be near—
So near, that any moment I may be
Caught up into the air, Himself to see.*

*The Lord is coming! Come, Lord Jesus, come,
And change me into Thy bless'd likeness soon:
And in the glory evermore, I'll praise
The grace that made me Thine through endless days.*

—G. S. J.

Arborfield, Sask.—After having five weeks in the gospel at Taylorside where one young woman professed to be saved, Alex McGaughy and John McCracken began a series of meetings here, and from the beginning are having a good number in to hear the gospel.

Toronto, Ont.—J. Govan and O. MacLeod still go on in Brock Ave. Hall. Attendance is good and some have professed. H. Fletcher had some meetings in Eglinton Ave. Hall with some interest but found it hard to get strangers in.

Huntsville, Ont.—B. Widdifield and W. Cudmore are having meetings in a private home in the west end of the town with good interest. One who was unable to come to the meetings professed through their visiting him.

Lake Shore, Ont.—After two weeks here, A. Joyce had to quit on account of illness. He had X-Rays taken and is ordered to take absolute rest. E. Sprunt joined F. Watson to continue the meetings. The interest is good and some have professed and others are anxious.

Peterborough, Ont.—G. P. Taylor has just finished six weeks of meetings here and the Lord's hand was seen in blessing.

Parry Sound, Ont.—R. N. Bruce spent a Lord's Day at Englehart and then came here and began meetings. He is looking to the Lord to save souls. He desires prayer in this effort.

Kitchener, Ont.—Wm. Baillie had a week here and spoke faithful words to saint and sinner.

Oshawa, Ont.—Fred Nugent had some meetings here and is to commence in Broadview Ave. Hall, Toronto, shortly.

Port Hope, Ont.—David Miller is holding forth here with fair numbers and signs of blessing. The little assembly started by J. Pearson and J. Sylvester about 18 years ago, goes on happily.

Grand Bend, Ont.—J. H. Blackwood and T. Wilkie had a series of gospel meetings here and the Lord gave us to see His good hand in a few souls brought to Christ. The Lord's people were blessed by the ministry of His Word.

Campbellford, Ont.—J. McMullen had some meetings here and in Lang which were helpful and appreciated by the Lord's people.

Portage-La-Prairie, Man.—A. Joyce had eight weeks in the gospel with good attendance and interest, the hall being filled each night. A goodly number professed faith in Christ.

Sydney, N. S.—R. McCracken and D. Howard had good attendance and interest in meetings here with a nice number of strangers coming and were looking to the Lord to bless His own Word.

FALLEN ASLEEP

Cleveland, Ohio—On Jan. 18, Mrs. Wm. Smith went to be with the Lord. Age 81. Saved at the age of 16 in Ireland, she came to Cleveland in 1921 and was associated with the Addison Rd. Assembly. Mrs. Smith could truly be referred to as a godly woman whose adorning was a meek and quiet spirit.

Elgin, Ill.—Mrs. George J. Thomassma passed into the presence of the Lord on Feb. 14. Age 74. She was much loved and highly esteemed. She was a lover of hospitality and had a real care for the saints, and will be missed. Survived by her husband, a son and daughter. Funeral services were taken by L. Burbury and T. L. Whittaker.

Deseronto, Can.—On Dec. 18th, Mrs. Albert Brant departed to be with Christ. She was one of the oldest in fellowship with the assembly here. Services were conducted by A. E. Burley.

Philadelphia, Penna.—William Cameron went home to be with the Lord on Feb. 23rd at the age of 69. He was saved in Glasgow, Scotland, about 55 years ago. He was a faithful steward in the West Philadelphia Assembly since it began. The funeral service was conducted by J. P. Conaway.

Shannonville, Can.—On Feb. 17th, Mrs. J. Walker passed suddenly into the presence of the Lord. She was in happy fellowship with the saints in the Deseronto Assembly until her home call. She was respected by all in the village where she lived. Services were taken by G. P. Taylor and A. E. Burley.

Toronto, Can.—On Feb. 26th, George Smith went to be with the Lord. Age 85. Saved about 58 years ago and in fellowship in the Central Hall, later in the West Toronto Assembly. A quiet man of sterling character. T. Robinson and J. Gilchrist took part in the funeral service.

CONFERENCES

Philadelphia, Pa.—The brethren in the Olney Assembly purpose having a conference during the Memorial Day holiday (D.V.). Order of meetings as follows: Lord's Day, May 28, 10:30 a.m., 2:30 and 7:30 p.m. Monday, May 29, Gospel Meeting 7:30 to 9:00 p.m. Tuesday (Memorial Day), May 30th, 10:30 a.m., 2:30 and 7:30 p.m.

Detroit, Mich.—Annual Sunday School Teachers' Convention will be held, Lord willing, on Saturday, May 13, at Central Gospel Hall, Grand River and Harrison Avenues. Meetings at 3:30 and 7:30 p.m., also Sunday at 12:00 noon. To-day more than ever the Lord's people need to come together for fellowship in the things of God and it is hoped that many will avail themselves of this opportunity. A hearty invitation to all.

Deseronto, Can.—A conference will be held here (D.V.) May 20 and 21, preceded by a prayer meeting, Friday evening, May 19. Christians are heartily invited and those coming from a distance will be freely entertained. If traveling by train, our nearest railway station is Napanee. If those who anticipate attending will communicate with Mr. Edgar Burley, Deseronto, Ont., Canada, trains will be met, and all made welcome.

Toronto, Can.—The annual convention will be held during the Easter season, April 7, 8, and 9. Brock Avenue, West Toronto, and Bracondale Assemblies will meet in Central High School of Commerce, 570 Shaw Street. Pape Avenue, Highfield Road, and Broadview Assemblies will meet in the Eastern High School of Commerce, 1 Chatham Avenue. The six above-mentioned assemblies, also Lansing Assembly, will hold a united prayer meeting in Brock Ave. Gospel Hall, on Thursday, April 6 at 7:30 p.m.

Manchester, Conn.—A conference will be held here (D.V.) at the Easter season, April 7th, 8th and 9th in the Masonic Temple. Prayer meeting in Gospel Hall, 415 Center St., on Thursday, April 6th at 7:45 p.m.

OUR Holy faith does not consist in talking. "Reality, reality, reality," is what we want. Let us have heart-work; let us be genuine. Brethren! we should live so as to be missed—missed both in the church and in the world—when we are removed. Oh, how rapidly is time hastening on! We should live in such a manner so that, if we are called hence, our brethren and sisters might feel our loss, and from their inmost souls exclaim, "Oh that such a one were in our midst again!" We ought to be missed even by the world. Worldly persons should be constrained to say of us, "If ever there was a Christian upon earth, that man was one."

Words in Season

THE BIBLE FAMILY MAGAZINE



"My Grace Is Sufficient for You"

I know not all the way
That I must take;
I only know that He
For His name's sake
Will lead me on.

I know not all the toil
That lies before;
I only know that He
His grace will pour
And make me strong.

I know not all the cares
That may arise;
I only know that He
With sweet surprise
Will succour give.

I know not all the cross
That I must bear;
I only know that He
Will do His share
And bring me through.

D. A. McD.

MAY, 1944

WORDS IN SEASON

Publication Office: 2116 S. Jefferson Avenue, St. Louis 4, Missouri
Editorial Office: 1906 W. 43rd Street, Los Angeles 37, California

Subscription price in United States, 85 cents per year in advance. Five or more copies to one address, 75 cents per copy. In Canada, 85 cents per year in advance. Five or more copies to one address, 75 cents. Foreign subscriptions, one dollar or five shillings sterling per year. Five or more copies, 80 cents or 4 shillings sterling per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, conferences and death notices to SAMUEL C. KELLER, 1906 West 43rd Street, Los Angeles 37, California. ALL articles for Work and Workers column should reach us by the 10th of the preceding month.

EDITOR AND PUBLISHER

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

**Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879**

UNITED STATES

Honolulu, T. H.—O. G. Larson has built a new hall in his front yard at 1132 19th Ave., where the assembly now meets. Special meetings were to begin April 2nd. Wm. Ismay of Phoenix, Arizona and Lloyd Brandt of Garnavillo, Iowa are located here and giving good help in the Sunday school.

Albuquerque, N. M.—C. G. Davis continues here with meetings. The assembly has been encouraged by the salvation of one of the Sunday school scholars who has given evidence of a work of grace in his heart and has been baptized by our brother Rey; his parents attended the baptismal service and heard the gospel preached by Mr. Davis.

Seattle, Wash.—R. McCracken had a few helpful meetings here which were much appreciated by the Lord's people.

Forest Grove, Ore.—H. Harris spent a Lord's Day here on his way to the North Vancouver conference.

San Diego, Calif.—The Lord's people were refreshed by some meetings held by S. C. Keller. Attendance was good on Sundays.

Monrovia, Calif.—Steve Mick had some meetings here and is now having gospel meetings in Jefferson St. Hall, Los Angeles.

Claremont, Ia.—Louis Brandt and Wm. Warke still continue with good interest and some fruit in conversion.

Garnavillo, Ia.—L. McBain had meetings for several weeks in the hall, and some professed to be saved.

Blue River, Wis.—C. H. Willoughby had meetings in the Soo, Ontario and also in the State of Michigan, and had a good interest in special meetings here.

Bay City, Mich.—We lately enjoyed visits from D. McGeachy, George Smith and C. H. Willoughby which were appreciated by the Lord's people.

Detroit, Mich.—L. Rosania had several weeks in the Italian hall. Attendance was good and the believers were encouraged.

Rochester, N. Y.—A. Klabunda and J. Bernard had short visits here and their ministry was much enjoyed.

Feasterville, Pa.—J. McCullough is getting a good hearing at his meetings in this new district. This would be a good location for a gospel tent.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin

Edited for 11 years by Charles R. Keller

Vol. 36

MAY, 1944

No. 5

GATHERED GEMS

CEASE, ye pilgrims, cease to mourn
Press onward to the prize.
Soon our Saviour will return,
Triumphant in the skies.

Yet a season, and you know
Happy entrance will be given,
All our sorrows left below,
And earth exchanged for heaven.

CHRISTIAN, however tried you may be in your circumstances,
you have what God allots you and what a kind heavenly
Father allows you; both crosses and comforts come from His
hands. Therefore, learn in every state therewith to be content.

The more holy we become, the more sinful we feel; for
our light being clearer, and our consciences more tender, we
see and feel more quickly than before.

We should visit Bethlehem, the Jordan, Gethsemane, Cal-
vary, and Olivet every day; that is, we should exercise our faith
on the incarnation, baptism, sufferings, death, resurrection, and
ascension of Christ every day. If we did so, our fears would die,
our confidence would grow, and our comforts increase.

Be thankful for mercies while you have them, and prepare
to part with them whenever God calls for them; remember if
He takes away His gifts, He never takes away His Word, or
changes His love.

Christ is our way; holiness our work; the Spirit, our guide;
Jesus, our guard; prayer, our breath; saints, our companions;
the world, our schoolroom; the Gospel, our lesson; God, our
Father; Satan, our foe; sin, the cause of our sorrow; the com-
ing of the Lord, our deliverance; heaven, our home; and eter-
nity, our life-time.

He that hath no grace never desires grace. He that hath
grace is never satisfied with the degree of his grace, but con-
stantly seeks for more. If I am daily longing, sighing, and cry-
ing for grace from God, there is no doubt but I am a gracious
person.

GOING BY THE LETTER

THE Spirit of God seemed to be working among the men in a large factory. Among them the foreman was brought under deep conviction, but he was not able to grasp the truth.

At last his master, an earnest Christian man, wrote him a note, asking him to come to the office. He obeyed the summons, but upon entering the room was met with the question, "Do you wish to see me, James?"

Greatly surprised, the foreman held up the note, saying, "The letter! You sent for me, sir."

"Oh," said his master, "You believed that I wanted to see you, so when I sent you the message you came at once?" "Certainly, sir," answered the man.

"Well, my man, here is another letter, sending for you, by one equally in earnest," said his master, holding up a slip of paper with some writing on it.

The foreman took the paper and read slowly: "COME-
unto-me-all-ye-that-labor-and-are-heavy-laden-and-I-will-
give-you-REST."

The words came home to him with new meaning—his lips quivered, the tears ran down his cheeks. He stood there, overcome for a few moments, then he said, brokenly, "Am I just to BELIEVE that in the same way I believed your letter?"

"Just in the same way," replied the master, "for, 'if we receive the witness of men, the witness of God is greater.'"

THE FORM OF GODLINESS

THE enmity of the carnal mind is wont to hide itself by imitating the outward forms of the kingdom of God. The grace of God subduing the heart to Christ is the sign of the birth from above.

The drunkard and the thief are evidently in the broad road that leadeth to destruction. The Pharisee seems to tread the narrow way, yet does but keep the clean side of the broad road.

All who build their hope of eternal life on their prayers, reading the Scriptures, and other outward works of righteousness, come short of the rest that is in Christ, and the salvation that is in Him. The sinner's hands must be emptied of all such recommendations: it is with his poverty, and his poverty only, that he must come to the crucified Son of God. The sinner that comes with his own good works to God for eternal life, is a debtor who brings a bag of base coin of his own forging, to pay his creditor withal. The good works of the flesh, though so well-pleasing to the carnal mind, tested by God's justice, are at the king's mint adjudged base coin.

CHRIST ON THE THRONE—A CURE FOR CARE

THE Lord prescribes a cure for over-anxiety, in answer to an abrupt question. He rebukes covetousness, and advises His disciples to lay up treasures in Heaven.

The heavy crops of the rich farmer, instead of leading him to look up and thank God, led his eyes no higher than his crops. He thought only of "I," "I," and "my fruits," "my goods," "my room," "my barns." He duly considered his position, and decided to build and provide for and retain on the earth his over production. His foresight made him look ahead to many years of ease, of eating, drinking, and enjoying himself. He could have saved his treasures by scattering his over-plus among widows, orphans, and those in need. God *heard* his thoughts and replied: "Thou fool, this night they require thy soul" (Luke 12:20, r.v., marg.). He deserved such a name.

The Lord's comment on such shortsighted policy is: "So is he that layeth up treasures for himself, and is not rich toward God" (vs. 21). These riches include treasures laid up in God's presence.

Then the Lord teaches His disciples not to be over anxious about food or clothing. Why? Because their Father knows their needs. Note the words used: "YOUR FATHER KNOWETH." The Lord wanted them to realize that they were God's children, and thus entitled to depend on Him for supplies. It is sufficient that the Father knoweth, and it follows, therefore, that He will supply. When a child requires some article of food or clothing, he is not disturbed because he has no money—his father is able, and pays. Our Heavenly Father is anxious that His own should look up to and trust Him in the same simple, childlike way.

To make this lesson very plain the Lord selected

Two Objects of God's Care,

the raven and the lily, and compared their condition with that of the rich farmer.

The **FARMER** thought of nothing but sowing, reaping, and storing; and of enjoying himself for many years, but he died the same night.

The **RAVEN** neither thinks, sows, reaps, nor has store-houses, or even "allotments," and yet lives, it is said, over a hundred years, and is fed by God.

The **LILY** neither toils (applicable to men) nor spins (applicable to women), and yet Solomon in all his magnificent dress and splendor was not arrayed like one of these.

The Lord's object was to get His disciples to like heavenly things, to get their affections set on things above, to lay up their treasures in Heaven, and not on the earth. He gently rebukes their little faith, advises them not to be unduly anxious about their personal needs, to put God's things first,

to have their lights burning (vs. 35), and to be waiting and watching for their Lord's Return (vs. 36). The Lord will be so pleased with those servants that He finds watching for Him that on His return, instead of their serving Him, He will gird Himself and make them sit down at His festive board and serve them (vs. 37). They will then enjoy for ever the treasures they have laid up in advance in Heaven.

What a grand opportunity, and, if taken advantage of, what a blessed and happy prospect to which we may look forward!
—W. B.

TURNING BLOTS INTO BIRDS

AN ARTIST had painted a lovely painting—a picture, but, just as he had finished it, he managed by some mistake to get several blots on the sky.

To rub these out without spoiling the whole scene was impossible; what did he do? Tear his hair and fume? Not at all; he quietly took his pencil and turned the blots into birds.

Let us make our troubles into birds and get them wings and then they may even fly away.

RAIN AND SUNSHINE

THERE are days in all our lives when clouds overshadow the soul, when God seems to hide His face from us, when we weep bitterly over losses, disappointments, bereavements. We are tempted at such times to feel as if God's mercy were "clean gone for ever." But as rain upon the earth, so is sorrow to the believing soul. It is sent to mellow the heart, to humble it, to quicken its faith and love. How strange that we cannot see and rejoice in the "moral uses of dark things," as we rejoice in a rainy day.

The lives of the holy men of old, as recorded in the Bible, were not all sunshine. They had often to cry with David, "My soul is full of troubles" (Ps. 88:3). God dealt with them as He deals with the earth. He blessed them with both afflictions and promises, as He blesses the earth with showers and sunshine. And His love was as great, as wise, as tender in the dark hours as in the bright ones. So He deals with His people still. The days of sorrow are days of growth. Without them the soul would be as barren as the soil without moisture. But we wish only present comfort. We seek for enjoyment rather than growth. We forget that the rain is from God as well as the sunshine.

The gloom and discomfort of the rain are soon over, but its beneficent effects will appear after many days, and in a growth that shall endure for years. So these trials of earth

are "for a moment," as Paul says. But hereafter, in the paradise above, we will enjoy the flowers and the fruit that they have produced for us for evermore.

"Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5).

WHAT IS THE END OF LIFE?

THE end of life is not to do good, although so many of us think so. It is not to win souls, although I once thought so. The end of life is—to do *the will of God*. That may be in the line of doing good or winning souls, or it may not. For the individual, the answer to the question, "What is the end of my life?" is: "To do the will of God, whatever that may be."

Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to ten thousand people, but to do the will of God"—and he declined.

A young minister in Illinois, on a small salary, who has a wife and five children, recently received an offer of \$50.00 per week and all expenses to go on the lecture platform. He replied, "The Lord never called me to lecture, but to preach the Gospel"—and dismissed the matter from his mind.

If we could have no ambition past the will of God, our lives would be successful. If we could say, "I have no ambition to go to the heathen, I have no ambition to win souls; my ambition is to do the will of God, whatever that may be," *that makes all lives equally great, or equally small, because the only great thing in life is what of God's will there is in it.* The maximum achievement of any man's life, after it is all over, is to have done the will of God.

No man or woman can have done any more with a life—no Luther, no Spurgeon, no Wesley, no Melancthon can have done any more with their lives; and a dairy maid or a scavenger can do as much.

Therefore, the supreme principle upon which we have to run our lives is to adhere, through temptation, and prosperity, and adversity, to the will of God, wherever that may lead us. It may take you to China, or you who are going to Africa may have to stay where you are; you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading:

The definition of an ideal life: "A man after Mine own heart, which shall fulfill all My will."

The object of life: "I come to do Thy will, O God."

The first thing you need, after life, is food: "My meat is to do the will of Him that sent me."

The next thing you need, after food, is society: "Whosoever shall do the will of My Father in heaven, the same is My brother, and sister, and mother."

You want education: "Teach me to do Thy will, O my God."

You want pleasure: "I delight to do Thy will, O my God."

A whole life can be built up on that vertebral column, and then, when all is over, "He that doeth the will of God abideth for ever."—From Kingdom Tidings.

THE WELLS OF ISAAC

THESE wells undoubtedly describe to us the experience of Isaac's pilgrim life, during the period with which they are associated; and they may therefore help us, who are God's children, and heirs of the promise, to understand how we may cultivate and maintain communion with our God in all the details of our daily life; for Isaac's life is a type of communion.

The first of these wells, then, is "Lahai-roi," or the well of "Him that liveth and seeth me." If we look back a few years prior to this, we shall find that this well is first mentioned in connection with Hagar, when she fled from the hand of her mistress, Isaac's mother (Gen. 16:14), and further, that it was from this incident that the well received its name. Here it was that Isaac dwelt, and here it was he received blessings from the hand of God (chap. 25:11).

Beloved children of God, what do we know of this dwelling-place in our daily experience? Are we consciously living in the presence of an ever-living and all-seeing God? Is it here that we receive our daily blessings? Or are we seeking to provide for ourselves from the resources of the world; and thus, not only losing blessings, but robbing God of the place which He loves to have over His people as their Jehovah-jireh—"The Lord who provides"?

In our unconverted days, the very thought that this well brings before us, would have struck terror to our souls, because we knew Him not as the Jehovah-jireh. But since we have beheld the Lamb of God's providing, and found Him to be the very One our souls needed, it ought to be our constant joy to know that God our Father lives and sees us.

When children are playing in the room where their father and mother are sitting reading, or otherwise engaged, why is it that the parents' attention is constantly being attracted by the cry from one or another of their children. Father! mother! see father! see mother! and the little one will not cease calling until father and mother have looked to see what the child is occupied with. Is it not because it is

part of that child's nature to enjoy the presence and fellowship of its parents?

Let us seek, as children of God, to cultivate this spirit of finding our joy in the consciousness of our Father's smile upon us. But how blessed to remember that our heavenly Father is never so pre-occupied that, like our earthly parents, He has to be aroused, and we have to wait before we know that He sees us, for His eyes are ever upon us, and He never slumbers nor sleeps (Psalm 34:15; 121:1-4).

There is, however, another side to this blessed truth of His ever living and seeing us. While the presence of an earthly parent increases the joy of the children, yet it also restrains them from doing the things that the parent has forbidden. Thus Moses speaks of the presence of God with Israel in Exod. 33:16. It is this separating power of the presence of God which provokes the enmity of the world around us, and which we find manifesting itself at the next two wells of Isaac.

First at Esek (Gen. 26:20). This we see from the margin means "contention." And who amongst us has not had, at some time or other, to meet with this unprincipled contention from the hands of the world?

So the question arises, how are we to meet it? Let the example of Isaac teach us. Isaac's servants dig a well in the hope of gaining water for themselves and their cattle; and, to their joy, they open up a well of springing water, so that, even in the *driest* season, they will have a never-failing supply.

But their new-found treasure is shortly to prove a deep trial to them; for, as soon as the herdmen of Gerar find out the secret, they at once begin to dispute with Isaac's servants their title to the water they had found. Isaac might well have maintained his right, for his servants had digged the well. But he would not strive, for he knew that God who made the springs of water could also make room for him in peace. So we find him quietly giving up the well and digging another. But he only meets with further opposition, and therefore, names the well "Sitnah," or "hatred."

Well, surely, says some one, he will defend himself this time. A man could not live in the world if he did not look after his own interests at some time or other. Let Isaac again teach our restless spirits a lesson. "And he removed from thence and digged another well." Is this the way we are to act when people manifest a bitter spirit against us? Most undoubtedly it is. This is the way the Lord Jesus acted, and it is the way the Scriptures teach all His followers to act also. And, moreover, it is the way we must act if we are to maintain communion with Him, and be used in His service.

"No man that warreth, entangleth himself with the affairs of this life, that he may please Him who hath chosen him to

be a soldier" (2 Tim. 2:4). The Government is responsible to provide all men in their service with daily rations. So our God and Father has undertaken to provide for all His children food convenient for them, and not a single need shall be un-supplied (Phil. 4:19). But let us see that we are content to abide His time, and to receive in His way. So when Isaac, as mentioned already, removed, and digged the third time, it was then he found that the Lord had made room for him; "and now," says he, "we shall be fruitful in the land."

Do we not often mourn that we are not more fruitful unto the Lord? Well, now, let us look around and ask ourselves the question—"Has the Lord made room for me?" If not, it is impossible for me to grow and be fruitful. You know a plant that is cramped up for room will never be a thriving, healthy plant, but stunted and dwarfed. So it is with us, as plants in the Lord's vineyard. Are we in the place where God has put us? If so, then we may expect to be fruitful to Him. But, if it is Esek or a Sitnah that we are striving about, there will be no fruit for our blessed Lord.

But to proceed. "And he went up from thence to Beersheba" (v. 23). Notice the change—"went up." Isaac's experience, so far, had been that of humiliation. Now God was about to exalt him—"He that humbleth himself shall be exalted" (Luke 14:11). Let us, therefore, take heed to this lesson, and we shall be duly rewarded (James 4:10; 1 Peter 5:6).

And this brings us to the last of these interesting wells, "Beersheba," the well of the oath. Here the Lord Himself appears to Isaac, and renews the promises which He had made before to Abraham. "Let your moderation (yieldingness) be known unto all men, the Lord is at hand" (Phil. 4:5), seems to be beautifully illustrated in this. The man who dwelt under the eye of the living God could afford to yield when others were striving.

But here, also, Isaac's former enemies are compelled by the Lord to come and own that God is with him, and to seek from him a promise that he will not avenge himself upon them. The child of God need never do this, for "Vengeance is Mine, I will repay, saith the Lord" (Deut. 32:35; Heb. 10:30), therefore Isaac sends them away in peace (verse 31). And in this we get an illustration of the truth of Proverbs 16:7—"When a man's way please the Lord, He maketh even his enemies to be at peace with him." God is indeed a living God, and there is no want to them that fear Him.

"By might shall no man prevail." If you take up the sword to claim and make good your "rights," you need not reckon on the help of God in the matter. If you take your own case in hand, you will be allowed to fight it out yourself. But if you commit your way to the Lord—if you roll the whole burden on Him—He will send deliverance in due time. "Wait thou my soul upon the Lord."

A DANGER

IN seeking to lead others into the Lord's service, there is a danger of our forgetting the way in which God Himself has led His servants, and fitted them for service. God's plan, as we have before pointed out, seems to be at first to let difficulties surround the path of the child of faith, the gracious object being to test faith at the outset, and thereby to prevent failure in the end.

Thus, when Abraham went into Canaan in obedience to God, the first thing that met him was a famine.

When the stripling David came into the camp of Israel, and his soul was stung by the taunts of Goliath against Israel and their God, his brethren despised him, and mocked at his godly indignation, for they knew not David's secret about the lion and the bear that he had slain. He had not published it abroad; he waited God's time to use it.

The Holy One of God had all the demerit of His lowly birth, and all the superadded dishonour of being a Nazarene, reckoned against Him in His life ministry.

We are prone in unwise love, though with real desire to help forward God's work, to lay hands suddenly on brethren, and to remove out of their way all difficulties, which we may seek ourselves to bear, or to get others to bear for them. Thus taking off their shoulders the very burden divine love and wisdom has appointed, we send them forth, unfledged, into a path of service, the cost of which they have never counted. Instead of leading them to seek grace to endure hardness, we seek rather to shield them from it.

How perfect is God's school! How wise His training! How great His prudence in withholding generally the means from those who seem most desirous to advance His glory! We little know how much harm our short-sighted love and our ill-timed assistance would cause. Our God sees it all, and He allows His silver and His gold to be squandered by fools, and leaves in Nazarene want and difficulties for those who, if Nazarenes themselves, will not be afraid of a Nazarene pathway of service. In some cases it is hard to decide whether the Lord's people do harm or good with the means they make use of for what they really believe has God's glory for its object.

Let us then be careful to act with God if we would act for God, and in God's own time He will give to faith—after it has been proved—all that it needs; and the pathway of His tried and proved servant will be like that of the just, which shineth more and more to the perfect day.

Mistakes made at the beginning are easily remedied when discovered. One who has mistaken either his line of service or the measure of his faith may rise from his fall humbler and wiser, and may prove in the end a faithful servant.

The history of Mark is very instructive in this respect. At the beginning he had not counted what it was to become the

companion of Paul, and therefore returned home from Pamphylia; and yet of him Paul beautifully says later on, "Take Mark and bring him with thee, for he is profitable to me for the ministry." Perhaps the loving Barnabas thought that his self-denying fellow-laborer, the devoted servant of his Master, made the standard of companionship in Christ's service too high, and did not sufficiently smooth away the difficulties before his young nephew. But we judge that Paul was right, and Barnabas wrong, and that Paul's discipline had made Mark what he was when Paul wrote his second epistle to Timothy, in which he sent for him, perhaps to be the companion and the comforter of his closing days, when he was about to be offered up.

Let our love be more jealous for God, and then we shall give more and expect more. Then there will be an intenser manhood—for it is written, "Quit you like men"—and there will be fewer breaking down and giving up in the Lord's service.

DIVINE FELLOWSHIP

TO CARRY conviction into action is a costly sacrifice. It may make necessary renunciations and separations which leave one to feel a strange sense both of deprivation and loneliness. But he who will fly as an eagle, which goes into the higher levels where cloudless day abides, and lives in the sunshine of God, must consent to live a comparatively lonely life. No bird is so solitary as the eagle. Eagles never fly in flocks; one, or at the most two, ever being seen at once. But the life that is lived unto God, however it forfeits human companionship, knows Divine fellowship. And the child of God who, like his Master, undertakes to "do always those things that please Him," can like his Master say: "The Father hath not left me alone." I am alone, yet not alone, for the Father is with me. Whosoever will promptly follow whatever light God gives, without regard to human opinion, custom, tradition, or approbation, will learn the deep meaning of these words: "Then shall we know, if we follow on to know the Lord."

—George Mueller.

A POINT FOR YOUNG CONVERTS

LOOK out for the test, for just as surely as you have a blessing, so surely will you be tested. No sooner was our Lord Jesus baptized in the Jordan than He was driven up of that same Spirit into the wilderness to be tested, tempted, and tried of the devil. It will be so with you. I do not know how your temptation and test will come, but cer-

tainly they will come, and very soon, too. Through the world or through the flesh, Satan will try to drag you down, and make you sin. Look out. Abide in Christ. Keep near to His side, and all will be well.

A party of tourists were traveling on an American river, and passed the time singing hymns. One gentleman, in a fine baritone voice, sang,

Jesus, Lover of my soul
Let me to Thy bosom fly.

When he had ceased, another gentleman, not of the party, said to him, "I think I've heard you sing that hymn before, sir. Were you a soldier in the late war under General"?

"I was," said the singer.

"And were you told off one night as sentry at"?

"I was."

"I thought I had heard you sing before," said the stranger. "I was on the other side, and was ordered out to shoot the sentry at that spot that night. You were the sentry, and you were singing that hymn. Once and again I covered you with my rifle; my finger was on the trigger but I could not shoot. And when you came to that verse,

Cover my defenceless head
With the shadow of Thy wing.

my rifle dropped, and the sentry was not shot."

Greatly astonished the singer said, "I'll never forget that night. Right through the war up till that night I hadn't had a tremor, but that night as I was ordered out to that spot, a strange fear came over me. I trembled. Then that hymn came to me. When I got to the lines,

Cover my defenceless head
With the shadow of Thy wing.

all my fears went. Praise God!"

But you see, dear friend, if you would be covered in the moment of temptation, test, and danger, then you must be under the shadow of His wing. That means being very near indeed. He is faithful. Just see what 1 Corinthians 10:13 says. It is a delightful verse. There God pledges His word that He will not let any temptation or test come to you stronger than you are able to bear. Moreover, when it does come, He will open a door of escape in the midst of it, through which you may pass, and so you need never fall. Be sure you look for God's door of escape when your test or temptation comes, and be sure you pass through it. Remember, temptation is not sin. Also remember that while you live in the body, God will permit these things to come to you just to test your love for Him, and your faithfulness to Him.

A THREEFOLD SUBJECTIVE EXPERIENCE

"FAITH," "Hope," and "Love." Your "*work*" of *faith*—the faith of God's elect is always a *working* faith. There is a *workless* faith and there is a *faithless* work, but neither of these is the fruit of the Spirit. Balaam's work was a *faithless* work, and King Agrippa's faith was a *workless* faith, both alike of the flesh. Only an *in-wrought* faith can be *out-wrought* (Phil. 2:12).

"*Labor of Love.*" As the faith is heart-faith, so also is the labor. When the heart keeps His words, His words keep the heart.

I cannot work my soul to save, for that the Lord hath done,
But I can work like any slave, for love of God's dear Son.

It is really the *fatigue* of love—divine, not *soulish* love, not simulated, not like wax flowers or leaves on an artificial tree, but the product of the Spirit, embodying the Hebrew idea of *passion*, and the Greek idea of *benevolence*—the real *charisma* of God. It is not a *wordy* love but a *deedy* love; a love that breaks forth in deeds of kindness, a love that tires itself, a love that knows all about its (sometimes) unworthy objects and loves them still. Both of these—the *faith* and the *love* are incomplete without the "*patience of hope.*"

"*Patience of Hope.*" Anything made to stand upon three legs cannot stand upon two, still less upon one. The bridge of faith rests upon three supports, i.e., *Atonement*, *Intercession*, and *Advent*. Their *turning* was proved by their *serving*, and their *serving* by their *waiting*. The Exodus was not all, "Let my people go that they may serve Me." Here we have the law of triple reference (Exod. 8:1; 9:1; 10:3). Not serving, however, without waiting, which always engenders self-occupation, as we have it in that instructive Bethany scene (Luke 10) *serving* without *sitting*. Waiting for *events*—any *event* that is not our precious Lord's *descent* is abnormal, and results in *unsteadiness*, for it is a removing of one of the three supports of the bridge of faith.

May the Lord give each of us a *working* faith, for a *working* faith is a *growing* faith. Paul, filled with holy joy in sending his second letter to them, says, "We are bound to thank God always for you, brethren, as it is meet, because that your faith *groweth* exceedingly." The Lord give each of us this threefold subjective experience. Amen.

TO HIM THAT OVERCOMETH

CHEER up, dear brethren and sisters. Take comfort, I entreat you. Look at the bright side of your position. Be encouraged to fight on. The time is short. The Lord is at hand. The night is far spent. Millions as weak as you have

fought the same fight. Not one of all those millions have been finally led captive by Satan. Mighty are your enemies—but the Captain of your salvation is mightier still. His arm, His grace, and His Spirit shall hold you up. Cheer up. Be not cast down.

What though you lose a battle or two? You shall not lose all. What though you faint sometimes? You shall not be quite cast down. What though you fall seven times? You shall not be destroyed. Watch against sin, and sin shall not have dominion over you. Resist the devil, and he shall flee from you. Come out boldly from the world, and the world shall be obliged to let you go. You shall find yourself in the end more than conquerors.

—J. C. Ryle.

SHORT PRAYERS

“AND Elisha prayed and said, Lord, I pray Thee, open his eyes that he may see” (2 Kings 6:17).

Elisha came to the point at once. He asked God for what he wanted, and then he stopped.

This might give us a hint in the way of praying—especially public prayer, for we never met with one who required a hint to shorten his *private* prayer. But, in praying along with our brethren, we should just do what Elisha did: *ask the Lord for what we want and then stop*. Long, dreary, general prayers for everything, have no countenance from the Word of God; and the only effect they seem to have is to make believers drowsy.

It has been remarked that the prayers recorded in Scripture are all short; and when long prayers are referred to in God's Word, it is certainly not in the way of commendation (Matt. 23:14). If we are led by the Spirit, it will be in accordance with the Word; and our prayers will bear some sort of resemblance to the prayers recorded in Scripture. Look at Asa's prayer for instance (2 Chron. 14:11). A single verse takes it all in. Then there is Paul's prayer concerning the Ephesian believers (Eph. 3:14).

Some dear brethren seem to think that a prayer is not a prayer unless they pray for everything they can think of. If you were to go up to one of such dear brethren, after a long general prayer, and say, “What was that you were praying for?” he could not tell you! He had been asking the Lord for so many things, that he really could not remember the half of what he had been asking. We all know that this is the case, although it should not be. In such circumstances, how can the brother “watch” for the answer—or rather the many answers—to his prayer.

The remedy is simple. It is just to cry to God for whatever things you are burdened about. It may be only one thing

or two things. Very well. Ask God for that one thing, or those two things. Tell the Lord what you want, and then stop, as Elisha did.

Do not pretend to be burdened about a thing, if you are not burdened at all about it. A little honesty in this matter, and a little plain dealing with God when we come together, would drive the formality out of many a prayer meeting. Then younger brethren would feel constrained to put in their requests too; and, from every corner of the prayer meeting, you would hear short pointed prayers going up to God, yea, and moving "the arm that moves the universe."

And a word here to you, younger brethren. Don't be afraid to cry out to the Lord in the prayer meeting. In earthly families, when the little children begin to speak, it is a source of joy to the whole family. And so it is in the Church. Older brethren are greatly refreshed when this brother and that brother begin to open their mouths in the prayer meeting. You have the same boldness as they have to enter into the holiest. So do not make any excuses.

"Open thy mouth wide," says the Lord, "and I will fill it" (Ps. 81:10). But let none of us forget that we are to lift up holy hands (1 Tim. 2:8). It is only then that prayer can be with a good conscience, and that we can comply with the injunction to *pray in the Holy Ghost* (Jude 20).

RICH OR POOR—WHICH?

"CLARA," asked a lady of an old school friend whom she was visiting, "how is your HUSBAND getting on?"

"Miserably," answered the wife.

"Why, how is that? Isn't he making a lot of money?"

"Oh, yes," answered the wife, "John is making a lot of MONEY—some people call him RICH, but I call him POOR.

"When we began life we read together—we had our CHURCH—we had our social hours with friends.

"Now John has SOLD himself to work—he has no evenings—he has no Sundays—he puts everything back into his BUSINESS and puts all of himself into it and is a perfect SLAVE."

It is the FOLLY of a man and his SIN as well, that makes possible a HOME with such a poverty of fatherhood.

COMPLETE IN CHRIST

Our life in Him can never be forfeited.

Our righteousness in Him can never be tarnished.

Our acceptance in Him can never be questioned.

Our peace in Him is settled for ever.

Our justification in Him can never be cancelled.

ENCOURAGEMENT IN TRYING CIRCUMSTANCES

JOB opened his mouth and cursed his day (Job. 3). He sighed for rest but sought it amidst the shades of death, and in the darkness of the tomb. Dismal rest!

In the prophet Jeremiah we see the same thing (Jer. 20:14-18). Both these beloved and honored saints of God, when overwhelmed by outward pressure, lost for a moment that well-balanced condition of soul which genuine faith ever imparts.

Now the blessed Master stands before us in Matthew 11 in glorious contrast. That chapter records a number of circumstances, which seemed entirely against Him. Herod's prison would seem to have shaken the Baptist's confidence.

The men of that generation had refused the double testimony of righteousness and Grace, in the ministry of John and of Christ Himself. Chorazin, Bethsaida and Capernaum had remained impenitent in view of His "mighty works." What then? Did the Master take up the language of Job and Jeremiah? By no means. His perfect will was perfectly blended with that of His Father; and hence, "*At that time* (when all seemed against Him) Jesus answered and said, I thank Thee O Father . . . for so it seemed good *in Thy sight.*" Here it was that Jesus found His rest. And here it is that He invites "all who labour and are heavy laden" to "rest." He does not point us to the grave as a resting place; but He graciously stoops down and invites us to share His yoke with Him—to drink of His "meek and lowly spirit"—to hear about a mortified will—to meet the darkest dispensations, and the most trying circumstances with a "Thank God" and an "even so." This is Divine rest. It is rest in life and not in death—rest in Christ and not in the grave.

Reader, when discouraged by pressure think of Matthew 11:28-30 and seek to find your rest where Jesus found His—in having no will of your own.

We often think that a change of circumstances would make us happy. We imagine that if this trial were removed and that deficiency made up we should be all right. Let us remember, when tempted, to think thus—that we want not a change of circumstances, but *victory over self.*

May the good Lord ever give us this victory, and then we shall enjoy peace.—*Things New and Old.*

AGED and mellow saints have so sweet a savor of Christ in them that their conversation is like streams from Lebanon, sweetly refreshing to him who delights to hear of the glories of redeeming love. They have tried the anchor in the hour of storm, they have tested the armor in the day of battle, they

have proved the shadow of the great rock in the burning noontide in the weary land; therefore do they talk of those things, and of HIM Who is all these unto them, with an unction and a relish which we, who have but just put on the harness, can enjoy, although we cannot attain unto it at present. We must dive into the same waters if we would bring up the same pearls.

» » »

The attempt has been made to drink of the world's joy, and yet possess the Christian's peace. But all attempts have been made in vain. Christ and the world have never yet come to an agreement.

« « «

It needed that Christ should be broken before there could be a man in Christ. But the man in Christ must be broken before there can be the practical exhibition of Christ.

— • —

"He That Winneth Souls Is Wise"

Father, for wealth I do not pray,
Just give Thy Word from day to day
And exercise my heart to see
The path Thou hast prepared for me.

Daily as I read Thy Word,
May Thy voice to me be heard,
Prepare me Lord that I may win
The sinner from his path of sin.

Ezekiel, chapter thirty-three,
Tells me that my life must be
To warn the wicked of their way,
That they may turn, yes, turn to-day.

My Father I would ask of Thee,
That my life may always be
Kept free from sin and ever bright—
A beacon in this world of night.

Oh, Lord may I be used each day
To warn the sinner of his way,
Then melt me, mold me, make of me,
A vessel of honour unto Thee.

"He that winneth souls is wise."
May I go on to win the prize,
And hear Thee say to me, "Well done,
Thou good and faithful one."

R. G. H.

Indiana, Pa.—A. Stewart and H. Alves had four weeks' gospel meetings here. The attendance was encouraging and souls were saved.
Everett, Pa.—G. Duncan had three weeks' meetings here but was called to a funeral in Maryland.

New Haven, Conn.—C. Patrizio had two weeks of good meetings here. Some Italian brethren were baptized.

Mass.—F. Pizzulli had very encouraging meetings in East Boston and then went to Worcester for special meetings.

Florida—E. Jamison had special meetings here for some weeks. R. McCrory was here for ten days. A number professed faith in Christ. Five were baptized and were received into the assembly. Others are interested.

Paul Plubell and F. W. Schwartz are having meetings in Key West, and expect to return to Miami.

Waynesboro, Pa.—W. Fisher Hunter has been ill and is going to a Baltimore hospital for an operation. The prayers of the Lord's people will be appreciated.

CANADA

Forest, Ont.—J. Blackwood and T. Wilkie had three weeks' meetings with some interest.

London, Ont.—A. Douglas had two weeks' meetings for ministry which were helpful and edifying.

Lang, Ont.—G. P. Taylor had special meetings in this place and closed with a full hall and some standing. D. Miller shared in the ministry on the last Lord's Day. The assembly here is small and would be glad to welcome men who have definite convictions about the truth of God, which built up assemblies at the beginning.

Parry Sound, Ont.—M. Paul and A. Dellandrea had good meetings here and some souls were saved.

Kirkland Lake, Ont.—R. Bruce had a series of meetings here which were a cheer to the saints. He also visited Charlton and Earleton.

Midland, Ont.—George Gould spent a week here. Ministry was good, helpful, and cheering.

Barrie, Ont.—David Miller has just returned from the east. He had meetings in a number of places. He saw some saved and met others who had been saved on former visits which encouraged his heart, as they are going on with God.

FALLEN ASLEEP

Grindstone City, Mich.—On April 1st, Archie McGeachy went to be with the Lord. Age 84. Saved 53 years. A steady, consistent Christian with fairness of judgment in matters pertaining to the Lord's work, he sought no praise of men. W. H. Ferguson conducted the funeral service.

Pawtucket, R. I.—Henry Samson passed suddenly into the presence of the Lord on March 4th. Age 81. Saved over 65 years ago in Scotland. Was in happy fellowship in the Pawtucket Assembly for many years. J. T. Dickson and Wm. Bousfield took the funeral service.

Miami, Fla.—On March 9th, Daniel McGregor Cameron departed this life. Age 65. He was saved only two months before his death during meetings held by R. McCrory. Paul Plubell spoke faithful words to those present at the funeral service.

Lonaconing, Md.—On March 24th, Mrs. Elizabeth Somerville departed to be with Christ. Age 76. Saved 35 years ago at meetings held by George Duncan, who also preached at the funeral service which was held in the Gospel Hall. A goodly number were present. F. W. Mehl gave out her favorite hymn, "They nailed my Lord upon the tree." He also took part in prayer.

Garnaville, Ia.—Archie Smith after much suffering was taken "Home." Saved at meetings held by Oliver Smith many years ago, he bore a good testimony to the end. Oliver Smith and Louis Brandt took the funeral service and Mm. Warke took part in prayer.

Garnavillo, Ia.—On March 29th we laid away our aged sister, Mrs. Chambers, who was saved some years ago at meetings held by Louis Brandt and Oliver Smith. She lived a steady, consistent life. Louis Brandt and Wm. Warke spoke at the funeral service.

Victoria Road, Can.—Robert Hargrade passed home to be with Christ on March 23rd. Saved fifty-seven years ago under the preaching of W. J. McClure. He was a good man who will be greatly missed in the assembly. The services which were large were taken by J. Gunn.

Staynor, Can.—Donald McKinnon passed home to glory on March 29th in his 85th year. Saved for many years, he was a quiet, consistent Christian. J. Gunn preached the Word to a large gathering of people.

London, Can.—On March 27th, Mrs. Edward Cook went to be with the Lord. Age 82. Saved and gathered to the precious name of our Lord Jesus Christ early in life. A. Douglas took the funeral service.

Grimsby, Can.—On Jan. 6th, Mrs. Wm. J. Bannister was called "Home." Saved about 50 years ago in Port Dover through the preaching of Bren. Kernahan and Goodfellow. A godly woman with a good record. G. Shivas took the funeral service.

Grimsby, Can.—On March 13th, Mr. Wm. Bannister was called "Home." Saved about 15 years. A humble man who loved the Lord and His Word. George Shivas conducted the service.

CONFERENCES

Toronto, Can.—The Easter conferences, both in the east and west end of Toronto, were times of profit and blessing. The attendance was large and many of the Lord's servants from Canada and the U. S. A. were present, and the ministry of the Word was shared by many of them.

Manchester, Conn.—The conference was excellent and believed to be one of the best ever held here. Ministry was searching and helpful. Seven ministering brethren were present.

Tacoma, Wash.—Instead of the regular conference, there will be an all-day meeting on May 28th. Usual accommodations for all. No circulars.

Frostburg, Md.—A conference will be held in the Gospel Hall at Grahamtown on May 21st preceded by a prayer meeting, Saturday evening, May 20th.

Pawtucket, R. I.—A conference will be held (D. V.) May 27th and 28th in the Gospel Hall, Lonsdale Ave., one block north of Weeden Street. Prayer meeting, Friday, May 26 at 7:30 P.M. Correspondent, James Winning, 162 Oakdale Ave., Pawtucket, R. I.

Garnavillo, Ia.—The conference will be held (D. V.) June 3rd and 4th with a prayer meeting June 2nd at 8 o'clock. All visitors will be entertained as heretofore and we will gladly meet any coming by train or bus if notified beforehand. Address communications to Elmer Brandt, Garnavillo, Iowa.

Winnipeg, Can.—The West End Assembly Conference will be held (D. V.) June 3 and 4; the preceding two nights June 1 and 2 for prayer and ministry of the Word. All meetings will be held in the West End Gospel Hall, corner of Ellice and Victor Streets. Circulars later. Direct all correspondence to W. D. Stewart, 126 Evanson St., Winnipeg, Manitoba.

Victoria Road, Can.—The annual conference will be held (D. V.) in the Long Point Gospel Hall, June 9, 10, and 11. Prayer meeting, June 8 at 8 P.M. Accommodations provided for all. Ministering brethren walking in the old paths will be welcome. Correspondent, Frank H. Stone, R. R. 2, Kirkfield, Ont.

Sarnia, Can.—A conference will be held (D. V.) June 9, 10, and 11 in the City Hall. Prayer meeting June 8 in the Gospel Hall, Davis St. A hearty invitation extended to all the Lord's servants who seek to walk in the old paths. Visitors freely entertained as usual. Correspondent, G. Kember, R. R. 1, Sarnia, Ont.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Seamless Robe

THEY stripped Thee of Thy seamless robe,
O Christ,

When Thou wast crucified on Calvary,
And for us sinners Thou wast sacrificed
That we might find eternal life in Thee.

So in the seamless robe the mystery dwells
Of substitution Thou didst choose as Thine,
And now the truth's interpretation tells,
How we are clothed in righteousness divine.

Sin died with Thee that righteousness might live
In all the subjects of Thy Grace and love,
To whom Thyself for ever Thou dost give
In covenant of mercy from above.

For now Thy death's dear purchase is our own,
And faith appears in Thy provided dress,
Wherein by saints Thy glory is forth shown—
Saviour divine, the Lord our Righteousness.

And so we claim Thee ours for evermore,
Clothed in Thy spotless seamless robe of grace,
And in Thy service here Thy Name adore
Until in heaven we see Thee face to face.

JUNE, 1944

WORDS IN SEASON

Publication Office: 2116 S. Jefferson Avenue, St. Louis 4, Missouri
Editorial Office: 1906 W. 43rd Street, Los Angeles 37, California

Subscription price in United States and Canada, 85 cents per year in advance. Five or more copies to one address, 75 cents per copy. Foreign subscriptions, one dollar or five shillings sterling per year. Five or more copies, 85 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, conferences and death notices to SAMUEL C. KELLER, 1906 West 43rd Street, Los Angeles 37, California. ALL articles for Work and Workers column should reach us by the 10th of the preceding month.

EDITOR AND PUBLISHER

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

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879

UNITED STATES

Important Notice to Subscribers.—If you do not receive your magazine or the address is not clear, please let us know at once and we will see that you get any missing copies.

Cleveland, Ohio.—T. McCullough had three weeks of good gospel meetings at Addison Road Hall. D. McGeachy also spent a Lord's Day with us.

Sault Ste Marie, Mich.—T. Wilkie and G. Gould began meetings here and God has encouraged them. A few souls have been won to Christ; others are troubled and they are hoping to see them delivered before the meetings close.

Key West, Fla.—F. W. Schwartz and Paul Plubell saw some saved at recent meetings here. The Lord's people were encouraged and helped.

Midland Park, N. J.—We enjoyed visits from Hector Alves and T. R. McCullough. The people of God were refreshed by their ministry.

Fresno, Calif.—Steve Mick had some meetings with us before returning home from the coast.

Albuquerque, N. M.—Our beloved brother C. G. Davis has been seriously ill with pneumonia. Although still weak, he is somewhat improved and we are thankful the Lord has spared him for a little while longer. Prayers for his complete recovery will be appreciated.

For the convenience of those who do not know the address of the new hall, the assembly now meets at 1201 South Arno St.

S. C. Keller was with us for a few helpful meetings.

Los Angeles, Calif.—The new address of Mr. Andrew Ruddock is 926 West Thirty-Third Street, Los Angeles 7, California.

CANADA

Magnetawan, Ont.—Bren. Widdifield and Cudmore have the Orange Hall rented, and are getting good attendance and help from God in preaching the gospel.

Owen Sound, Ont.—J. Gunn spent a week-end with the assembly and one was baptized. The meetings were well attended.

Words in Season

A MONTHLY MAGAZINE

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

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


Vol. 36

JUNE, 1944

No. 6

GATHERED GEMS

WHAT ice-bound griefs have been broken,
What rivers of love have been stirred,
By a word of kindness spoken,
By only a gentle word.

 SPIRITUAL vigor carries on a victorious warfare against all that is of the flesh, and enables its possessor to renounce whatever is known to be contrary to the mind of God.

None of us ever need be discouraged about what we pray for. It is just when we least expect it, that God comes in. And why? To prove to us that it is ALL OF GOD.

Afflictions only level the molehills of pride, plough the heart, and make it fit for wisdom to sow her seed, and for grace to bring forth her increase (Heb. 12:5, 6-11).

The Wisdom of God will ever lead us in the path of His will, and cannot run counter to any of the precepts of Holy Scripture.

Lord, how happy is it when strong afflictions from Thee, raise in us strong affections for Thee.

God is willing to fill you out of His inexhaustible fullness. But it will be to do His will. He will not fill you for any other purpose.

Sanctified afflictions are spiritual promotions (2 Cor. 4:17).

Oh, child of God, keep no company with any one with whom you cannot kneel at the throne of grace, and speak freely about your blessed Master.

David's pen wrote no more sweetly than when dipped in the ink of affliction (Heb. 12:11).

If our progress in the Divine life consists only in outward observances, the candle of devotion must soon go out.

There will be no Christian but will have a Gethsemane, but every praying Christian will find that there is no Gethsemane without its angel.

How can we sacrifice ourselves for others when we desire to rule over them (1 Pet. 5:3).

OUT OF DARKNESS INTO LIGHT

I WISH to bring before you the experience of one who was in darkness for nineteen years. I was born in a religious city, and from the time I was old enough to be taken to Sunday school I was a regular attendant at a well-known denomination.

At the age of sixteen I made a profession at special revival services being held in the city at that time. Many no doubt who may read this have had a similar experience. I was persuaded to go to the "altar" as many others were doing. After kneeling there and trying to pray to God for a good while, an aged man came and laid his hand on my shoulder, asking me: "Do you think God has forgiven your sins?" I knew nothing more than to say, "Yes." He shook my hand, told me "to trust God and do the best I could to live a better life and serve God." I felt happy, but knew nothing of the Lord Jesus Christ as my Saviour and "His precious blood that cleanseth from all sin" (1 John 1:7). What more is this than darkness as black as midnight, when viewed in the light of God's Word?

I became a member of the denomination whose services I had been attending, also began to try and teach others the way of salvation.

Never had I realized my lost condition and real need of a Saviour until May, 1913. I began to attend Gospel Services, at which the Word of God was put before me as I had never seen or heard it before. I had never been asked before whether I was saved, or if I had been born again, when the Word of God plainly says: "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

The servant of God put before us the sinner's ruin. "Born in sin and shapen in iniquity" (Ps. 51:5). "All have sinned and come short of the glory of God" (Rom. 3:23). "So then they that are in the flesh cannot please God" (Rom. 8:8).

Then God's way of salvation: "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4:10). "Christ died for our sins" (1 Cor. 15:3). "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). "He that heareth My word, and believeth on Him that sent Me, HATH everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

He sought to bring before us Christ as a personal, individual Saviour.

My hard, cold, deceitful heart spurned such love, and I went away angry, but God's Word had laid hold upon me and I was back to the meeting again and again, my sins troubling me very much. On May 4, 1913, as the servant of God was bringing before us eternity and its realities, I saw as never before my utter helplessness and lost condition. I felt if I had gone out that night unsaved, it would have sealed my doom for hell.

As the services closed I was in agony of soul and asked the servant of God how I could be saved. He sat down beside me and sought to point out "The Lamb of God bearing my sins away on Calvary's tree" (John 1:29). "He hath made Him to be sin for us, who knew no sin" (2 Cor. 5:21). "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). As he read Isa. 53:5, I looked to Calvary and there saw by faith "Christ being wounded for MY transgressions, bruised for MY iniquities, the chastisement of MY peace was upon Him, and with His stripes I WAS healed." What a joy came into my soul as I passed out of darkness into light, out of death into life (John 5:24; 2 Cor. 4:6; Col. 1:13).

I knew then I had "redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7).

I thanked God for such a deliverance.

Dear Reader, what about your soul? Are you saved or lost? Christ is no respecter of persons, but a personal Saviour.

God loves YOU; Christ died for YOU. "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

Salvation is a free gift. "The gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6:23).

Will you not receive Him NOW? (John 1:12). "Now is the accepted time; Behold now is the day of salvation" (2 Cor. 6:2).

W. W. E.

—●—
"WE have learned to say in school,"
the preacher remarked:

"First person—I

Second person—Thou

Third person—He."

That is wrong in Christian-grammar.
So wrong that to put it right one has to
turn it upside down. The Christian-gram-
mar is

First person—He .

Second person—Thou

Third person—I.

And "He" means God, the first person in
the first place. Then "thou" means one's
fellow-man, and "I" myself comes last.

THINGS WRITTEN AFORETIME

Wm. Rodgers

The Meekness of Moses

MOSES is perhaps, with the exception of our Lord Himself, the greatest human figure in the Scriptures; and yet, with the same exception, he is the only one who is described in them as "MEEK." Moreover, his claim to meekness is set forth in a manner which cannot fail to catch the reader's attention; for it is said of him in Numbers 12:3, "Now the man Moses was very meek, above all the men which were upon the face of the earth."

On the other hand, there are in God's Word many references of a general character to the meek; and in particular there are many promises to them, so many indeed, and so great, that they might well cause all of us to covet meekness. For example, in Psalm 22:26 we are told that the meek shall be satisfied; in Psalm 25:9 it is said that they shall be taught God's way and guided in judgment; while both in Psalm 37:11 and in Matthew 5:5 there occurs the most remarkable promise of any, that it is the meek who shall ultimately inherit the earth.

Now in the record of Moses' life there are at least three occasions on which he would seem to have displayed a spirit that was anything but meek; and if we consider these alongside the statement of Numbers 12:3, we may perhaps learn some lessons about meekness that will prove helpful to us. For if there is one virtue more than others, concerning which most of us would require lessons, it is this; since of all the nine fruits of the Spirit enumerated in Galatians 5:22, 23, none is less in evidence amongst us than meekness.

The first of the above-mentioned occasions is described in Exodus 2:11, 12; where we get Moses intervening to save an Israelite who was being beaten by an Egyptian. If we were able to inquire of the rescued man, "Do you look upon Moses as a meek person?"; he would probably reply, "No, I would not call him meek. He tackled like a hero that Egyptian who was ill-treating me, and did not lay off till he had killed him."

The second occurrence took place at Sinai, and is pictured for us in Exodus 32:19, 20. Here our witness must be Joshua, who was Moses' companion at the time. "Did you notice, Joshua, the meekness shown by Moses when, on coming down with you from the mount, he saw the vile orgy that was taking place in the camp?" "No," he might answer, "I cannot say that I noticed any meekness; but I saw him so overcome with indignation at the sin of the people, that he threw down and smashed the tables of stone upon which God had written the commandments."

The third incident is recorded in Numbers 20:10-12, and

it occurred towards the close of Moses' life. In this case many witnesses could be produced to tell us how their great leader, who had long borne with much provocation on their part, at length lost his temper with them; and so spake and acted that because of it he was not permitted to lead them into the promised land.

One important lesson to be learned from these narratives is that meekness was not natural to Moses, any more than it is natural to ourselves. It had to be acquired, and that by a long process of training. The first and last of the three outbursts show us what the natural Moses would have been like; and it required every one of the forty years of retirement in the middle part of his life, to render him the meek man with whom we are familiar in the later portion of it. There is much truth in the old saying, that Moses' first forty years were spent in learning to be a great man, the next forty in learning to be little, and the last forty in proving what God could do with a great man who had become little in his own sight.

Another lesson, suggested by the occurrence in Numbers 20, is that however well the spirit of meekness may have been acquired, there is still a danger of "proud flesh" rising up again, as in Moses' case at Meribah. This is one of quite a number of instances found in the Scriptures where men failed in the very thing in which they were strongest. Abraham was preeminently the man of faith, yet it was in his faith that he failed when he went down to Egypt because of famine, and while there got into trouble with Pharaoh. Elijah was remarkable for his courage, yet he ran away when a woman threatened him. And thus it was here with the man of meekness.

Although we have grouped together three incidents in the life of Moses, we are not to think of him as being equally to blame in each of them. In the last case we know that he was very far wrong, since God has told us so. In the first he was no doubt in fault for acting in rashness. But in Exodus 32 he is deserving of praise rather than censure, and his actions were in no wise inconsistent with his meekness, though at first sight they might appear so.

The difference in the three cases will be more clearly seen if we inquire what was the motive of Moses' action in each instance. In the first it was evidently zeal for God's people, with whom he had at that time decided to join himself, as Hebrews 11 tells us. In the second it was just as clearly zeal for the honor of God that stirred him to wrath. But in the third it was nothing more than zeal for self which caused him to speak and act as he did.

Zeal is a good thing, if the motive behind it is right, and if it be rightly directed. It is anything but good, if the motive

is wrong, or if wisdom be lacking. Saul had zeal of a certain kind for God's people, according to Second Samuel 21:2; but as we are told there, it caused him to slay the Gibeonites, thus breaking the promise given them by Joshua, and bringing trouble upon Israel long after he himself was dead. Jehu, according to his own statement of Second Kings 10:16, had zeal for the Lord; yet in the same chapter we read that "He took no heed to walk in the Law of the Lord." Both Saul's zeal and Jehu's zeal had selfish motives in the background, and neither of them sought guidance from God. So in New Testament times the Judaizers who had gotten in amongst the Galatians had zeal, as we see in Galatians 4:17; yet Paul says of it that it was "not well." And of the zeal of his fellow-Israelites in general, he writes that it was "not according to knowledge" (Rom. 10:2).

One more lesson as to meekness is taught by a comparison of the incident described in Exodus 32 with that of Numbers 12. There is a danger of this grace being looked on as one of a very negative character, or even as not far removed from slackness and cowardice. But by putting these two passages together we see that while the meek man will remain passive if it is himself that is slighted, he can be moved to intense indignation, and the use of stern measures, when he is dealing with that which infringes the honor of God. Compare how the meek and lowly Jesus Himself, on two separate occasions, was stirred to anger by the trafficking carried on in His Father's House; and took strong action to put a stop to it (John 2:14-17; Matt. 21:12, 13).

THE REGIONS BEYOND

THESE in your case may be the next street, the next alley, or the next door. Are there not children to be found in the houses there, for whose souls no man cares? They go to no Sunday school; they hear no Gospel; they get no instruction. Talk of the heathen. There are thousands of them at home, all around our doors, in every town, in every village. Go out and "compel them to come in." Look around at the empty benches. They could easily be filled—yes, *easily*. Did you ever try to fill them? Did you ever go to God and ask Him to fill them? Have you ever asked your fellow teacher to visit these homes along with you, and invite those children to come? If not, will you begin? Give it a trial. Throw yourself into the matter, soul and body. Take it up as a service for God, in His Name, for eternity. Then God will lead you on and out to other work. Many are spending their hours and years in idleness, wondering if they are called to Africa, or China, while the "regions beyond," all around their doors are teeming with needy souls—white unto harvest.

"JESUS DIED AND ROSE AGAIN"

WHEN death had wrought its dread work on the precious body of Christ, kindly disciple hands took it down, wrapped it in linen clothes, and laid it in Joseph's new tomb. But long before He came, His resurrection was foretold by the prophet David in Psalm 16:10, and this is quoted by Peter in Acts 2:25, 26, 27, "For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because Thou wilt not leave my soul in hell (hades), neither wilt Thou suffer Thine Holy One to see corruption."

So, on the third and appointed day, God raised Him from amongst the dead. We have the testimony that "He was seen of Cephas, then of the twelve; after that He was seen of above 500 brethren at once" (1 Cor. 15:5, 6). He rose from the grave in the power of an endless life (Heb. 7:16), and with a body which would never again know death (Rev. 1:18).

The angel's words are cheering to those bereaved hearts: "He is not here, He is risen; remember how He spake unto you when He was yet in Galilee" (Luke 24:6). His was indeed a glorious victory, which ushered in a glorious day—the first day of the week, the Lord's Day. He was raised again for our justification, and now lives in heaven to act for us as our Great Priest and Intercessor (Heb. 9:24).

We wish to impress on your mind this truth, that resurrection only applies to the body. The spirit and soul have no need of change to enable them to rise and occupy that place ordained of God for them in His own presence. Our bodies will be the last part of our triune being to share in the glorious results of redemption work completed at Calvary.

In thinking of our Lord Jesus Christ after His resurrection, and before His ascension, we see Him walk, and talk, and eat. He says to His unbelieving disciples, "Handle Me and see; for a spirit hath not flesh and bones as ye see Me have" (Luke 24:39). In 1 Corinthians 15:44 the Spirit says concerning the body in resurrection, "It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body."

The Divine Symbol of His Body

This thought is set before us by the Lord Himself when on the night in which He was betrayed He took a loaf, and when He had given thanks He brake it, and gave to them, saying, This is My body, which is (given) for you; this do in (or, for a) remembrance of Me (Luke 22:19; 1 Cor. 11:24). This wonderful body of the Lord is set out in the loaf. The ingredients, or particles of flour, which went to the composing

of that loaf were closely joined together in the baking, making one loaf. But it had to pass through the fire ere man could be satisfied.

We think of those words regarding the passover lamb, "Eat not of it raw, nor sodden at all with water, but roast with fire" (Exod. 12:9). Christ, Who is our Passover, was a lamb slain for us (1 Cor. 5:7). He came under the judgment of God when He was made sin for us. All the storms of the wrath of Almighty God fell upon His holy head, and bore Him down into death, even the death of the cross. He filled a vicarious position as a voluntary offering. With Him it was "not My will, but Thine be done." What lowliness of mind is seen in thus submitting Himself to all this for you and me!

Christ is thus seen as the bread for us to eat of after the cross, after passing through the fire of judgment. It is here the humanitarian makes his fatal mistakes; he would have us feed on His perfect humanity; while we see it is Christ through the fire, through the cross, a glorified Saviour.

That feast He introduced before the cross was in anticipation of the cross work being done. So we eat that loaf discerning the body of the Lord therein. To the man who eats by faith, while it is, and must ever remain, literal bread, there is seen in all its wonderful preciousness that body which bore the agonies of the cross, and, as he sees, his soul is satisfied. With the soul the saint eats the spiritual substance which indeed passed through the fire, and with sweetest sadness remembers the Lord, and shows His death until He comes again.

Let no one think that any power of man can ever make that loaf anything but bread. The subtilty of the human mind, perverted by religious superstition, as seen in the Church of Rome, would seek to make the devotees at her shrines believe that, by miraculous power, she can change the bread into the real body and blood of Christ.

The wine in the cup can also, say those victims of deception, be changed into the real blood of Christ. That blood which coursed through the veins of Jesus was all poured out, and everything in heaven was sprinkled with it. So much better is the blood of Christ than the blood poured out on Jewish altars that it now speaks peace before God, and answers every claim which can be brought against us. It gives quietness to the heart, as the Holy Spirit ministers the truth of its efficacy to our souls.

We cannot by any process change the constituents of the wine. It remains wine, the juice of the grape; but faith lays hold on the blood, and we drink it, enjoying while we do it the communion of the blood of Christ.

We would exhort all God's faithful ones to contend earnestly for the faith as expressed in the Scriptural order of the

feast. There are ever arising, through Satanic activity in the minds of men, those who would make merchandise of the saints. There will ever be those who will seek to tamper with, and seek to change, what is real, and substitute what is false; and in connection with this precious ordinance it has been done with diabolical cleverness to the dishonor of God in the violation of His truth.

In looking at the body which is given for us, we are compelled to exclaim, What a gift! Sinless and perfect it is. No sin ever deadened its power; no defilement ever hampered its full use. Holy it was, and yet it was given for us. Yes! how precious is this fact: *it was for us*. He "loved me and gave Himself for me" (Gal. 2:20).

A Great Event

It was a great day in the heavens when Christ came down to Bethlehem. Angels came with news of the event to the shepherds, but on earth there was no stir; the halls of the rich manifested no excitement. But, great though that birth was, His death was the greater of the two. It was indeed the greatest event the world had seen. The man, His own hands had made, drove the nails through His hands and feet; while inanimate nature joined with heaven in mourning the death of its Creator. The sun refused to shine, the mountains rocked and reeled as if in grief. The very graves, where the dead lay, opened and yielded up their prisoners, while living men cried, "Away with Him! Away with Him!"

This is the death which we proclaim in the weekly feast, and do it in anticipation of His soon return. Blessed anticipation! This would we be occupied with until we see His face. "Hallelujah! what a Saviour!"

J. K.

TOO BUSY TO LIVE

I ONCE knew a man who felt it so necessary to make a living that he lost his life. He lost it a piece at a time, but he lost it totally just the same. He spent his evenings and his Sundays, as well as the daylight hours of the week, in his office. He made some money but the more he made, the more it made a slave of him. His wife and children had to find their best society somewhere else. He came to be regarded, not as the head of the family, but as a piece of old office furniture. He thought his family and his business would go to wreck if he left for a few days. One day he left for good. There was a crape on the office door for three days. Then they opened up, moved out his old desk, cleaned and refurnished the room, and the business went on as well as before, and the family did about as well as usual. The world also went on without a bump or joggle.

GLEANINGS FROM DANIEL

THE Book of Daniel introduces us to a time in the history of God's earthly people when, speaking generally, they were away in heart from God and the place where He would have them be. God had borne with them in their sinfulness in many ways until, finally, He allows their enemies to have dominion over them. They are taken by Nebuchadnezzar down to Babylon, and the place where God had been pleased to place His Name is laid waste. But in the midst of all this calamity there are men whose hearts are set to serve God no matter what their circumstances, and are preserved to fill very important positions in the land of their captivity. Among those who were thus privileged were Daniel, Hananiah, Mishael and Azariah. These four have special mention because of their outstanding testimony and determination to "obey God rather than man."

The first act on the part of Daniel in his exalted position was the act of a man of God, namely,

Purpose of Heart

He with his three brethren were to have an appointed daily provision of the king's meat and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king. But Daniel purposed in his heart he would not defile himself with the portion of the king's meat nor with the wine which he drank. This might have been to some a very trivial matter to make an ado about, and specially when the king had commanded it; but Daniel's attitude was not taken in consideration of material gain. Daniel knew His God and realized that the king was impotent either to give or take unless sanctioned by the One who rules in kingdoms of men.

A Wise Choice

Daniel now makes request that, instead of the portion of the king's meat appointed to him and his brethren, they should be given pulse to eat. What despised food compared with the dainties from the king's table! The worldly-wise man would say: "Daniel, you and your brethren are fools; you have everything to make you fit and strong, and to be relished in the portion you are despising." This reasoning did not affect Daniel and his brethren, so a test was made, and at the end of ten days, after taking the despised food, Daniel and his brethren were fairer and more improved in body than all the children that did eat the portion of the king's meat. Thus their portion of meat and the wine they should drink was taken away, and they were given pulse. The secret of their strength and wisdom did not lie alone in the fact that they ate pulse, but in that they abstained from the unlawful food of Babylon. King Nebuchadnezzar could eat without a

scruple what God had commanded His people to abstain from.

God's Reward

There are many points we might enter into which would reveal various reasons why Daniel and his brethren were promoted in the kingdom, but the real secret of their triumph is seen in Daniel 1:17: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams."

These men would become like their food in the eyes of the worldly-wise—despised. But it is the things which are nought and things which are despised that God has chosen to bring to nought things which are. The child of God feeds on Christ, who was and is despised and rejected of men. As we feed on Christ we become like Him in the eyes of the world—"despised," but God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. Oh, child of God, where is our gaze fixed? Look upon the face that was more marred than any man's. No beauty from the world's standpoint, but faith looks upon that wonderful man and beholds the glory of God.

More than Conquerors

Yes, Daniel knew this Light and spake of the coming of our Lord Jesus Christ, who is indeed "the Light of the world." At the end of their trial they come out successful. Their understanding and wisdom excelled all that were in the realm. Thus God honored their faith and purpose, and gave them this great favor in the eyes of the king. So it was and so shall it always be, as God has said, "Them that honor Me I will honor" (1 Sam. 2:30).

R. R.

FACE MEDICINE

A HINDU trader in India once said to a native Christian, "What medicine do you put on your face to make it shine so?" The other one answered with surprise, "I don't put on anything." "You may expect me to believe that if you like, but tell me, what do you put on?" "Nothing," answered the Christian again, "I don't put anything on." By this time the heathen was losing his patience and he said: "Yes, you do; all Christians do. I have seen it in Agra, and I have seen it in Surat, and I have seen it in Bombay."

Then the Christian understood, and his glowing face shone all the more as he said: "Yes, I'll tell you the secret. It is happiness of heart." It is a remarkable fact, attested by missionaries to China, that there is such a difference between the faces of native Christians and those of the heathen that it is impossible to make the mistake of the two.

"EVANGELIST OR MILLIONAIRE—WHICH?"

WHEN filling in the census paper I paused at the column marked "Occupation." Formerly I was an engineer, but for some years I have given my whole time to Christian work. So I hesitated as to how to describe my present "occupation." After a few moments of prayerful thinking, I put down: "An Evangelist."

About the same time I came across a statement made by one of the most successful men of this generation, Lord Beaverbrook, who, "from humble and obscure beginnings has risen to a commanding position in the world of finance, politics and journalism." Making a huge fortune in Canada, he went to London, bought a paper and entered politics. Today he controls a powerful chain of newspapers in the British Isles. In a recent article, reviewing his career, he writes:

"The highest kind of power, the supreme source of satisfaction, is the power to do good. *The Evangelist is the man who has the greatest power to do good*, and, therefore, if I were in a position to influence the life of a sincere young man today, I would say to him, 'Rather choose to be an Evangelist than a Cabinet Minister or a Millionaire.' When I was a young man, I pitied my father for being a poor man and a humble preacher of the Word. Now that I am older, I envy him his life and his career." (*The Evangelical Christian, Toronto.*)

Reading the above statement, coming from such a source, do you wonder that the writer felt more deeply the dignity of his calling? But greater still did he consider the honor conferred upon him when he looked into the Word of God. For there he discovered that evangelists rank third only to apostles and prophets. "When He (Christ) ascended up on high . . . He gave gifts unto men . . . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints . . ." (Eph. 4:8-12). But apostles and prophets, in the real sense, have ceased; for they were the "foundation" of the Church or "Holy temple" (Eph. 2:20-22); and a foundation is laid first and left, the "building" being put upon it. So that now, *evangelists rank first* in the list of divine appointments "for the edifying of the body of Christ."

Is the work of an evangelist rightly estimated in these days? Some outsiders (or should I say observers), as the above quotation shows, place the evangelist and evangelism on a higher plane than do many within the ranks. In fact, with some, the gift of evangelist seems to have lapsed, and evangelism is reckoned out of date and unnecessary. A church that ceases to produce evangelists, or ceases to be evangelistic, falls short of its mission, and has lost "*the greatest power to do good.*"

A leading exponent of the Word of God, some time ago

placed his hand upon the writer's shoulder and said, "You have chosen that better part." With this statement Scripture agrees. Evangelism is the "better part" of the Church's work on earth.

Three times in the New Testament do we find the word *evangelist*. The one already referred to reveals the fact that the evangelist is *divinely given and appointed* to his work, and is God's chief agency for the fulfilling of His purpose for this age of grace, namely, the calling out and upbuilding of His Church.

In another passage we read of "*Philip the Evangelist*" (Acts 21:8). And in chapter 8, we are given an insight into the work of this, and all true evangelists. Briefly, it is this:

1. *He proclaims the evangel* (vss. 4, 5, 12, 35, 40). That is, he makes known the good news of salvation for a lost race, through the Lord Jesus Christ. Also, he bases all his preaching and presentation of Christ the Saviour upon the Scriptures, the Word of God. An evangelist must of necessity be "A man of the Book." He must see "Christ in all the Scriptures," in the Old Testament as well as in the New. He presents Him in His sacrificial death as a substitute for sinners; and in His resurrection and exaltation as a Saviour who is able to save to the uttermost all who believe in Him.

2. *He persuades men* to definitely accept and to confess Christ, in such a manner that joy is the experience of the converts. It is "good tidings of great joy" that he makes known.

3. *He persistently presses on* to other fields and to other souls, gathering in the lost until caught away by the Lord. It is interesting to note, as one writer has pointed out, that the word for "caught away" in Acts 8:39 is the same as used of the Church in 1 Thessalonians 4:17, "caught up . . . to meet the Lord" "Harpazo" (Greek). "A picture of the ambassador sent into the desert of the world to bring in the last soul ere the Coming of the Lord; when the ambassador disappears, the Spirit also goes with him."

4. *He proceeds homeward* (vs. 40 with Acts 21:8), no doubt for rest, recuperation and quiet waiting upon God for further guidance. For these experiences in Acts 8 reveal the fact that he is *divinely commissioned and controlled*.

The third passage in which the word occurs is 2 Timothy 4:5. "Watch . . . endure . . . *do the work of an evangelist.*" Timothy had other charges and duties to perform, but he must still *keep evangelism to the fore*. This is of the greatest importance. A preacher who ceases to be evangelistic misses the mark. By this means, souls are reached, reclaimed, regenerated and revived, and the work of God progresses.

Paul, the Apostle, was evangelistic to the end. He won souls even when in prison; and from a prison cell he exhorts his son in the faith, Timothy.

A dear brother, well known for his valiant stand for the Truth, and who has spent some years in other lands in Gospel work, advised the writer, who was setting out on a long tour through Europe and the Near East, "Keep Evangelism to the front."

The time is short; the need is great, infinitely so; we have the Evangel, the Good Tidings of salvation, and we do not well if we hold our peace.

As divinely appointed, guided, instructed and charged, "Do the work of an evangelist, make full proof of thy ministry," for the time of our departure is at hand, the Coming of our Lord draweth nigh.

J. W. N.

HEARING AND SEEING GOD

BE not silent to me: lest, if Thou be silent to me, I become like them that go down into the pit" (Ps. 28:1). "Hide not Thy face from me, lest I be like unto them that go down into the pit" (Ps. 143:7).

Here are two things that we, as the people of God, need to keep us from becoming like them that perish—to hear His voice and to see His face. Though we shall not go down into the pit, yet we can become like them that do. Let us ask ourselves the question, "*When did I last hear God's voice speaking to me?*"

There are some Christians that only God can see a difference between the worldlings and them. The people of this world know what a child of God *should* be, and they would not give a cent for those whose lives deny their profession. They know right well that those who truly live for God have something which no others have. "Christ in you, the hope of glory" (Col. 1:27). God wants *Him* to be manifested in us. When on earth He could not be hid. No one else can keep us right and separated for God, and it can only be as we hear His voice and see His face.

Read Exodus 33:14-16. Verse sixteen gives us the only kind of separation God wants from us—that which was *Him* in it. It is a great thing to have God *with us*. If we do not hear His voice, we cannot have the consciousness of His presence. We read His Word every morning, but do we hear Him speaking to us? If not, there must be a cause. Something has come in between us and God that must be removed. This should exercise our hearts. "Let a man examine himself," and do it by His Word and in His presence. Cut at the root of backsliding, confess it and get it put right. When was it true that we heard His voice?

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Some people like to put this off to a coming day.

Certainly we shall see God then, but He wants us to see His face *now*. Who can see Him? "The pure in heart." This is inward purity, seen only by the eye of God. The heart cannot be empty. If filled with God we will be happy; but it may be filled with other things. "The backslider in heart shall be filled with his own ways" (Prov. 14:14). It does not say "the backslider in *life*"; it starts before that, when backsliding is yet in the *heart*. In John 20:20 we read, "Then were the disciples glad when they saw the Lord." There is nothing that will rejoice the heart like a sight of *Him*.

Read Matthew 6:31-33. Do not seek after food and raiment, as these are merely the things "added." In our seeking, it is *God first* and the things of God. Every morning we rise we should begin with God; then everything else will get its right place. We are always asking Him for things, but *what is He getting from us*? If we don't rise in time to read His Word and pray, He gets nothing from us. "Will a man rob God?" (Mal. 3:8). Praise and thanksgiving from the heart is His due, and should be daily given. If it is not so, we are not right with God.

After all that God has done for us, may we be revived and stirred up to get into His presence and stay there, with our hearts occupied with Himself, and then He will get something from us.

John Blair

STICK TO YOUR BIBLE

YOU cannot do without it. You can do without any other book in the world, but not without the Word of the Living God. It is by means of the Bible that God feeds your soul. Don't go from your food. Spend some time every morning—it is the best time of the day—alone with your Bible. Do you say you haven't time? Then rise earlier; find time; make time. Do with less sleep, if you cannot go to bed earlier. But you must have time to be alone with Jesus and His Word. Let other things stand, and attend to this. This is first. Everything else, and everybody else, comes after. Don't rest until you can say with Jeremiah, "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart" (Jer. 15:16).

When you read, ask God the Holy Spirit *How* to read and *What*, and He will guide you. Yield yourself fully to Him in this matter so you will become—

1st. *A Strong Christian*.—"I have written unto you, young men, because you are strong, and the Word of God abideth in you, and ye have overcome the wicked one" (1 John 2:14).

2nd. *A Sanctified Christian*.—"Sanctify them through Thy truth: Thy Word is truth" (John 17:17).

3rd. *A Satisfied Christian*.—See what is said in Psalm 81: 16 about being fed “with the finest of the wheat,” and satisfied with “honey from the rock.”

Here, too, as you read and study God’s blessed Word, you will become “*thoroughly furnished*” unto every good work. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (2 Timothy 3:16, 17).

If you, reader, whoever you are it matters not, will but take one hour every morning with your Bible, God will very soon not only make His mark *in* you, but *through* you upon others. Get to know God’s Word. Let it “dwell in you richly.” The poor world all about you is famished for want of the words of God. Fill yourself with them; then, tell them out; say to the perishing around you, “Come and dine.” W. T.

Trusting

’TIS easy to trust when the sky is fair,
 And the tide in our favor flowing;
 When our bark is sailing o’er placid seas,
 With balmy breezes blowing;
 But oh! to trust when the adverse gales
 Seem ever to rise, and bear us
 Away from “the haven” where we would be,
 Just when its shores seem near us.

’Tis easy to trust when the brilliant stars
 Their friendly rays are shedding,
 Or the full-orb’d moon, with floods of light,
 Illumes the path we’re treading;
 But oh! to trust when the fogs are thick,
 Each well-known waymark hiding;
 When we see not the steps before our feet,
 And feel not the strong Hand guiding.

’Tis easy to trust when our friends are near
 And we look on their loving faces;
 When a “goodly heritage” is ours,
 And the “lines in pleasant places”;
 But oh! to trust in the time of need,
 In the hour of lonely sorrow,
 When our brightest day is dark at noon,
 And we dread each coming morrow.

And oh! to trust in our Father’s care,
 His chastening Hand caressing,
 And thus to find that a seeming ill
 Is nought but a hidden blessing;
 But oh! to doubly trust Him should
 We cross the narrow river,
 To reach the shore where trust is lost
 In praise, and joy, for ever.

Midland, Ont.—F. Watson and E. B. Sprunt spent a week end here. The Word ministered was enjoyed by the saints. Good numbers were out to hear the gospel.

South River, Ont.—George Shivas is seeing an interest in meetings here.

Tillsonburg, Ont.—T. Touzeau is seeking to spread the gospel around these parts, but finds the gas restrictions a difficulty.

Lansing, Ont.—Albert Joyce spent a Lord's Day with us and one professed to be saved.

Toronto, Ont.—Arnold Adams and wife are home from Cuba for a change. They report a good interest in the gospel there, especially in the open air.

Sydney Burnham of England had three weeks' gospel meetings in the Central Hall. There was much prayer, and a number professed to be saved.

D. Adams and D. Howard have returned to P. E. I. and hope to have meetings in Charlottetown.

Victoria Road, Ont.—M. Paul and J. H. Blackwood have started meetings here and so far they are getting a good hearing, and trust the Lord will bless His Word to the salvation of souls.

Vancouver, B. C.—A number have been saved at meetings being held by R. McCracken and H. Harris in the Main St. Hall.

Welland, Ont.—The saints were cheered recently by a visit from J. Govan who had two nights in the gospel. A good number were present, and we look to our God to prosper His Word in due time.

Exeter, England.—John Knox McEwen, the well-known servant of Christ, now in his 91st year, is seriously ill, so much so, that his son, Charles, has given up all meetings to be with him all the time. He suffers a good deal but keeps wonderfully bright—praying, and praising God. At times they thought he would go to be with the Lord, but still he lingers. The doctor said, "Your father has been a remarkable man in life, and a remarkable man in death." The family will value the prayers of the Lord's people for him, and his wife that she may be sustained in this trial.

FALLEN ASLEEP

Lewistown, Pa.—Mrs. Lucina Clemens went to be with the Lord, Jan. 1st. Age 78. Saved 48 years ago at meetings held by Wm. Beveridge and B. Bradford. For many years her home was open to the Lord's servants. George Winemiller took the funeral service.

On Jan. 13, Mrs. Blanche Earnest departed to be with Christ. Active in Sunday school work and privately, her earnest efforts will be missed. George Winemiller spoke at the funeral service.

Saginaw, Mich.—Robert G. Nicol went home to be with the Lord. Age 77. Saved in Carbondale, Kansas, 62 years ago. Was in fellowship with the Christians in Saginaw. D. McGeachy and A. Stewart conducted the funeral service.

Louisville, Sask., Can.—On April 9, after a short illness, Mrs. Fritz Maier passed into the presence of the Lord. Age 42. A quiet, godly sister who will be missed in the assembly. Clifford Cox and Henry de Graaf spoke to the large gathering at the funeral service.

Vancouver, B. C., Can.—On April 10, Wm. Smythe, formerly of Conquest, Sask., departed to be with Christ. Age 88. A quiet, godly brother. Associated with the Fairview Assembly. Funeral services were taken by C. W. Chawner and H. Harris.

On April 18, Mrs. Wm. Jones fell asleep in Jesus. Age 62. A faithful sister who loved the Lord and His people. Associated with the Fairview Assembly. H. Harris, G. Ramsay, and H. Steele spoke at the funeral service.

North Vancouver, B. C.—Mrs. Millon passed peacefully into the presence of the Lord on April 19 in her 76th year. Saved and gathered unto the name of our Lord Jesus Christ some 60 years ago in Ontario. In fellowship with North Vancouver Assembly. One who carried with her that priceless ornament—a meek and quiet spirit. R. McCracken spoke at the services.

CONFERENCES

North Vancouver, Can.—Our conference at Easter was one of the largest we have had. The ministry given by R. McCracken, H. Harris, D. R. Scott, A. Wilson, W. Chawner and others, was of such a character as should produce in the lives of us the Lord's people, separation from everything that is not of God, and more practical godliness in our lives.

Roseisle, Can.—Our annual conference will be held (God willing) in the Gospel Hall on June 9, 10, and 11. Meetings will commence Friday at 2:30 P. M. There will be a prayer meeting Thursday evening as usual.

Tylorside, Can.—Our annual conference will be held (D. V.) on July 8, 9, and 10, preceded by a prayer meeting July 7 at eight o'clock. Accommodation will be provided for those coming from a distance. Believers Hymn Books will be used; please bring one. Correspondent, Stanley Wright, Tylorside, Sask., Canada.

Earlton-Charlton, Can.—If the Lord will, the assemblies at Earlton, Englehart, Kirkland Lake, Hough Lake and Charlton intend to hold their annual conference as follows: June 30 and July 1, three meetings each day at Earlton; July 2, Breaking of Bread and afternoon and evening meetings at Earlton and Charlton; July 3 and 4, three meetings each day at Charlton. This conference will be preceded by a prayer meeting at each of the above assemblies on June 29 at 8 P. M. Address correspondence to H. Ferguson, Box 93, Earlton, New Ontario, Canada.

Pugwash Jct., Can.—The annual conference will be held (D. V.) at the Gospel Hall on July 1, 2, and 3, preceded by a prayer meeting June 30 at 7:30 P. M. Address all communications to F. H. Elliott, Wallace, Nova Scotia, Canada.

Stout, Iowa.—The conference will be held (Lord willing) June 17 and 18 with a prayer meeting June 16 at 8 o'clock. Servants of the Lord, seeking to strengthen those things which remain, will be welcome. Usual accommodations for those from a distance. Correspondent, Theodore De Neui, Cedar Falls, Iowa.

Midland Park, N. J.—The annual conference usually held in June has been postponed until the latter part of September. The exact date will be set later.

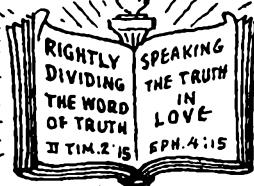
Mervin, Sask., Can.—The annual Mervin-Louisville conference will be held (D. V.) July 15, 16, and 17 in Mervin. Accommodations provided for all coming from a distance. Address correspondence to Clifford C. Cox, Mervin, Sask., Canada.

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

"WILL a man rob God?" (Mal. 3:10). This is sin of the very worst kind. Many of us who would not rob our fellowmen—even when we were unconverted—have been guilty of this great sin.

Words in Season

THE BIBLE FAMILY MAGAZINE



Expecting Him

EXPECTING Him! in glad anticipation,
We watch and wait until He shall appear;
And soon shall come the joyful consummation,
For night is passing and the day draws near.

Expecting Him! the Son of God most holy,
Whose precious life-blood was for us out-
poured:
Jesus Himself, the King of grace and glory,
Our Friend and Saviour, and our risen Lord.

Expecting Him! with faith and love victorious,
We work and wrestle through earth's little
while;
Still looking forward to the time all-glorious,
When we shall hear His voice and see His
smile.

Expecting Him! why should we sigh and
murmur,
When shadows lengthen and earth's skies
grow dim;
For this bright Hope shall darkest days
illumine,
And fill with joy the hearts expecting Him.
R. T.

JULY, 1944

WORDS IN SEASON

Publication Office: 2116 S. Jefferson Avenue, St. Louis 4, Missouri
Editorial Office: 1906 W. 43rd Street, Los Angeles 37, California

Subscription price in United States and Canada, 85 cents per year in advance. Five or more copies to one address, 75 cents per copy. Foreign subscriptions, one dollar or five shillings sterling per year. Five or more copies, 85 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, conferences and death notices to SAMUEL C. KELLER, 1906 West 43rd Street, Los Angeles 37, California. ALL articles for Work and Workers column should reach us by the 10th of the preceding month.

EDITOR AND PUBLISHER

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

**Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879**

UNITED STATES

Blue River, Wis.—Sam Hamilton and Steve Mich are having a good interest at meetings here.

La Crosse, Wis.—L. McBain had ten days good meetings to help the assembly.

Duluth, Minn.—George Gould and Tom Wilkie had a season of blessing here; souls were brought to Christ and believers brought into happy fellowship with each other.

Garnavillo, Ia.—Oswald MacLeod was to commence a series of meetings in this place after the conference.

Cylinder, Ia.—L. H. Brandt and L. McBain are starting meetings here.

Waterbury, Conn.—After a season of encouraging meetings in Hartford, F. Pizzuli came on here and is cheered by the number of unsaved coming in to hear the gospel and looks to the Lord for His blessing on the seed sown in both these places. He with F. Carboni expect to pitch their tent in Red Bank, New Jersey this summer and ask the prayers of the Lord's people that the way may be opened for them in this place.

Bridgeport, Conn.—The new address of James McCullough is 186 Deacon St., Bridgeport 7, Connecticut.

Miami, Fla.—The correspondent for the assembly meeting at 56 N. W. 29th St. is now Stephen D. Wall, 85 N. W. 47th St., Miami, Fla.

Pittsburgh, Pa.—Mr. Norman Gunn, the correspondent for the Friendship Ave. Assembly has moved to 1308 Mississippi Ave., Pittsburgh 16, Pa.

Seattle, Wash.—Hector and Albert Klabunda will operate the assembly tent in this city; this will be the only tent in operation west of Denver this year. There is a crying need for pioneers in this wide Western field.

CANADA

Hamilton, Ont.—The saints were cheered recently by a visit from our brethren A. Wilson and John McCracken. The Word was very encouraging.

Words in Season

A MONTHLY MAGAZINE

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

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

Vol. 36

JULY, 1944

No. 7

GATHERED GEMS

HAS some one seen Christ in you today?
Christian, look to your life, I pray.
There are aching hearts, and blighted souls
Being lost on sin's destructive shoals,
And perhaps of Christ their only view
May be what of Him they see in you.
Will they see enough to bring hope or cheer?
Look to your light! Does it shine out clear?

« « «
A CHRISTIAN must be fed on all the counsel of God, not
merely on scraps of chapters and verses. If the roots of
faith are not fed by all Scripture from Genesis to
Revelation, the Lord's people will grow up weak and
sickly, tossed about with every wind of doctrine, and an easy
prey to heresies, fads, and notions. Only a full complete recep-
tion of all Scripture can make stalwart Christians, ready for
every good word and work.

« « «
The closest walk with God is the sweetest Heaven that can
be enjoyed on earth.
» » »

As the stones of persecution fly, so must fly forth our for-
giveness; as they fall upon our heads, our prayers must rebound
in blessings upon theirs.

« « «
Some men set their hearts on that on which God would
that they set only their feet, namely—the earth.

« « «
The house in which no altar to God is raised wants both
foundation and roof.

« « «
The most powerful way of teaching truth is to show what
it has done for you.

« « «
Prayer means work. It requires time; it requires faith; it
requires devotion; it requires passionate interest; it requires
spiritual energy. Real prayer is one of the costliest of spiritual
exercises.—Selected.

« « «
Affliction coming upon God's people is no proof that they are
displeasing Him. Is God with them or not? that is the test.
Jeremiah was cast into the dungeon, and sank in the mire; but
God was with him (Jer. 38). So was it with Joseph (Gen. 39:21).

A LIFE WELL SPENT

MR. SAMUEL McEWEN, well-known servant of Christ, finished his earthly course, laid down his seed basket and sickle, when the home call came to him in the hospital in Petersburg, Virginia, February 5, 1944. He was born in New York City, September 16, 1877. He was the son of Wm. McEwen, nephew of John Knox McEwen whose labors in the British Isles, Canada, and the United States have been blessed of the Lord in years that are passed. Our brother was brought up in the State of Virginia where he attended meetings held by that soul-winner, Wm. Beveridge of Harrisburg, Pennsylvania. He was brought under deep conviction of sin at these special meetings but had a conversion at home that proved real and lasting. This was November 4, 1897.

From the very first he became a diligent reader of the Scriptures, sometimes arising at four o'clock in the morning to learn the mind of God. This laid a solid foundation for the steady course he followed to the end of his life. He was loyal to Christ and the Bible which held him in the path that God could honor.

Early in his Christian life, he sought to spread the Gospel, and his love for souls was such that the Lord called him out to serve Him all the time.

His first meetings were in Pawtucket, Rhode Island with Hugh Horn who was then engaged all the time in the preaching of the Gospel. They were both young, earnest, Gospel preachers. God blessed the seed they sowed; many were won to Christ. Later he labored with other servants of the Lord, doing pioneer work by establishing new Assemblies. This enlarged his gift, which made his ministry to believers fresh, effective, and acceptable.

About ten years ago he crossed to Ireland to labor for a brief season. His ministry brought comfort and blessing to the Lord's people there.

Mr. Cecil Copp of Vancouver had a heart for souls, and though not a preacher himself, always has encouraged men whom he believed would be soul-winners. He and his wife

came east to urge Bro. McEwen to visit the West Coast. They took Bro. McEwen and his wife across the United States in their car, and after a brief visit they returned to their home in the east. He was led to make three other trips to the far west, but the long trips and his ardent labors began to wear away his strength.

Brother George Morrison, of Seattle, writes that Bro. McEwen arrived here unexpectedly from Chicago, was very tired, spoke of being wearied all the time he was here. He took part in the prayer meeting, speaking from Psalm 39: 13; then Saturday, he spoke at great length on 1 Corinthians 10:13, and took part in the Gospel at night. He was urged to rest the next day as he was tired, but he would not. At the night meeting he spoke for more than an hour on the progress of worship.

On reaching our home, we hurried him to bed, putting in a hot water bottle and extra blankets. At 2 A. M. he took a stroke and fell from the bed to the floor, then again at 5 A. M. Bro. Alves was called by phone from another home, and helped to take him to the hospital. He longed to go to his home, so Bro. Alves started with him. They had to break the journey at Chicago, where his wife and daughter joined them. Upon reaching Petersburg, Virginia, he was placed in the hospital where he passed into the glory, February 5, 1944.

The funeral services were held in the Gospel Hall at Petersburg, which was filled to overflowing by Christians, friends, and neighbors, who came to pay their last respects to the one they knew and esteemed.

Benjamin Bradford and Hector Alves spoke in the Hall; Herbert Marshall of Boston gave out a hymn and prayed at the grave; John Dickson read the Scripture and spoke to the people gathered there.

The family will need the prayers of the people of God and will appreciate them.

A life well lived,
A course well run,
A welcome in Heaven
With a hearty "Well done."

THE LIVING AND DEAD BEGGARS

IT is better to beg bread for a little while on earth like Lazarus, than to beg water forever in hell like the rich man.

The name of the first beggar signifies *without help*, but it was only human help of which he was deprived. As with another Lazarus in John's Gospel, almighty power came to his relief, and infinite grace lifted him into eternal life and glory. The name of the other beggar is not given, and it is a great mistake to call him Dives. The significant point the Saviour makes is the fact that one who was wholly unknown, unhonored, and without help on earth, had his name inscribed in the Lamb's book of life, and the name that was doubtless on every tongue below, is not in the register on high. "The memory of the just is blessed; but the name of the wicked shall rot" (Prov. 10:7).

Men call the story of these two beggars a parable, and then try to escape the searching truth it teaches by regarding it as fictitious. But do they mean to intimate that the Lord Jesus Christ presented to the world a falsehood, even in the garb of fiction? Do they insinuate that He would mislead in a parable? Surely, admitting that the language is figurative, it must be according to the truth, or we have no Saviour, no Bible, no God. There is not the slightest authority, however, from the Sacred Scriptures, for calling it a parable. So far as the record goes, it is simply a narrative of facts, and the only difficulty in understanding it is, that part of these facts lies beyond the range of human observation.

But they are not beyond the observation of Him who said of Himself, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven" (John 3:13). He moved amid the scenes of eternity with all the ease of long-established familiarity and usage, and they were as common to His eye as are the ordinary occurrences of daily life to ourselves. We know nothing whatever of the invisible world except by revelation, and when the revelation is made, the only question is concerning the credibility of Him who tells us what takes place beyond the limits of our mortal existence.

Is Jesus Christ a credible witness, and is the gospel worthy of belief? Even Rousseau, vile as he was according to his own confession, has said, "Is it possible that a book, at once so simple and so sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? . . . Such a supposition, in fact, only shifts the difficulty, without obviating it: it is more inconceivable that a number of persons should agree to write such a history, than that one should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel. The marks

of its truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."

But if Jesus Christ is to be believed, mark it well, there remains no more doubt concerning the certain and everlasting punishment of those who are not born again. He does not say that the rich man was what the world calls a bad man, for he is not accursed of any crime or flagrant sin. The intimation is that he was self-seeking, self-indulgent, like multitudes now who occupy the highest ranks in society and "church," and as he probably gave magnificent entertainments, he was no doubt greatly admired and envied. However this may have been, "the rich man also died, and was buried; and in hell he lifted up his eyes in torments."

There was no annihilation for his soul, and no cessation of his misery, for "there is a great gulf fixed" between the saved and lost, and it can never be passed over by any who enter the eternal state unforgiven. He may have been an infidel in this life, even while contributing to the support of the synagogue or temple, but there are no infidels in hell. He believed the Bible, when the Bible was no longer within his reach, and he learned its sufficiency for man's spiritual need, when he could no longer avail himself of its invitations and promises. It has been well said that "hell is truth seen too late."

Nor let the reader imagine that this so-called parable is the only testimony which the Lord Jesus gave to the truth of the unsaved sinner's future and everlasting punishment. He taught it again and again in the clearest and fullest manner. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell (Matt. 10:28); "And these shall go away into everlasting punishment" (Matt. 25:46); "If thy hand offend thee (margin, cause thee to offend), cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched" (Mark 9:43, 44); "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

How long is an unsaved soul lost? As long as eternity endures; and the unbelief of men can not change the reality nor the duration of the punishment. Oh, it is infinitely safer and wiser to bow the mind and the heart to the authority of God's Word, than to consult human opinions about the eternal world, of which we know nothing, and can know nothing, apart from that Word. It is infinitely better to be a beggar on earth and to rest in our Father's bosom hereafter, than to be rich and courted on earth and to become a hopeless beggar in hell forever.

ISAIAH, A MINIATURE BIBLE

THE Book of Isaiah would seem in many ways to be a miniature Bible. It has 66 chapters, as the Bible has 66 books.

Chapter 1 begins with "Hear, O heavens, and give ear, O earth." Genesis begins with "In the beginning God created the heaven and the earth." In the same chapter, as in creation, animals (the ox and the ass) with their limited capacities come first, while man is seen last but with a capacity to reason (verse 18) with his Creator.

The last chapter contains a reference to new heavens and a new earth, which is also true of the book of Revelation.

In keeping with the 400 or so years from the dispersion to the commencement of the New Testament, the 39th chapter mentions the captivity, and the 40th commences with a message of comfort from God to His people, and John the Baptist's stirring cry of "Prepare ye the way of the Lord." Thus the main division occurs in the same relative position as between Old and New Testaments. The Messianic prophecies of the Old Testament portion are mainly in the future tense, and those of the New Testament portion in the past and present tenses.

As the New Testament is made up of Gospels, Epistles and Revelation, so the last 27 chapters of Isaiah are sub-divided into three parts of 9 chapters each. Chapter 48 ends with "There is no peace, saith the Lord, to the wicked." Chapter 57 ends with "There is no peace, saith my God, to the wicked." Chapter 66 ends with "Their worm shall not die, neither shall their fire be quenched."

In the center of the middle portion of 9 chapters, is the wonderful 53rd chapter of Isaiah with its New Testament themes of Calvary in the past tense, and the person and work of Christ.

As it is generally understood that the last three verses of the preceding chapter are really a part of chapter 53, verses 4, 5 and 6, setting forth the Atonement, form the grand center.

This remarkable arrangement can be explained only in the light of Divine Inspiration and is moreover another evidence that we have the complete canon of Holy Scripture.

E. C.

WORK OF THE HOLY SPIRIT

WHEN a telescope is directed to some distant landscape, it enables us to see what we could not otherwise have seen; but it does not enable us to see any thing which has not a real existence in the prospect before us. It does not present to the eye any illusive imagery; neither is that a fanciful and fictitious scene which it throws open to our con-

templation. The natural eye saw nothing but blue land stretching along the distant horizon. By the aid of the glass, there bursts upon it a charming variety of fields and woods, and spires and villages. Yet who would say that the glass added one feature to this assemblage? It discovers nothing to us which is not there; nor, out of that portion of the book of nature which we are employed in contemplating, does it bring into view a single character which is not really and previously inscribed upon it. And so of the Spirit. He does not add a single truth, or a single character, to the book of revelation. He enables the spiritual man to see; but the spectacle which he lays open is uniform and immutable. It is the Word of God which is ever the same; and he, whom the Spirit of God has enabled to look to the Bible with a clear and keen discernment, sees no phantom passing before him; but, amid all the visionary extravagance with which he is charged, can for every one article of his faith, and every one duty of his practice, make his triumphant appeal to the law and to the testimony.

CONSECRATION

CONSECRATION just means to have the hands filled. In 1 Chronicles 29:5 we find David asking the question, "Who then is willing to consecrate his service this day unto the Lord?" When you look at the marginal reading for "consecrate," you find it is "to fill his hand."

If your hand is full of anything, there is room for nothing else. If our hands are full in the Lord's service, then there is no room left for the world. Sometimes a lawyer has so much work to do that he has to refuse new clients. "My hands are full," he says: "I can't give you any attention."

Now, apply the illustrations to God's people. How is it that the world comes knocking at the door, and so often gains admittance? The reason is simply this: We are not consecrated unto the Lord—our hands are not filled for Him. But let our hands be filled—let Christ have His place on the throne of the heart—let us be busy at work for Him; and what is the result?

We turn around at once and tell the world that we are so busy in the affairs of eternity that we have neither time or inclination to "strive with the potsherds" in any shape or form. But, indeed, the consecrated man is scarcely ever troubled with the world asking him to come down off the wall. The worldlings very soon see when a man is out-and-out for the Lord; and when such a man does not answer their purpose, they let him alone. The world *knows him not*. —Ex.

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"FAITH makes the Christian. Life proves the Christian. Trial tests the Christian. Death crowns the Christian."

ENCOURAGEMENT

1 Samuel 30:6

TRIALS and perplexities of no ordinary kind pressed at this moment on the anointed successor of Saul. He was an exile from his country, driven hither and thither in search of that safety which the jealousy of the king denied; and now, in addition to all the sources of disquiet which had distressed him so long, that city which had been given by Achish for an abode for himself and his companions had been treacherously burnt with fire, and all the inhabitants thereof, with their substance, carried away captive. We need not marvel much, that at such a discovery "David and the people that were with him lifted up their voice and wept, until they had no more power to weep." But all this was not sufficient; yet deeper woe and fear were to be meted out to him, who, by his more exalted position, was exposed to the fiercest blasts of adversity. Let us read the next verse. "And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters; *but David encouraged himself in the Lord his God.*"

Well was it for him that he had such a refuge to fly to in this day of sore calamity. When earthly help and consolation failed, when those devoted followers who had shared his wanderings and dangers, in so many a perilous hour, rose up in the bitterness of their wounded affections, and "spake of stoning" their leader, whither should he turn for aid if not to the Lord his God? But while we rejoice that the chosen monarch had it thus in his power to draw help and courage from a source of infinite supply, would it not be wise for *us* to search out and learn the lesson which this narrative is assuredly fitted to impart? "All things were written for our learning," we are told in the Scriptures; shall we not, then, endeavor to extract from the passage before us some of its treasure of instruction?

Are we not all of us, wherever we may be placed and whatever may be our individual circumstances, subject to many a trial—some arising from outward events, some from inward causes; some, perhaps, brought upon us by the failings of others, while some owe their sole origin to the perverse inclinations of our own rebellious hearts? The life of the Christian, whatsoever may be the aspect it assumes in the eyes of his surrounding companions, is always, and of necessity must always continue to be, a continual warfare; and as such it will ever be fraught with occasions of trial, of fear, perchance of danger. Then who would not welcome with thankfulness aught that could bestow calmness and faith to pursue the path unflinchingly, whatever may betide? And how can we gain

this aid otherwise than by following the example set us by the psalmist king?

The sorrows of this probationary scene are very varied. They differ in their nature as do the individuals who undergo them; but whatever they may be, it is no easy, no pleasant task to endure their provings. Sometimes they are permitted to arise so thickly, and to press so heavily, that the sufferer is well nigh ready to exclaim, "Thy waves and Thy billows have gone over me." Then is the time for the exercise of faith; then is the season for the poor tried one to place his sole dependence on his heavenly Friend; to feel and know that amidst all these assaults, the hand of almighty power is underneath. Then may the believer encourage himself in the Lord his God! Perchance, hope may be inclined to droop and fold her wings, to refuse to buffet any longer with the storm; still let the oppressed spirit draw comfort from the remembrance that "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

THE REMNANT BEFORE THE FLOOD

WHEN before the flood "every imagination of the thoughts of man's heart was only evil continually," a small but faithful remnant stood for God. As we gather from Hebrews 11, Abel *offered*, Enoch *walked*, and Noah *worked* to carry out God's plans. The cross and the rapture form the limits of the Church's history on earth and these are prefigured in Abel's offering and the translation of Enoch who was taken away from the evil around and the evil to come. Noah and his family, preserved through the flood, to occupy a purged world, would speak of a remnant to pass through the coming tribulation.

God evidently spake to Enoch on the birth of Methuselah, which means when he dies it shall be sent (the flood). His prophecy (preserved in Jude) warned the world of coming judgment. Knowing that at any time the death of his son would usher in an awful judgment on the world, he could not join in its amusements and places of improvement, but for 300 years walked in separation with God and pleased Him.

Fear Him, ye saints, and you shall then
Have nothing else to fear;
Make you His service your delight,
He'll make your wants His care.

The Lord also spake to Lamech through the birth of a son, "This same shall comfort us concerning our work and toil of our hands because of the ground which the Lord hath cursed." And he called his name Noah which means *rest* or *comfort*. Noah was a preacher of righteousness and with his hands wrought out God's way of escape.

When the evil world with all its vain places and improvements was hundreds of fathoms down beneath the waters of judgment, the ark bore Noah and his family above it all, till it rested on Mt. Ararat. "The true ark will bring the crowded millions to the summit of the heavenly Ararat—not to go forth again amidst storm and tempest to battle with sin and sorrow, but to repose amid the unbroken sunshine of the everlasting hills."

The first day of the first month was a new beginning to Noah, and, as his offering ascended, God smelled a savour of *rest*, as now He rests in the work of Christ, and in a future day a rest shall remain to the people of God.

May the Lord enable us in these days of approaching judgment, as a small and faithful remnant, to keep His Word and not deny His Name (Rev. 3:8).

H. J. B.

THE FAMILY ALTAR

THE old-fashioned family altar has almost disappeared, and with it the home has lost much of the salt that preserved it. A home of professed Christians without a family altar is a tragedy, nor can it long remain Christian.

What a beautiful sight it is to see the father as the head of the house taking down the old family Bible and reading a portion; then having prayer, asking the blessing of God upon each member of the home before they go out to meet a world that is not kindly to Christ nor the Bible. No child can forget such a home nor its influence. It will be a safeguard in times of temptation and a comfort in times of sorrow.

The penal institutions are not filled from homes having family altars; nor are the divorce courts supplied from such homes. I have never yet heard of a divorce where the man and wife both observed family prayers.

People have depended largely upon the Sunday school and church to Christianize their children, but Christian education must begin around the family altar. God is looking for fathers and mothers that He can depend upon to set up the family altar; and who will read God's Word and earnestly pray for the boys and girls as they go out to meet the world. The world is in great need of such homes and much depends upon them at this juncture of the world's history.

It was Solomon who said, "Remove not the ancient landmark, which thy fathers have set." Surely the family altar is one of those landmarks and should never be removed. No home is complete without one; no home can long exist without it.

Now comes the question. Do you have one? Is your home worth the time and effort it takes to maintain one? Begin today.

J. F. H.

ENDURE HARDNESS*2 Timothy 2:3*

THE soldier's life is full of toil. Absent from home, deprived of the luxuries, and even the comforts of life, he must endure what he cannot avoid, and seek to accomplish the work desired by him who has called him to be a soldier.

But the hardships of the Christian warrior's lot are far more desirable than the more coveted pleasures and indulgences which the world affords. There is safety in enduring hardness in weariness, poverty, privation, and toil. Uriah in the camp of Israel was safer than King David was at home, where, while idling his hours away on the house-top, he was led into sins and sorrows untold.

Many a man exalted, honored, petted, caressed, adored, and envied too by those who walked in lowliness around him, has been ensnared, dishonored and degraded, until in his secret heart he would gladly have changed places with the peasant at his toil, with the beggar on the dunghill, with the poorest, meanest, lowliest child of God, so that he might have the comfort of a quiet conscience.

Man of God, endure hardness! The bowers of pleasure are not for you. Hard, earnest, honest work is your best safeguard against sin and the sorrow it brings. Delilah's lap may be a quiet place to lay a weary head, but poor blind Samson, shorn of his strength, mocked by his foes, clanking his fetters of brass, and turning the mill-stone in the Philistine dungeon, could tell you a tale which would spoil the pleasure of such gentle dalliance.

Endure hardness. Get acquainted with economy, hardship, poverty, and toil. Lay out your strength in good, honest labor for Christ. Spurn the baits, the luxuries, the phantoms, and the shams that are set before you for your ruin. The prophets were poor, the apostles were poor, the saints have been poor, and the Son of God was poorest of them all. Be content to share their lot.

Endure hardness, and be strong in the grace of Jesus Christ. Count crosses, trials, and distresses, as a joy and a rejoicing to your soul. And remember that poverty, bereavement, hunger, thirst, cold, and nakedness, are all easier to bear than the secret guilt or the open shame, which sooner or later comes on all who, debased and enfeebled by luxury and indulgence, yield to sin, and are led away into forbidden paths. Well may we endure hardness, rejoice in trials, and suffer all sorrow, pain, and even death itself, rather than be led astray from God, and thus bring reproach upon Christ's cause, and guilt and sorrow on our own souls."

A PRACTICAL WORD

THERE are four distinct things stated in the first Psalm as the *result* of meditating upon God's Word, apart from the *blessing* which the individual enjoys who is found so doing. (See verse one.) Let me enumerate them: (1) Like a tree planted by the rivers of water, (2) Bringeth forth fruit in his season, (3) His leaf shall not wither (always green), (4) Whatsoever he doeth shall prosper.

Dear child of God, how is it with you? On every hand in the days we live in, we see, and hear of, those who once lived for God and were used of Him, being tripped up by the devil, "the lust of the flesh," or the world. Backsliding both in heart and practice characterizes these last days; and beloved, what is the cause of it all? We verily believe the neglect of two things, namely: *closet prayer* and reading and meditating upon God's blessed Word.

Reader, let me ask you tenderly and lovingly, as you hold this paper in your hand, have you had a quiet time alone with God this morning—reading and meditating upon His own precious Word—speaking to Him and He speaking to you? We do not mean, did you kneel down and go over a prayer, but have you seen the face of your Lord today and heard Him speaking to your heart? It may be you can sing "Oh, the pure delight of a single hour" but hold now, be honest with your soul, when did you spend an hour in His company?

How dishonoring it is to God and grieving to His Holy Spirit to sing about spending an hour with Him, when it is not true. Have we not all been guilty of spending too much time in the company of one another, and too little time in the company of God? God in His grace has made blessed provision for our every-day life while passing through the wilderness. We get it beautifully pictured in the history of Israel, passing on to Canaan. Morning by morning they gathered the manna, fresh down from heaven, and, no doubt, it took both trouble and time to gather it. Early in the morning, *early in the morning, brethren*, the Camp of Israel was astir. See them down on the ground gathering, every man with his omer filled; and this was all done before the sun was up.

How often it is the case, in these days, among the saints of God, that instead of being up in the morning early and getting alone with God, seeking to see His face and catch His voice, there is the lying in bed until the last possible moment and then a hurry to get away to work. *No watching, no praying, no reading of the Word, no meditating*, and as a matter of course *no fruit borne, no greenness, no prosperity*, and when Satan comes along there is *no power* to resist his temptations. Oh, beloved children of God, let the time past of our lives, suffice us to have wrought the will of the flesh, and in future

let us seek to walk in the blessed footsteps of Him, who rose a great while before day, so that He might have time to commune with His Father.

The days are getting darker and we feel it more difficult to get along every day we live. But He who has saved us and brought us so far is willing, yea, it is His delight to feed us with the finest of the wheat and satisfy us with honey out of the rock.

"He openeth His hand and satisfieth every living thing" (Ps. 145:16) and His Word to us is, "Open thy mouth wide and I will fill it" (Ps. 81:10).

May we then, until the morning dawn, remember His Words in Matthew 26:41: "WATCH AND PRAY." J. K. McE.

"ALL HIS SAINTS ARE IN THY HAND"

Deuteronomy 33:3

MANY years ago a certain farmer rode a long way to do some business in a market town in Cornwall. Evening was fast closing in when his duties were completed. With a large sum of money, he was preparing to start on his return homewards. "Are you not afraid to ride alone on such a dark night?" "No, I am expected back tonight, and it will make my folks anxious if I do not appear. God will take care of me; in His keeping I am as safe in the darkness as in the light." The night was dark, but he had a good horse, and soon he reached his home in safety.

Years passed, and the farmer was becoming an old man. One day a stranger asked him if he might speak to him. "Certainly," said the farmer.

"Do you remember going home from market on a dark night many years ago with a lot of money in your pocket?" "I remember it well." "Did you see anything across the road that evening?" "No," said the farmer, "what do you mean?" Then the stranger told him that the evening he was going home, some rough men had determined to rob him. So they stretched a wire across a lonely part of the road, just high enough to catch him under the throat, so as to throw him off his horse.

The men watched behind a hedge, till the horse passed along, when, to their amazement, just when he came to the wire, they saw him stoop down and pass under the wire and ride on in safety. After a pause the farmer said, "I remember well. At that place a sudden pain came into my foot, and I stooped down to put my hand on my foot. Now I see that God sent the pain, and He did it to preserve my life. I do bless His holy name."

PRAY

"Prayer is the Christian's vital breath." As naturally as the grass grows green, or as the fish swim, the children of God pray. A little child cries out as soon as it is born. So does a new-born child of God. He cries to his Heavenly Father, in His Son's Name by His Holy Spirit. Your body cannot exist without food and breath, neither can your soul. Its food is the Bible; its breath is prayer.

Pray always.—"Men ought *always* to pray (Luke 18:1). Be often speaking to God. Ask Him for a praying heart, one that lives in the atmosphere of prayer.

Pray everywhere.—"I will therefore that men pray *everywhere*" (1 Timothy 2:8). Some people think that they cannot pray aright save at the bedside, morning and night. Not so. You can pray everywhere, anywhere.

Jonah did it in the belly of the fish. Nehemiah did it as he stood in the Persian monarch's presence with the wine-cup in his hand. Peter prayed on the house-top; Jesus, on the lone mountain side.

You can pray anywhere. See that you do it.

Pray about everything.—"In *everything* by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. 4:6). Don't consult the Lord Jesus about your soul's concerns only, but about all that concerns your body also. He is as truly interested in your body as in your soul. All that concerns you concerns Him. Tell Him all. Ask His advice about everything. Consult Him about your household affairs, about your business, lessons, money, dress, diet, pursuits, and pleasures. I would be ashamed to go to any place, or do anything, about which I would not *first* take my Saviour into my confidence. "Casting *all* your care upon Him, for He careth for you" (1 Peter 5:7).

Pray for everybody.—"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for *all* men" (1 Timothy 2:1). Jesus prayed very much more for us than for Himself. Just read His prayer in John seventeen. The more you become like Christ, the more will your prayers be taken up with others, rather than with yourself.

If you want to live a victorious life, pray. The Amalekites came down to intercept the Israelites on their march Canaanwards. Nor would they let them pass. Soon there was a conflict. Moses climbed on a hill near by, and held up his hands in prayer to God. While his hands were upraised, Israel won. When they fell, Amalek won. Two men seeing this, climbed the hill, and each held up one arm until Amalek was swept from the path, and Israel went victoriously on. W. T.

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Every moment I live for myself is lost. Only the time spent in fellowship with God is counted by Him as life.

THE DAY OF REWARD

WE tell the unsaved, on the strength of the Lord's saying in John 12, that the Word that He spake shall judge them in the last day. So will it be at the judgment seat of Christ. He shall judge the world in righteousness, and His people with His truth (Ps. 96:13). No standard of man will be set up there. No creed of man, however scriptural, will appeal to the Judge; success and favor in the eyes of man will be no criterion in that day. Service that may have loomed great in the eyes of men, and appealed much to the senses, may in that day be found only fit for the burning, because it was carried on in the energy of the flesh instead of in the power of the Spirit, and according to the Word.

Ere the Apostle Paul laid down his armor, he spoke with certainty of what awaited him. "There is laid up for me a crown of righteousness." He was as sure of it as he was that Christ had died for him and that he, himself, was saved (2 Timothy 1:9). What was the foundation of his assurance? At an earlier period he wrote, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). This was his object in service.

Carrying out the will of the Lord is the secret of his perfect assurance of reward. To do so cost him much. Not only was suffering from the world, his portion, but who can tell what underlies these words, "Besides those things that are without, that which cometh upon me daily, the care of all the churches." His endeavour was not only for himself to be well pleasing, but "to present every man perfect in Christ Jesus."

Looking back upon his life, well spent for his Lord and Master, he could truthfully say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth . . ." Thus the Word of God was paramount with him, and he feared not the result when his life's labors would be looked at in the light of the revealed will of God.

One may say, that is true as to the Apostle, but what am I compared with him? In the days of David's rejection, the men who followed him, bound to him by the cords of love, served him faithfully, and some did valiant deeds. These men were unheard of till David reached the throne; but to this day their names and the record of their might is read.

You may be a hidden one, serving in your own small corner, looked down upon and spoken of despisingly because of your stand for the name of Him who is now the rejected One. Look up and onward! The revealing and rewarding day is coming, and the Lord assures us that even a cup of cold water given in His name will not be unrewarded. No corruptible crown will be bestowed upon the victor; a lasting reward will be given.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

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If you are a child of God, wherever you propose to nestle there your Heavenly Father will plant a thorn, until you are driven, like a bird, from spray to spray and from leaf to leaf, and taught by painful experience that God, and God alone, is from everlasting to everlasting the "dwelling-place" of His people.

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Comfort in Sorrow

John 11:6

*THE truest heart that ever loved
Could give its object pain—
Could bear to see the suffering
That brought the untold gain.*

*The mightiest hand that ever moved
Could wait to bring relief—
Two days' apparent heedlessness
Of nature's deepest grief.*

*Would they have missed that sacred thing—
His sympathy—His tears—
Scene on which breaking hearts have leaned
For eighteen hundred years.*

*The wonder-working word that gave
Their loved one back again,
Seems scarce so precious as the groan
That proved He shared their pain.*

*O heart, that loves so perfectly!
Thou often waitest still,
And blessed are the emptied hearts
Thy sympathy can fill.*

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Tears clear the eyes for the sight of God in His grace, and make the vision of His favor more precious. A night of sorrow supplies the shadows of the pictures by which the high lights are brought out with distinctness.

Kitchener, Ont.—We had J. McMullen with us for a week. He spoke faithful words to saint and sinner. We also have had the joy of seeing a few added to the assembly, and we expect to baptize some others this week.

Port Arthur, Ont.—W. Warke and B. Dobson had good meetings but found it hard to get the people in. We also expect George Smith for some meetings on his way West.

Winnipeg, Man.—The saints appreciated very much a few meetings held by John McCracken and Alex Wilson. One girl trusted Christ and others seemed exercised. Our two brethren are on their way to Eastern Canada to operate a gospel tent.

Barrie, Ont.—David Miller has been visiting military camps and putting into the hands of the soldiers gospel tracts which are readily received; he could use many more if he had them. If any Christians or Gospel Halls have some good gospel tracts or monthly magazines they would like to send for this purpose, our brother will be glad to see that they are distributed in a wise way. His address is 198 Bradford St., Barrie, Ontario, Canada.

Charlottetown, P. E. I.—D. Adams and D. Howard are having meetings here and one has professed.

Bell Rapids, Ont.—Gordon Johnstone and Harry Kember are having a series of meetings in this place.

Aberdeen, Scotland.—W. J. Millar who has been laboring in the Shetlands, has had to return here on account of ill health. The prayers of the Lord's people will be a great help to his recovery.

FALLEN ASLEEP

Houston, Texas.—On Sunday, May 28, William Grierson, servant of Christ, while ministering the Word in the morning meeting, was suddenly stricken with a heart attack and was almost immediately in the presence of the Lord. He was saved over forty years ago in Ireland and came to this country about thirty-five years ago. Shortly after his conversion, he began to devote his entire life to the service of the Lord. He has labored in many parts of this country and has been used of the Lord in the salvation of very many, who together with all who knew him and knew his worth, mourn his loss. He leaves a widow and seven children. Prayer is requested for the salvation of the children, and for his wife, that she may be comforted and sustained in this hour of sorrow. Robert Curry and J. W. Johnson conducted the funeral service.

Pittsburgh, Pa.—On May 30, after a lingering illness, our beloved and esteemed brother, Tom Jamison, passed into the presence of the Lord at the age of 57. He lived for God and for His people, especially those at Friendship Ave. Assembly, whom he served for over 30 years. The prosperity which the assembly has enjoyed for years is largely due to his untiring effort. He was Sunday school superintendent for many years and engaged in many other activities of the assembly, and will be missed as a pillar in the assembly here. Prayer is requested for Mrs. Jamison who is now left alone, that she may be sustained in her great sorrow and loneliness. Robert Crawford spoke to a large number gathered at the funeral.

Huntsville, Can.—Mrs. George Cox went to be with Christ on March 13 at the age of 56. Saved about 40 years ago at meetings held by Bren. McClintock and Watson, she shortly after obeyed the Lord in baptism and identified herself with the Christians in the assembly here. She was a good woman and will be missed greatly in the home and in the assembly. Bren. Widdifield and Gudmore took the service at the hall and Bro. Steen spoke at the home.

Hamilton, Can.—On May 16, Miss Mary Jane Smith departed to be with Christ. Age 85. Saved 60 years and has been in fellowship with MacNab St. Assembly since coming to this country 38 years ago. A regular attendant at the meetings until her health failed. R. McCrory spoke at the funeral service.

Minneapolis, Minn.—On June 2, Mrs. John Ellanson went to be with the Lord. Age 54. Saved about 25 years ago through the ministry of Sam Hamilton and ever since connected with the North East Assembly. A godly sister, much respected in the assembly. Walter Purcell took the funeral service.

CONFERENCE REPORTS

Pawtucket, R. I.—The conference this year was not as large as in former years, but nevertheless it was very good. The Word ministered was very practical and profitable and we trust that fruit shall abound to the praise of His name.

Frostburg, Md.—The one-day conference here was well attended by Christians from Southern Pennsylvania, Western Maryland and West Virginia. It was a time of real refreshing. Seven of those who cared for the flock were present to minister the Word.

Philadelphia, Pa.—The three-day meetings in the Olney Gospel Hall were encouraging both by the ministry and the attendance. Eight servants of the Lord took part in the ministry.

Deseronto, Can.—Our conference was the largest we have had of late years. Twelve of the Lord's servants were present and all shared in the ministry of the Word. The saints were refreshed and helped.

Toronto, Can.—We had two meetings in the Brock Ave. Hall on the holiday, May 24th. Goodly words were ministered by J. McCullough, J. Dickson, J. Bernard, A. Wilson, J. McCracken and R. Bruce. Attendance was large.

Midland, Can.—The attendance was not as large as some years but good; practical ministry was given by a number of the Lord's servants present.

Winnipeg, Can.—The conference was one of the best for many years; ministry was searching, refreshing and upbuilding to the Lord's people. Large numbers from outside points and assemblies were gathered with us. Those present to minister were A. Joyce, R. Watson, B. Dobson, W. Warke and C. Patrizio.

Sarnia, Can.—The conference here was very good; not a jar or disturbance from first to last. Fifteen servants of God ministered the Word; it was well distributed; there was no need of a managed platform, for the Spirit of God had full control.

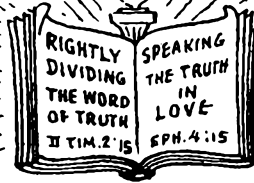
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WHEN we get right with God, we enjoy thinking of "God is Light," as much as "God is Love." This is the order in 1st John, "God is Light" in chap. 1., "God is Love" in chap. 4.

Sorely troubled with doubts in his school days the celebrated Swiss Christian, Dr. Merle D'Aubigne, the historian of the Reformation, determined to go to his old teacher for help. The wise old man refused to discuss the doubts saying: "Were I to rid you of these, others would come. There is a shorter way of destroying them. Let Jesus Christ be really to you a perfect Saviour, the Omnipotent Son of God; His life will dispel the darkness, and His Spirit will lead you into all truth." The veteran was right. He saw what a fatal habit young D'Aubigne was acquiring; and he knew that the glorious Son of Righteousness alone could scatter the clouds that make so many Christians live feeble and faint and unfruitful lives.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Worth of Prayer



PRAYER is the breath of God in man,
Returning whence it came;
Love is the sacred fire within,
And prayer the rising flame.

It gives the burdened spirit ease,
And soothes the troubled breast;
Yields comfort to the mourners here,
And to the weary rest.

When God inclines the heart to pray,
He hath an ear to hear;
To Him there's music in a groan,
And beauty in a tear.

The humble suppliant cannot fail
To have his wants supplied,
Since He for sinners intercedes,
Who once for sinners died.

AUGUST, 1944

WORDS IN SEASON

Publication Office: 2116 S. Jefferson Avenue, St. Louis 4, Missouri
Editorial Office: 1906 W. 43rd Street, Los Angeles 37, California

Subscription price in United States and Canada, 85 cents per year in advance. Five or more copies to one address, 75 cents per copy. Foreign subscriptions, one dollar or five shillings sterling per year. Five or more copies, 85 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, conferences and death notices to SAMUEL C. KELLER, 1906 West 43rd Street, Los Angeles 37, California. ALL articles for Work and Workers column should reach us by the 10th of the preceding month.

EDITOR AND PUBLISHER

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

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879

These servants of the Lord are doing pioneer work this summer in the United States and Canada. They need your prayers and deserve your support.

Fairfield, Ohio.—Lorne McBain and Oswald McLeod have their tent pitched here and so far the attendance has been fair.

West Union, Ia.—L. H. Brandt and W. Warke had no difficulty in securing a good location for the tent which made them feel that the Lord wanted them to come to this place. They were encouraged in the number attending their first meeting July 9th, and trust the Lord will see fit to again bless their united efforts in the gospel.

Clear Lake, Ia.—Oliver Smith and E. Jameson are operating a tent here and are encouraged by the attendance and interest.

Orion, Wis.—Sam Hamilton and Steve Mick have just finished meetings in this town, and expected to pitch their tent east of Orion and commence meetings July 9th.

Goessel, Mo.—L. E. Linsted and Clarence Ferwerda were looking forward to tent work in this place, and will value the prayers of the Lord's people, for they realize the day for service cannot last much longer.

Ft. Leonard Wood, Mo.—John Elliott and Tom McCullough expect to pitch their tent near here and will appreciate the prayers of the Lord's people for them in this effort. The new address of John Elliott is 1000 South Dollison St., Springfield, Missouri.

Picton, Canada.—G. P. Taylor has his tent pitched in this new place and asks that the Lord's people pray for him.

Maritime Provinces.—John McCracken and Alex McGaughey are in Milton, N. S.; L. K. McIlwaine is at the South Shore of Nova Scotia; I. McMullen is in Doran Ridge, N. B.; Robert McCracken and Alex Wilson are in Surrey, N. B.; Herbert Harris and Russell Harris are in Newfoundland. Prayer is desired for all these brethren.

UNITED STATES

Rochester, N. Y.—We had a visit from James McCullough; his ministry was much enjoyed.

Penna.—Fisher Hunter gave some helpful ministry at McKeesport and at Donora seeking to refresh the saints.

Framingham, Mass.—The new address of James Richmond, correspondent for the assembly, is 43 Prospect St., Framingham, Mass.

Cylinder, Ia.—S. C. Keller had a few meetings here; one girl professed to be saved. He also visited Hitesville.

Lake Geneva, Wis.—Archie Stewart had some very helpful meetings here.

Words in Season

A MONTHLY MAGAZINE

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

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

Vol. 36

AUGUST, 1944

No. 8

GATHERED GEMS

TEMPTED and tried!
Oh, the terrible tide
May be raging and deep,
May be wrathful and wide!
Yet its fury is vain,
For the Lord shall restrain,
And forever and ever
Jehovah shall reign.

Tempted and tried!
There is One at thy side,
And never in vain
Shall His children confide;
He shall save and defend,
For He loves to the end—
Adorable Master
And glorious Friend.

“ “ “
WE must see that our zeal for God is not due to certain
under-currents. It is one thing to be in “labors abundant” because we have to keep up a profession; but it
is quite another thing to be busy workers because the
love of Christ constraineth us.

“ “ “
Impatience may bring us an Ishmael; but the advent of
the promised Isaac is not hastened by a single day.

“ “ “
Bargain-making pre-supposes that there may be deception;
and is intended to be a safeguard against deception. But love
“thinketh no evil,” and therefore needs not to make bargains.

“ “ “
Sin must be detested and loathed. To view it as not altogether evil, is the first step toward embracing the accursed thing.

“ “ “
Many confess sin with the lip—yea, and condemn it. But real
confession of sin is ever accompanied by forsaking that sin.

“ “ “
A willing heart makes a light burden.

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

“ “ “
It is hard to exalt by flattery the one who is kept humble
by the abiding Word.

“ “ “
Mountains quickly disappear if love is the motive power.
Work that we love is never irksome.

“ “ “
God often encourages the weak in faith by giving speedy
answers to prayers; but the strong in faith will be tested by
God's delays.

CAN ONE BE SAVED AND NOT KNOW IT?

WE are living in a time when the thoughts and imaginations of men are being set forth as truth, and the words of the living God set aside. Although He has spoken distinctly, many are the conflicting opinions which are heard with regard to the knowledge of God's salvation.

Some are of the opinion that no person can say he is saved, or be sure of heaven, until he stands before God in judgment; while others, more advanced, declare, from platform and pulpit, that *there* is a possibility of persons arriving at that assurance before they die. But there are many good Christians who can not say for certain they are saved, nor can they look back to any time when they were born again; hence, one is met with the question on all hands—*"Cannot a person be saved and not know it?"*

Such statements are generally made without a reference to the Word of God—without a question as to *"What saith the Scriptures?"* They are calculated to keep men in the dark as to their real condition before God as children of wrath, and to lull their conscience to sleep with a false peace; leading people to think they are all right for eternity, because they have been brought up religiously, and have been taught from their childhood to believe in Jesus. An instance of this comes to my mind.

A man who a few years ago came to a place where the Gospel was being preached, got awakened about his soul. We went to his house to see him. He told us he had never been "born again," and knew he could never go to heaven as he then was. We tried to point him to the Lord Jesus as the One who had borne his sins on the cross; but all was dark—he could not see it. A short time after, his minister came to see him. Finding him in great anxiety about his soul, he told him that he need not be alarmed like that, or get into such a state, for there were many persons who were real Christians and could not say with assurance that they were saved. A matured Christian might be able to say *that*, just before he dies; or, perhaps, one who had led a reckless life, for, when he was turned to the Lord, the change would be a marked one both to himself and others; but every one did not require that marked experience. "You have always attended the means of grace, and have been a regular communicant, and you believe on the Lord Jesus, and what more do you want?" The result of this interview was that the man's conscience was set at rest, and a few days afterwards, when we called to see him again, he had not the slightest trouble about the matter.

Now, it is desirable that the trumpet give no uncertain sound in warning men of their danger, and we would there-

fore seek to speak out plainly on this point. God has distinctly said, that without the *new birth* no man shall enter heaven. And are we to believe that the new birth is so insignificant an occurrence that it may take place without our knowledge? If men are so bewitched as to advocate this, and souls so duped as to believe it, let it be known that God has never said so in His book. It is a pity to see men, from whom better things might be expected, issuing through the press and otherwise, this delusive theory, which those who have not a trace of godliness about them, or any evidence of the life of Christ in their souls, take hold of, and think they have a foundation on which to rest their false hopes for eternity, viz., "I might be a child of God and not know it." There are many souls on the way to hell today cherishing this delusion.

Let us look at what the Scriptures teach on this important subject. What is conversion? It is a turning to God—the result of an in-wrought experience by the Spirit of God upon the heart, showing the sinner his guilt in the sight of a Holy God, and leading that sinner to Christ—God's remedy for his sin. The moment he trusts the blood of Christ, he is made a new creature—a child of wrath *becomes* a child of God; and we would say here, that a person *cannot even be convicted* of sin by the Spirit of God without knowing it, much less be converted to God. Peace *with* God is the result of faith in Christ. Until there be the consciousness that my sins are forgiven, I can have no peace with God. I may have peace with myself—my own heart—which is a different thing, and would not keep me out of hell.

Reader, if you profess to be a believer in the Lord Jesus Christ, and cannot say that you are born again, let me draw your attention to a few things which God says the believer has. Dear friend, if you do not have them, never let any one hear you say that you are a believer. "*He that believeth on the Son of God HATH THE WITNESS in himself*" (1 John 5: 10). "I am come a LIGHT into the world, that whosoever believeth on Me SHOULD NOT abide in darkness" (John 12: 46): "*He that believeth on Me . . . out of his belly SHALL FLOW rivers of living water*" (John 7:38). "*He that heareth My Word and believeth on Him that sent Me, HATH everlasting life and SHALL NOT COME into condemnation; but IS PASSED from death unto life*" (John 5:24). "*Whosoever believeth that Jesus is the Christ IS born of God*" (1 John 5:1). "*By Him all that believe ARE JUSTIFIED from all things*" (Acts 13:39). "*He that believeth on the Son HATH everlasting life*" (John 3:36).

Reader, are these blessings yours? If not, you are yet an unbeliever, and as such the wrath of God abideth on you (John 3:36). Remember, if you are born again you know it; for those who are can show forth the praises of Him who

hath called them out of darkness into His marvellous light (1 Peter 2:9).

If you ever enter heaven, it must be by being born into God's family.

R. J. J.

SUGGESTIONS AND REFLECTIONS

*For Christians Gathered to the Name of Our
Lord Jesus Christ*

IN reviewing the past, we cannot fail to realize the loving kindness of the Lord and His tender mercies; and we should unitedly and unceasingly PRAISE HIM for the exceeding riches of His grace; for His unspeakable gift; for the position and privileges of being "sons of God," and the blessings we continually receive through our Lord Jesus Christ.

But we should not disguise from ourselves, or from Him, the solemn fact, that "the fine gold has become dim"; and the manifest *apathy* around us calls for earnest prayer and self judgment, so that it should be our heartfelt united cry—

"Lord Revive Us Again"

The following *reflections* pass before the writer's own soul, and are commended to the prayerful consideration of God's people. We move in *four circles*, and our power and blessing in each depends upon our obedience to the Word of God. The first has regard to the condition of *our own souls* and personal communion with God, through self-judgment, and sitting at the feet of Jesus to learn of Him. The second is *our family circle*, where we should act as representatives of God, having our children in subjection like Abraham; and if our lives there are consistent before the Lord, we shall be better fitted for usefulness in the *third circle*, i. e., *the Church of God*, where the many graces enumerated in 1 Timothy 3:4, 5; Titus 1—2 should characterize those who minister according as God hath dealt to every man the measure of faith. And then in the fourth circle or *the world* of unconverted sinners amongst whom we are called to move, we should be "living epistles, known and read of all men."

First—Let us consider whether we have individually *walked in the light and in the Spirit*, and known experimentally true fellowship with God.

Have we glorified our heavenly Father in *bearing much fruit*, so that we could say "Let my beloved come into His garden and eat His pleasant fruit" or have *the little foxes* spoiled our vines?

Have God's dealings with us *in sickness and adversity* "yielded the peaceable fruits of righteousness" through *our hearts being exercised thereby*?

Have "His testimonies been our delight and counsellors?" Have we "loved His commandments above gold, and esteemed

all His precepts in all things to be right?" Have "the words of Christ dwelt in us richly in all wisdom, teaching and admonishing one another?" Have we fed upon God's Word, and thus grown in grace? Have we eaten it, as Jeremiah did, and can we say "it is the joy and rejoicing of mine heart" or like Job, "I have esteemed the words of His mouth more than my necessary food"? Has it been "sweeter than honey to our taste, and better than thousands of silver and gold"? Have we sought for heavenly wisdom "as silver, and searched for her as for hidden treasures," and "rejoiced at Thy Word as one that findeth great spoil"? Have "our loins been girt about with truth" so that through the application of God's truths to our souls, our thoughts and affections have been *braced up* for Christ, with an honest purpose to live for Him, so that "whether we eat or drink, or whatsoever we do, all should be done to God's glory"?

Have we known what it is to vanquish Satan with "*It is written*"? Or have we failed in our testimony through weakness and disobedience, more or less resulting from neglect of God's Word and private prayer?

Second—Is our testimony for the Lord in *our homes* what it should be? Or is there disobedience to His Word in a greater display of luxury, dress, etc., with more *world-bordering* than should be with those who confess to be "strangers and pilgrims in the world"?

Should it not humble us to think that our disobedience in these things has been a *stumbling block* to sinners (who read us more than they read the Bible), as well as to fellow-saints, from whose associations we may have had to separate, in faithfulness to Christ, and who may be *hindered* following us "*outside the camp*," through our inconsistencies?

Let us not continue in these ways, but "cease to do evil, and learn to do well."

Look again into our *family circles*, and let us judge before God, if, as *parents*, we are doing our duty in "training up our children in the nurture and admonition of the Lord." Or, do we not fail in this, and consequently see many children drifting into worldliness, and as regards those who profess to be the Lord's, are not many of them drifting into *unequal yokes with unbelievers*, or into church association that disregard the principles of God's Word, and from which we profess to have separated? In the measure that any of this applies to ourselves, let us judge it before the Lord, and seek grace and wisdom to fulfil His will, so that we may *teach our children diligently* that "the fear of the Lord is the beginning of wisdom," and "talk of these things when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Third—Let us review the solemn obligations placed upon us, as those who have been baptized by the Holy Spirit into THE BODY OF CHRIST, which is HIS CHURCH. How conscious we must be of *failure in our duties one toward another*, as heirs of the same grace! How little *care* have we bestowed upon the suffering members of Christ; and yet we have sometimes talked about "*fellowship in His sufferings*," which is expressed by our "weeping with those that weep," and "distributing to the necessities of saints"; for our Lord Jesus Christ said, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto Me."

How much *time and money* do we devote to our self-enjoyment, and how little do we *redeem* and use in "comforting the feeble-minded, supporting the weak, or in feeding the lambs and sheep of Christ's flock"?

We may admire those who are *constrained by the love of Christ* to "spend and be spent in His service"; but beloved fellow-saint, we are *all* under deep responsibilities, and must give account of *ourselves* to God, therefore let it be "*our ambition to be well pleasing to Him*." Let us remember that "the members of Christ's body should have the same care one for another, and whether one member suffer all the members suffer with it." How unlike Christ, when we know of any suffering saint, to neglect visiting and ministering to such, "according to the ability God hath given to us," remembering that God says, "First a willing mind; it is accepted, according that a man hath, and not according that he hath not." Rest assured that it is very wrong for us to transfer the duty of visiting the poor—saints or sinners—to fellow-saints who have *more gift or money* than ourselves; but let it be true of each of us, "he (or she) hath done what he could."

The consciousness of *failure* in these duties should lead us to confession, and to seek "the supply of the Spirit of Jesus Christ," so that He may be magnified in our bodies, and that our maxim may be, like Paul's, "For me to live is Christ."

Again we observe that following these words in Philipians 2, Christians are exhorted to be "*LIKE-MINDED*, having the same love, being of one accord, of one mind." We remember also the words in 2 Corinthians 13:11, "*Be perfect, be of good comfort, be of one mind, live in peace*, and the God of love and peace shall be with you."

Have we striven together for the faith of the Gospel, "*endeavored to keep the unity of the Spirit in the bond of peace*"? Or have we, by neglecting God's *more excellent way of love* (1 Cor. 13), been parties to those *divisions of heart* which have weakened the testimony of the assembly we are associated with?

Alas! how few saints have that self-denial which is seen in Christ.

Content to fill a little space,
If God be glorified.

Be it ours to sing in sincerity.

Oh, give us hearts to love like Thee;
Like Thee, O Lord, to grieve,
Far more for other's sins than all
The wrongs that we receive.

One with Thyself, may every eye
In us Thy brethren see,
That gentleness and grace that spring
From union, Lord with Thee.

(To be continued, D. V.)

PRESSING ON

ANY tendency on the part of Christians to have a little more and a little more of the world, under the impression that they are getting more liberal-minded, is the beginning of a downward course—and perhaps more than the beginning.

Old pleasures and sins are reached almost imperceptibly. These "old things" which should be *passed away*, have a religious coat upon them now, and they don't look so bad. Open wickedness, of course, is avoided; but whatever savors too much of Christ is looked upon with suspicion. The company of the truly godly—of those who live with Christ in the heart and on the tongue—is avoided, and the company of mere *professing* Christians is sought after. Whatever has a savor of the world about it—a dash of the old life without its open iniquity—is hailed with pleasure.

When this is our state, we may well begin to enquire if we are new creatures in Christ. It is true that some may consider this state of things quite right and proper—that God's people are simply finding their proper level when this is the case. But it must be a level unknown in the Bible—nay, rather opposed to the spirit and teaching of the Bible. Instead of conforming thus to the world, we read, "And be not conformed to this world; but be ye *transformed*" (Romans 12:2).

The Christian life is not a going backwards; it is a pressing on. It is not a sitting down and nibbling at everything tending to minister to the lust of the flesh, or the lust of the eyes, or the pride of life—which are all of the world. It is a laying aside every weight, and the sin that so easily besets us, and running with patience the *race*, while we make not provision for the flesh, to fulfil the lusts thereof.—*Believers' Treasury*.

**"LET YOUR SPEECH BE WITH GRACE,
SEASONED WITH SALT"**

GOD has truly said in James 3:8, that "the tongue is an *unruly evil*, which no man can tame, and it is full of deadly poison." And Christians know how this part of the old nature especially needs watchful restraint; for which the Holy Spirit is also our *power*. With that tongue we bless God; otherwise we bring reproach upon His Holy name.

Now it is quite evident that every member of our bodies is *redeemed* by the precious blood of Christ: and therefore "our lips should speak forth His praises"; and we should "teach and admonish one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord" (Col. 3:16).

The Spirit too has *consecrated us* to God; and he exhorts us in 2 Peter 3:11, "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be, in all *holy conversation and godliness*." We are expressly told also "to observe the form of sound words" (2 Tim. 1:13); and in Ephesians 4:23, God's people are exhorted to "be renewed in the spirit of their minds," and in verse 29, "let no corrupt (or rather *insipid*) speech proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Again in Ephesians 5:4, we are told that "neither filthiness, nor foolish talking, nor jesting; which are not convenient; but rather giving of thanks," is becoming to a child of God. In Colossians 4:5, we are told to "walk in wisdom toward them that are without"; redeeming the time, and to "*let our speech be always with grace, seasoned with salt*; that we may know how we ought to answer every man." In Song of Solomon 4:3, 11, the bridegroom's "*Speech is comely, and his lips dropped honey and milk*." Oh, what an example for us; that we should, *like Him*, speak only the things which emanate from God. Remember "those gracious words that proceeded out of His mouth."

There is too much *frivolity* amongst God's children; *idle words*, for which an account must be given; and all that *foolish talking* must grieve the Holy Spirit. First, it is insipid (i.e., without the salt of grace), then it becomes corrupt. Our words should be *seasonable*; and so pointed, that like nails they may go home to the conscience of our hearers.

If we are in real sympathy with our Master, who wept over Jerusalem; if we understood His will concerning us; we should have no heart for jesting with the enemies of God, who are hurrying to destruction, but, like Paul, we should "cease not to warn men, night and day, *with tears*." E. H. B.

—●—

ENOCH WALKED—"Enoch walked with God" (Gen. 5:24). We do not read that he was a great talker, but that he walked with God. That is what the Lord delights to see in His people.

WHO HELD THE ROPE?

IN Damascus the governor . . . kept the city . . . with a garrison, desirous to apprehend me: and through a window in a basket was I let down" (2 Cor. 11:32-33).

God can always find a way of escape for His servants. God has His window and basket for men now who put their trust in Him—one that will just fit them.

Unrecognized Service—Who are those people holding that rope? Who tied it to the basket? Who steadied the apostle as he stepped in? Their names have not come to us, and yet the work they did eclipses all that was done that day in Damascus and round the world over.

Perhaps in heaven we shall meet one who in answer to our enquiry "And what were you helped to do on earth?" will reply: "In time of bitter persecution I owned a house in Damascus, and the balcony reached over the wall, a gospel preacher was pursued, and in a basket this maltreated one was let down over the wall; I was the one who helped to hold the rope."

On what a small tenure great results hang. Whatever you do, do "as to the Lord." Remember "you serve the Lord Christ." God gives to each of us something to do for Him—some rope to hold.

LOCAL FELLOWSHIP

J. FERGUSON

IN a tract, recently put into my hand, the opening sentence is, "The fellowship of His Son is the only fellowship known in the Scriptures." It teaches that there is but one fellowship and all God's people are in it. At first sight this looks nice and plausible, but is it true? We do read that we are called into "fellowship of His Son," and we are glad of this great fact. We share in common with all God's people this blessed position, in grace given to us. But we find the "one fellowship" theory breaks down when we examine, in the light of God's Word, the LOCAL fellowship with which His people are to be identified for the carrying out of His will.

When Paul found opposition to his preaching the truth in the Synagogue, he "separated the disciples." Was there not formed then and there a local fellowship? It is true that these believers were already in the "fellowship of His Son"—no one would ever think of disputing that fact—but was there not formed there in the School of Tyrannus a gathering into which believers could be received, if seeking to walk in His way? Assuredly there was; and that gathering was a local Assembly, and has its counterpart today in local gatherings in various towns and cities throughout the world.

When we turn to the fifth chapter of the first epistle to the

Corinthians, we find that a man had to be dealt with for sin, and "put away." Put away from what? He was not put out of the "fellowship of His Son"—that could not be—but from the local fellowship with which he had been identified. How can anyone speak of there being but "one fellowship" when it is as clear as can be that here is a fellowship from which a man must be put away in discipline?

When we exercise godly care as to reception, it is not into the "one fellowship" but into a local Assembly. Let not the minds of the Lord's people be disturbed by plausible talk about the "one fellowship" which is right enough in its place, but the fact remains that there is also a local fellowship connected with the testimony of God, where those who seek to obey the whole Word of God may unitedly seek to please Him.

COMMUNION WITH GOD

THOU wilt keep him in perfect peace, whose mind is stayed on Thee" (Isaiah 26:3).

A father was busy in his office one day. Soon the door quietly opened, and looking up, his little girl entered the room. "What do you want little one?" "Nuffin, Papa, I jes want to be with you." Immediately work was dropped, and the little one nestled in his bosom.

Fellowship, or communion, is an attainment in grace, we would say it reverently, deeper and nearer the throne in spirit, than prayer, either vocal or secret. It is that hallowed inner soul experience of walking by faith with God, thinking of Him, meditating upon His goodness, even when not engaged in prayer. As with the little girl, it is something beyond confessing sin, making requests, or offering thanks for past mercies—it is being with Him in unclouded fellowship, in the sacredness of holy meditation.

Nothing like this calm drawing near to God, in heart, and resting under the sense of His presence, can arm us for holy living, and the way of approach to this communion with the Father of souls is given by the Psalmist, "I have set the Lord always before me: because He is at my right hand, I shall not be moved. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips: when I remember Thee upon My bed, and meditate on Thee in the night watches" (Ps. 16: 8; 63:5-6). "My meditation of Him shall be sweet: I will be glad in the Lord" (Ps. 104:34).

We naturally have fellowship with whatever we feed, dwell or meditate upon. If it is worldly pleasures, wealth and honor, or sensual delights, they will be the absorbing attraction. But if God, spiritual and eternal things are ever the most prominent in heart and mind, then our communion by faith is with the Father of spirits, just in the measure that our thoughts and affections go out in yearning desire.

As we first became acquainted with Him in the pardon of our sins—by turning from sin and self, and exercising implicit trust in Him, so by closing our eyes, and stilling our heart to the din and allurements of material things, do we tune our soul for communion with God.

O that we may all know more of abiding in Him by constant prayer and meditation, that we may realize more outgoing of soul to Him in faith, trust, love and desire. May there be more yielding of heart and mind to Him, more Heavenly aspiration to be near and like Him.

"Enoch walked with God" (Gen. 5:24). "Noah was a just man, and perfect in his generations, and Noah walked with God" (Gen. 6:9). "The Lord went His way, as soon as He had left communing with Abraham" (Gen. 18:33). "Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved" (Gen. 32:30).

PSALM 3

THIS short psalm of eight verses has again and again cheered our hearts, while passing through trial; and our desire, in writing a few lines upon it, is to cheer and help any weary traveler passing through the wilderness—"the place of trial."

Sad to say, many of us have made our trials our *places of mourning*, instead of our *place of worship*. There are many instances in God's blessed Word where we find His children making their trials their places of worship. For instance, Abraham, in Genesis 22, when called on by God to offer up Isaac, says to the young men, "Abide ye here with the ass; and I and the lad *will go yonder and worship*" (vs. 5). Yes, in the very place where he expected to have thrust the glittering blade into his only Isaac, he made his trial his place of worship. Again, Moses in the Book of Numbers is found five times falling on his face before God, and that when the whole congregation spake of stoning him. What a lesson for those who take the lead in the assemblies of God. Paul and Silas could make the jail at Philippi ring with the praises of God, with *bleeding backs and feet fast* in the stocks. Trying enough, no doubt; but they made their trial their place of worship, and that jail was no doubt a Bethel to their souls.

What a lesson for us beloved! Every child of God, no matter who he or she is, is called to pass through trial. Well then, let us remember how God would have us act while passing through trial, whether it be in the assembly, in our homes, or in our business.

This psalm might be divided into three parts—verses 1 and 2, we get *trial*; 3 to 6, *trust*; 7 to 8, *triumph*. The first word of the psalm is very instructive. Take it away from verse 1,

and we get the language of many a child of God. David had found the Lord previous to this, and now he knows where to resort to. When going *into* the trial, he can say, "Lord"; while *passing through* it, he can say, "Lord"; and *at the end* of his trial, he can say, "Lord." Six times he uses the word, Lord. Don't let us forget it, dear brethren; let us keep saying Lord in the trial. Let us resort only to Him. Yes, and He will bring us out, shouting victoriously, "Salvation belongeth to the Lord."

An aged brother in Christ used to say often: "'Help! Lord,' is a good prayer."

Do we not feel family trial most severe? Sometimes we are called to suffer from those we love, and we sometimes say: "I could bear it from any one else, but it comes so hard from my own friends." Well, we get a case before us in this psalm. Absalom had been stealing away the hearts of Israel, and now his proud ambitious spirit seeks to take the kingdom from his father. What a trial this must have been to David. Absalom and Ahithophel, David's counselors, conspire to put him off the throne. What a trial to a father's heart; but he resorts to the Lord, and though enemies increase, though many rise up against him, though many say of his soul, there is no help for him in God, he confides in His God who is *his shield, his glory, and the lifter up of his head*. He cries to the Lord, and gains fresh confidence in God. So much so, that he can lay down his head and go to sleep and awake sustained.

What a lesson for our poor restless hearts. He made his trial his place of worship, and in the right time, God brought him out of it. He is never a moment too late. Praise His name.

May we then in future, make our trials, opportunities to fall upon our faces before Him and worship.

Trials make the promise sweet;
Trials bring me to His feet.
Trials give new life to prayer,
Lay me low and keep me there.

• LOVE

WHILST "God is love," it is also written that "God is light." In Him holiness and love are inseparably united. Consistently with this, the character of God, the love which He bears to a rebel world, is manifested through Christ Jesus, and on the ground of His death, or blood-shedding, as the adequate satisfaction of every claim that law and justice could bring against the sinner. Herein He hath abounded toward us "in all *wisdom* and *prudence*." Whilst pouring out upon rebel sinners the riches of His grace, every interest involved has been duly considered—righteousness has been established at the same time that love has been gratified.

So also in the life and the ways of the Man Christ Jesus. Every step, every word, every look, every thought, was love, and only love; yet never at any time was love allowed to compromise truth and righteousness. It was love that detected and denounced the hypocrisy, and rebuked the pride and vanity of the world. And it was love that chided the disciples for their "little faith," and upbraided them for their hardness of heart, and humbled them by setting a little child in their midst.

And such is ever the character of Divine love, whether it be traced in the ways of God, or in the life of Christ, or reflected again in the saints. "This is the love of God, that we keep his commandments."

The danger to which the believer is ever exposed is to regard truth and love as opposed to each other rather than as the two sides of the arch of grace. Instead of "speaking the truth in love," and loving only "in the truth" and "for the truth's sake," one regards *truth* as his mission. He will speak it, regardless of the way and the spirit in which he speaks it, regardless as to whether it edifies or irritates, indifferent as to whether it attracts or repels; forgetting that the very same truth, mingled with grace and spoken in tones of love, might win its way and insinuate itself into the heart, that otherwise rebels against it. Let those who glory in themselves as martyrs for truth beware lest they be only martyrs for lack of the love of God and the grace of Christ!

Another regards himself as the apostle of love. He would not touch upon a subject of controversy in case he should hurt the feelings of his brethren. He will consent to be tonguetied on truth and doctrines precious to his own soul, lest it should seem to be a breach of love to proclaim them and contend for them amongst those who are blind to them. He will suffer wrong without rebuking it, will tolerate evil doctrine in the assembly without adjudging it, will thus contravene the explicit instructions of the Word of God because he has never apprehended that truth and obedience are essentials of Divine love.

"Charity suffereth long and is kind," nevertheless, charity "rejoiceth not in iniquity, but rejoiceth in the truth." There is a thing called "charity" which is preparing the way for Antichrist. It is that which tolerates all doctrines and all opinions, if only the authority of the Lord Jesus be set aside and His Word ignored.

Antichrist will find room in his theology for both Infidelity and Christianity. It will be inclusive of every sect, but it will exclude the "Word of God and the Testimony of Jesus." "Charity" will be the cry, but infidel despotism will be the issue.

It is an immediate connection with the exhortation, "love

one another with a pure heart fervently," that the injunction is found as to "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings."

What a contrast there is between the bold, honest, straightforward faithfulness of Divine love, and the dissimulation that is sweet and pleasant before faces, but scruples not to speak evil behind backs. Oh, if there be envy and evil-speaking indulged, call not the smooth exterior *love* but *hatred*. The severe judgment, the bitter reproach, the scornful laugh, the imputation of the worst conceivable motive, so often indulged in by those who glory in their orthodoxy and knowledge of truth—these are the things that alienate and divide, and by which many are defiled.

But let the truth be held in love, and acted on in love; let love be without dissimulation; let fervent charity, as the bond of perfectness, be above and around in all thoughts, all words, all actions. Let the intercourse be in love, and the ministry in love, and the testimony in love; then will such a spectacle be seen as shall win the saints from error, and attract both saints and sinners to Christ.

"By this shall all men know that ye are my disciples, if ye have love one to another." So spake the Lord. But what have all men seen? Sectarian bitterness, personal animosities, the biting and devouring, the judging and setting at nought one of another, and the very contention for liberality, toleration, and charity, often the most bitter, intolerant, and uncharitable of all!

Reformation cannot be accomplished otherwise than as individuals. Individual self-judgment, for the lack of this the cardinal grace of Christianity, the first of the Spirit's fruits, the self-proving evidence of discipleship, and the bond of perfectness, will be the beginning of better things.

"Love is of God." There is no other source of supply but God Himself. It is not a plant of nature's soil; by the grace of God alone, and by the Holy Spirit's power can it be produced in the soul.

Knowledge is to be desired, gifts are to be coveted, but nothing is so like to God Himself, or possesses such value in his sight, as *love*.

J. R. C.

TODAY IS OURS

TODAY is ours. Tomorrow is not ours.

We need, and we can have, strength and support for our duties of today. These are promised to every child of God who asks and trusts. There is no promise for the needs and responsibilities of tomorrow. To that day we may never come. That day may never come to us. If we do our duty today, that is all that God requires of us.

If we neglect today's duties, our life is so far a failure,

and we must answer to God for this neglect. Faithfulness in our today is a high attainment. Being anxious for tomorrow displeases God and unfits us for His service. Only by fidelity in today's duties can we make wise preparation for tomorrow.

When the children of Israel in the wilderness attempted to lay up today's manna for tomorrow's food, their plan was failure. When they were willing to trust God for each day by itself, God's daily provision for them was ample.

Thus with all of us. There is daily strength for daily needs; such strength is sufficient for us each and all.

Rejoicing in Hope

Romans 12:12

O LORD! 'tis but a little while,
The desert will be o'er;
And I shall see Thy heavenly smile,
And never lose it more.

It makes my heart with rapture beat,
The thought of that bright day,
When I shall worship at Thy feet,
And bask beneath Thy ray.

It cheers this weary tempted breast,
'Midst all its anxious strife;
The blessed hope of God's own rest,
The crown of endless life.

My faith anticipates the day,
When sin and Satan's power
For ever shall be swept away,
And death shall be no more.

But, oh! the thought of seeing Thee,
In all Thy glorious light,
Who groaned, and bled, and died for me
In love's mysterious might!

Thy blood has washed me from my sin;
Thy righteousness, my dress;
Thine arm has led, by power unseen
Of mercy, truth, and grace.

O Lord! Thou hast prepared a crown,
Of glory bright for me;
At Thy dear feet, I'll cast it down,
And give all praise to Thee!

CONFERENCES

Cleveland, Ohio.—The Addison Rd. and 85th St. Assemblies will hold their annual conference (D. V.) on September 2, 3 and 4, preceded by a prayer meeting on Friday evening. Meetings: Saturday at 2 and 7 P. M.; Lord's Day and Monday, 10 A. M., 2 and 7 P. M. All meetings will be held in the Addison Rd. Gospel Hall, 1477 Addison Rd. All communications addressed to J. Smith, 1550 East 204th St., Euclid, Ohio.

Sault Ste. Marie, Mich. and Ontario.—The joint annual conference will be held (D. V.) at Labor Day, September 2, 3 and 4 in St. John's Memorial Hall, Soo, Ontario, preceded by a prayer meeting, Friday, at 7:30 P. M. Accommodations will be provided as in former years. Correspondence to Geo. H. Bell, 813 John St., Sault Ste. Marie, Michigan, and R. H. Davis, 178 March St., Sault Ste. Marie, Ontario.

Hitesville, Iowa.—Our conference will be held on August 26 and 27 preceded by a prayer meeting on Friday evening. Only servants walking in the old paths are welcome and those that declare the whole counsel of God, for we need to be steadfast as well as to stand fast in these last days of trial and testing. Correspondent, Walter Eltjes, Kesley, Iowa.

LaCrosse, Wis.—The annual conference will be held (D. V.) Sept. 2 and 3 preceded by a prayer meeting on Friday evening. Accommodations provided for all coming from a distance. Ministering brethren walking in the old paths will be welcome. Correspondent, L. Uglum, 920 South 5th Avenue, LaCrosse, Wis.

Orillia, Ont.—The conference will be held Lord willing over Labor Day commencing with a prayer meeting on Saturday, Sept. 2nd at 7:30 P. M. Meetings on Lord's Day at 10:30 A. M., 2:30 and 7 P. M. Monday, Sept. 4th, meetings 10 A. M., 2:30 and 7 P. M. The Lord's people will be freely entertained. Correspondent, Cecil R. Clark, R. R. No. 4, Orillia, Ontario. No circulars issued.

Stout, Iowa.—Our conference was well attended and goodly words were ministered by twelve of the Lord's servants.

Lynden, Wash.—Our conference this year was well attended. Seasonable and practical ministry was given by R. W. McCracken, W. J. Chawner and Hector Alves.

Portage-La-Prairie, Can.—The conference here and at Roseisle and Pine Creek were well attended and the Word ministered by W. Warke, B. Dobson, A. Joyce, G. Smith, C. Patrizio and F. Watson was such as would build up and help the assemblies to go on in the truth.

Glen Ewen, Can.—The meetings were held this year in a tent by the Gospel Hall and not in Mr. MacFarlane's barn as in former years. This was better for Friday and Saturday, but not so good for the Lord's Day, as the attendance especially by the unsaved was not as large as usual on that day. The ministry was shared by A. Joyce, D. Scott, G. Smith, D. Ronald, and F. Watson.

Pugwash Jct., N. S.—The annual conference in the Maritimes is the event of the year among the Lord's people here. Many new faces were present this year, an indication that the work of God is progressing. The hall was taxed beyond its limit at all meetings. The ministry was Christ exalting, edifying, exhorting and comforting, and the gospel went forth in power. Many tears were shed, and eight or nine professed faith in Christ. Ministering brethren were Glasgow, Roberts, Dickson, McMullen, McIlwaine, McGaughey, Wilson, R. Harris, David and Arnold Adams, Howard, John and Robert McCracken.

Hartford, Conn.—The annual conference will be held (D. V.) Sept. 2, 3, and 4 in the Oddfellow's Hall, 420 Main Street, preceded by a prayer meeting, Friday, Sept. 1, at 8 P. M. in the Gospel Hall, 53 Whitmore Street. Communications to N. Vendetta, 132 Henry St., Windsor, Conn.

California.—Allen Ferguson is continuing his visits to the various camps in this district, speaking to the soldiers and giving them gospel tracts, and in this way he is spreading the good news of the gospel.

Tampa, Fla.—A. R. Crocker spent a few days with us giving helpful ministry.

CANADA

Vancouver, B. C.—C. Patrizio is laboring among the Italians of this city as well as the English speaking assemblies.

Toronto, Ont.—Brock Ave. Hall is expecting to pitch a tent in Mimico again this summer and expects Wm. McBride to work it.

Park Hill, Ont.—David Miller is holding gospel meetings in this place and going from door to door with invitations and gospel tracts; this is the kind of work that God will bless.

Owen Sound, Ont.—James Gunn and E. Sprunt commenced meetings in the tent July 9th and are looking to the Lord to add His blessing on the effort and that His good hand will be with them.

Deseronto, Ont.—J. McCullough had a few meetings here in June which were enjoyed. The correspondent for the assembly is now W. Root, R. R. No. 5, Napanee, Ontario.

Cornwallis, N. S.—Of special interest to Christians coming to this base; you will find a welcome at the cabin of P. O. Wm. Young, % Mr. Charles Lent, Deepbrook, N. S. Bible study and prayer meeting each week. Located near a church building on main highway.

Exeter, England.—Charles McEwen writes that he has cancelled all meetings for the present in order to be with his father, Mr. John Knox McEwen, and to help nurse him. He is still very weak, but it seems now that he may be spared to us for a little while. We do appreciate the prayerful interest of the Lord's people.

FALLEN ASLEEP

Houston, Texas.—Our esteemed brother Andrew Patterson passed away June 4th at the age of 87. Born on the island of Malta, was in early life taken to Glasgow, Scotland. Saved in his youth, he became active in the gospel, identifying himself with assemblies in that country. Came to Houston in 1908 and used his gift both in ministry and gospel testimony in the assembly here until his home call. Robt. Thompson and T. C. Bush conducted the services.

Lynden, Wash.—On June 14th, Mrs. Caroline Summers departed to be with Christ, just four days short of her 89th birthday. Saved in Lynden in 1932 at the age of 77, and from the time she was received into the fellowship she was seldom absent from the Lord's Table. Many of her friends and neighbors and townsfolk came to the funeral and heard the gospel plainly and faithfully preached by Hector Alves and Arthur Rae.

Cut Knife, Sask., Can.—On September 30th, 1943, William T. Carlton passed quietly into the presence of the Lord. Age 62. Saved while young and identified himself with those who gather alone in the name of the Lord Jesus Christ. He was highly esteemed and loved by all who knew him and will be greatly missed. Mr. Graham of Calgary conducted the services.

Treherne, Man., Can.—Alfred Gates passed peacefully into the presence of the Lord on May 16th in his 80th year. Saved as a young man through hearing the gospel on the village green in England. Came here over 50 years ago and the assembly met in his home for over 40 years. A quiet consistent brother who loved the Word of God. John McNeil and George Keeling had the funeral service.

St. Catharines, Can.—On June 12th, Mrs. Adam Swanney went to be with the Lord in her 69th year. Saved 54 years ago in Ireland. Gathered unto His name in Toronto many years ago. She lived a steady, consistent life. The service was taken by H. Walker and G. Johnston.

Vancouver, Can.—Our brother Alex J. Reid passed into the presence of the Lord on May 29. Saved when a young man in Scotland

and in fellowship with the Cedar Cottage Assembly. J. Dennis R. Bell and G. Basham spoke at the funeral.

Bridgetown, Barbados, B. W. I.—Samuel McCune writes of the home call of his beloved wife, Hughena McCune on June 11th. She passed into the presence of the Lord with joy and peacefulness. Some of her last words were: "I long to go to my heavenly home and to see my blessed Saviour; my Jesus has done all things well." She left Belfast, Ireland, with her husband in January, 1925 to labor for the Lord in the British West Indies.

Springfield, Mass.—Mrs. Thomas Underwood has been called "Home." Saved and gathered to the Lord's Name over 40 years ago in England. Came to this country in 1919. A sister who will be greatly missed.

Fairhaven, Mass.—On February 28, William H. Hunter, well-known and beloved servant of Christ, was called "Home." Born in Ayrshire, Scotland, February 25th, 1866. Born again shortly after coming to this country while attending meetings being held by Donald Munroe and John Smith, he very soon gave evidence of being a chosen vessel for the Master, and three years after his conversion he gave himself to the work of the Lord. His labors took him throughout the United States and Canada where he won many souls for the Lord Jesus Christ, and his work as a pioneer, both in tent and hall will be remembered by many. His gift as a pastor as well as an evangelist was used of the Lord, and wherever he went, his ministry was used to the edification of the Lord's people.

Brighton, Mass.—On March 16, Mrs. Wm. Farquhar went home to be with the Lord. In fellowship in the Cliff St. Assembly in Boston for many years. She was highly esteemed.

Brookline, Mass.—Our young brother Joseph Johnson, Jr. was taken to be with Christ as the result of an accident while in Hawaii. Age 23. He was saved in 1935 at meetings conducted in Boston by H. McEwen and R. Halliday. Shortly before the accident he wrote to a friend, "All the Bible reading and good works in the world will not avail without faith in the work finished on the cross, and the blood shed there for you and me. I know my name is written in heaven, and I'm ready to go whenever He calls."

Boston, Mass.—On May 21 at the age of 81 years, our esteemed sister Mrs. James Black departed to be with Christ. Her home was always open to the Lord's people and many of the Lord's servants enjoyed hospitality and fellowship there. Up until about a year ago she was able to attend the meetings of the assembly and was always in her place at the Remembrance Feast on Lord's Day morning; now she is at home with the Lord, but her memory is sweet to the many who loved her. Local brethren conducted the funeral services.

Miami, Fla.—On June 4th, Mrs. Alice S. Davie went to be with Christ. Age 76. Was in happy fellowship in the assembly here for many years. A. R. Crocker spoke at the funeral service.

Johnstown, Pa.—On June 12th, David Wilson passed peacefully into the presence of the Lord. Age 76. Saved in Hamilton, Scotland, in 1893. Was in fellowship in the Everett, Pa. Assembly for several years. Robert Rennie of Cumberland, Maryland spoke faithful words to both saved and unsaved at the funeral service.

Lonaconing, Md.—On May 31st, Edward McCormack passed into the presence of the Lord whom he loved and served. Saved 24 years ago when J. P. Conaway held meetings. He has been a bright Christian ever since. J. P. Conaway spoke words of comfort and warning at the burial.

LaCrosse, Wis.—On May 19th, T. John Riley was called home to be with the One he sought to please for many years. Age 76. Saved 25 years ago at meetings held by Sam Hamilton and has been in the assembly here ever since.

Words in Season

THE BIBLE FAMILY MAGAZINE



Speak Kindly

SPEAK kindly! for our days are all too few
For angry strife:
There is deep meaning, if we only knew
In our brief life.
No nobler mission can be ours, if we
A pang can stay:
Or if, amidst the rush of tears we see,
Wipe one away.

Speak kindly! Gracious words God sent, God-
given
Are never lost:
They come all fragrant with the breath of
heaven,
Yet nothing cost.
Kind words are like kind acts—they steal along
Life's hidden springs:
Then, in the darkest storm, some little song,
The sad heart sings.

Speak kindly! graciously! for all around,
Are pains and smarts;
The air is full of moans and sounds
Of breaking hearts.
Oh, seek to bind them up at once, as did
Thy gracious Lord;
Then surely will His hand bestow on thee
A bright reward.

SEPTEMBER, 1944

WORDS IN SEASON

Publication Office: 2116 S. Jefferson Avenue, St. Louis 4, Missouri
Editorial Office: 1906 W. 43rd Street, Los Angeles 37, California

Subscription price in United States and Canada, 85 cents per year in advance. Five or more copies to one address, 75 cents per copy. Foreign subscriptions, one dollar or five shillings sterling per year. Five or more copies, 85 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, conferences and death notices to SAMUEL C. KELLER, 1906 West 43rd Street, Los Angeles 37, California. ALL articles for Work and Workers column should reach us by the 10th of the preceding month.

EDITOR AND PUBLISHER

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

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879

UNITED STATES

Rochester, N. Y.—George Duncan and George Winemiller gave brief visits to the assembly here.

West Union, Iowa.—W. Warke and L. H. Brandt are having encouraging attendance in the tent and are hoping for showers of blessing.

Hatboro, Pa.—J. McCullough and S. Rae are operating a tent in this district.

Dover, Delaware.—Paul Plubell and Ed Richmond are holding forth in a tent in this place.

Oak Lawn, Ill.—Bert Dobson has his tent pitched in this suburb of Chicago. Meetings are good but he finds it hard to get the people in.

Seattle, Wash.—Meetings in the tent here, being held by Hector Alves and A. Klabunda, are well attended especially on Lord's Day. Some strangers are coming to hear the gospel.

New Haven, Conn.—R. Capiello is continuing here with interest. Some have professed to be saved and one was baptized recently.

Red Bank, N. J.—Frank Pizzuli and Frank Carboni are in a tent here. The interest is fairly good; some unsaved come in almost every night. They ask prayer especially for two who seem quite anxious, and also for the gospel tracts and invitations given out from house to house in the Italian section.

Danbury, Conn.—L. Rosania was expecting to pitch a tent here but could not get a permit, so he is doing house to house visitation and having some meetings in the hall.

CANADA

Toronto, Ont.—The tent in Mimico, pitched by the Brock Avenue Assembly, is being operated by James Blackwood and Wm. McBride. The attendance has been encouraging and two have professed. Lorne McBain spent a Lord's Day in the Bracondale Assembly.

Owen Sound, Ont.—James Gunn and E. Sprunt have seen the Lord's hand in the salvation of souls in the tent meetings here and are encouraged by the attendance.

Charlton, Ont.—Bren. Widdifield and Cudmore had meetings here after the conference and then visited the Hough Lake Assembly. They are now having meetings in a schoolhouse a few miles from Hough Lake. A. Douglas had meetings at Earleton, and is now at Charlton using his chart on "The Tabernacle."

Elk Lake, Ont.—M. Paul and A. Dellandrea had a few meetings here with some encouragement.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin

Edited for 11 years by Charles R. Keller

Vol. 36

SEPTEMBER, 1944

No. 9

GATHERED GEMS

WE must beware of being led secretly in a certain way. If we leave ourselves in God's hand, and wait until He makes the path clear, we can then go forward in the calm consciousness that God is with us.

» » »
Those who seek forbidden streams virtually say that Jesus has not satisfied. He that studieth revenge keepeth his own wounds green.

» » »
They are free from restlessness who find their rest in God.

» » »
They seek in vain to live for God, who will not die to their own self will.

» » »
A wise head has a close mouth to it.

» » »
While it takes grace to take the low place, it takes more grace to take the low place in the right spirit.

» » »
Garments that once have had one rent in them are subject to be torn on every nail and briar; and glasses that are once cracked are soon broken; such is man's good name once tainted with just reproach.

» » »
False humility is sure to overdo its part. Such humility seems to be so very humble that it is at once seen as pride in disguise.

» » »
True humility can not only take the low place, but ANY place, provided the Lord is glorified.

» » »
Time never fails to bring every exalted reputation to strict scrutiny.

» » »
Truth from cold hearts is a poor morsel for those who are saying, "They have taken away my Lord and I know not where they have laid Him."

» » »
You would not fear reproof if you did not love flattery.

» » »
A man may know the Word and not the Lord, but none can know the Lord only by the Word.

» » »
They that wait on God never fail to hear His voice.

A MIDNIGHT VISIT

ABOUT the year A. D. 33, there lived in the city of Jerusalem a gentleman by the name of Nicodemus. He was a ruler of the Jewish nation, and a member of their Sanhedrin. He was religiously connected with a respectable denomination called the Pharisees, a people zealous of the law, and most attentive in keeping all the fasts and feasts.

During the Passover week, when a great many strangers from all quarters were in the city, there was considerable stir concerning one Jesus of Nazareth, who was at that time in Jerusalem. He had been working miracles, and had turned out of the temple a number of men who had been making a market of it. This caused a great sensation among the more religious of the people, and the denomination to which Nicodemus belonged was almost to a man against him. Notwithstanding all this, it appears that Nicodemus was unsatisfied; he would not be led by "public opinion," but was determined to go and hear for himself. So after it was dark one night he set off all alone to have an interview with Jesus. What passed between them is most interesting to us all, and the interview resulted in this religious gentleman's conversion. Previous to that night he had been merely a religious professor, but after that he was possessor of salvation, and a confessor and disciple of Christ. (See John 7:50; 19:39.) Let us see how all this came about.

"YE MUST BE BORN AGAIN"

Before Nicodemus had been long in the company of Jesus, He told him that "except a man be born again he cannot see the kingdom of God."

This startled Nicodemus; it was entirely new to him. He believed in men being religious, and keeping the feasts, but of being "born again," he knew nothing. Before he had long time to be puzzled over the new doctrine, Jesus told him something else, more startling still, and it was this—

"Marvel not that I said unto thee, YE must be born again." Not only wicked men, like drunkards and thieves, need to be "born again," but YOU—*your own self*.

This cuts at the root of all human religion. It matters not how "good" people are, or, "what church" they belong to, or how often they "take the Sacrament." Jesus says they must be born again, or never enter God's kingdom. It doesn't matter although they "say their prayers and read their Bibles," and "do the best they can"; if they are not "born again," they "cannot see the kingdom of God"—they must therefore, be in Hell for eternity. It's a "MUST be," you see. Perhaps you don't believe this, reader. A religious gentleman told us a few months ago he did not think he required to be "born again," because he was brought up religiously, and had always been a Christian. Now if any man could have gone to Heaven with-

out it that man was Nicodemus, and yet to him the Saviour said, "Ye must be born again."

MUST BE BORN AGAIN

Not because you are worse than your neighbors.

Not because you sometimes lose your temper.

Not because you are a very wicked person.

But because you are a sinner—a sinner root and branch; you were born a sinner; you grew up a sinner and you are a sinner still—with a sinner's nature. "Who can bring a clean thing out of an unclean? Not one." "Can the Ethiopian change his skin, or the leopard his spots?" No. Why? Because they were so born. So with man. He cannot be reformed so as to please God; he cannot be improved so as to gain Heaven. He needs to be made "a new creature." He cannot bear the fruit of the Spirit so long as he is in the flesh, any more than a bramble bush could bear apples, or a thorn bear cherries. It is not a little help that he needs to make him "all right"—it is not a "good religious education"—it is a new life. And this new life must come from somewhere outside himself; he cannot find it within him—he cannot earn it by his work.

A blacksmith once said, "I have often tried to be good; I have often made resolutions to live better; but this being 'born again' is beyond me—I never tried that." It was something he could have no hand in; it is God's workmanship.

Reader, have you found this out for yourself?

WHAT DOES BEING "BORN AGAIN" MEAN?

It is not being *baptized* with water.

It is not being made a *temperance man*.

It is not becoming *religious* or "making a start."

It is not "turning over a new leaf," or joining a society.

None of these things, nor all of them put together, is being "born again."

Some people think when they get "reformed" that it's all the same as being "born again," but that's a great mistake. A young man once told us he was "quite sure he would be in Heaven, because he didn't drink now." "Very good, sir; glad to hear it; but when were you 'born again?'" He knew nothing about that. He was *reformed*, but not *regenerated*; he was as unfit for Heaven as he ever had been.

A minister of the Gospel once told us that "he preached seven years to others before he was 'born again' himself." Terrible work! It's time that some other religious men and women in the world were asking themselves solemnly this question—

"AM I BORN AGAIN?"

or, do I just 'go to church' and 'keep up a profession' because I was taught to do it, and it's a fashionable and respectable thing?"

No reformation will suffice,
 'Tis *life* lost sinners need.

Reader, "HAVE YOU BEEN BORN AGAIN?"

Consider: Mind that nothing else will do instead, and that nothing but this will fit you for being in heaven.

"WHAT MUST I DO TO BE BORN AGAIN?"

NOT PRAY FOR IT;

NOT WORK FOR IT;

NOT WAIT FOR THE SPIRIT;

NOT TRY TO LOVE GOD;

BUT RECEIVE JESUS CHRIST, THE GIFT OF GOD.

Listen—"God so loved the world that He gave His only begotten Son" (John 3:16); and "To as many as received *Him* to them gave He power to become the *Sons of God*, even to them that believe on His name" (John 1:12).

That's how it's done. It is not "As many as are sorry for their sins," or "As many as weep and repent, or go to the penitent bench to be prayed for"—but, "AS MANY AS RECEIVE HIM."

When a man enlists he becomes a soldier. When a man receives Jesus Christ, the gift of God, he becomes a Christian, or, in other words, he becomes God's child—he is born of God.

Reader, have you received Jesus as your own Saviour? I mean, is He yours? Can you say—"Jesus is mine—my Saviour; He has saved me"? If you have received Jesus, then God has received you—you have become a child of God and a joint-heir with Christ.

"BUT MUST I NOT FEEL A CHANGE?"

Certainly you shall. But what kind of a change do you expect, and when do you expect to feel it?

When the doctor puts the medicine at your side, do you expect to feel better *before* you take it, or *after*?

When your friend brought you home that gift for a present, did you feel it was yours *before* or *after* you received it?

Surely not before, but after.

And just so with salvation. You cannot expect to feel saved when you are not. You cannot expect to know that Jesus has saved you until you have received Him, after which He saves you.

Many people are "waiting for a change." They want to feel a burden roll off, then they think they would feel "nice" and "happy." And the fact is, many have felt such things who were never saved at all—they felt a Christless change take place, and thought they were saved, but soon found out it was a sham. They had no Christ. God's way is—receive Christ first, and the change will come all right afterwards, but on no account wait till you "feel a change" before you accept God's remedy, or you will die in your guilt, and perish eternally.

"HOW CAN I KNOW THAT I AM BORN AGAIN?"

"How do you know that there was a flood?" I asked a young man one night. He was one of that kind that "could not

see how any one could be sure of being 'born again' till the great day." "Oh," he said, "because the Bible says so."

"And is that all you have for it?" I asked. "Yes, and it's enough," said the young man. "Quite so. Very well. The same Bible that says there was a flood says this also—'Whosoever believeth that Jesus is the Christ is born of God'; and I know that I *am* born of God because God says, 'Whosoever believeth . . . is born.' Now, is that enough, think you? If you believe that there was a flood simply because God says so is it not as easy to believe the same God when He says the believer in Christ is born of God? If you can believe Him in the one case, is it not as easy to believe Him in the other?"

And the true evidences to me that I myself am a true believer in Christ, and born of God, are that I am a new creature, and received the Holy Ghost when I believed.

Reader, are you a believer? Do you believe that Jesus of Nazareth, who died on *Calvary* for your sins, was the Christ of God? But if not, then you are at this moment outside the kingdom of God—and living on, and dying so, you will be *out* of Heaven and *in* hell for ever.

LOVE, TRUE AND FALSE

TRUE love will temper our judgment, and give a heavenly tone to our actions. It will not hinder us from seeing the faults of a friend; while it will give to a faithful hand the needed gentleness in dealing with what is wrong. True love views everything from the sunlight in which it dwells; and, while hoping all things and believing all things, will not hesitate to inflict a needed wound.

False love (that is fleshly love), on the other hand, warps the judgment, and blinds us to the faults of others, leading us into fellowship with that which is not according to the mind of God. False love runs into the wildest extremes, refuses to lift the sword of judgment, calls evil good, justifies the wicked, and finds itself at home in any company, saying that "one has no right to judge." Let us be delivered from all such compassion. We may call it love; but it is a mere counterfeit of the heavenly article.

The love that is of God is a love that is according to truth, and a love that is in fellowship with *light*; for God is love (1 John 4:16), and God is light (1 John 1:5), and "grace and truth came by Jesus Christ" (John 1:17). Truth must ever be the salt wherewith we preserve the Christian graces from degenerating into mere sentimentality. It is for want of a due "balance of power" in this matter that there is such a dearth of true testimony for God. This leads us to point out three kinds of testimony.

1. *Testimony that is devoid of love.* Such testimony is cold, cheerless, and repelling. It may profess to edify the

saints; but it simply hacks things into pieces. It can show with great clearness that this is wrong, and that other thing is not of God; but it cannot point out the "more excellent way." Such testimony makes gashes; but it cannot pour oil and wine into the wounds it has made. Under the plea that "one must be faithful" it smites on the right hand and on the left; but, like a weapon in an unskilled hand, it rouses the very spirit it is intended to slay. A testimony that is not immersed in love will effect but little in furthering God's Kingdom. It may have a certain weight with some rugged natures—men who frown upon the slightest manifestation of sentiment in the church. But if true work is to be done for God, a testimony devoid of love will never commend Him whose nature and whose name is Love. A loveless testimony will never cause the wilderness to blossom as the rose.

2. *Testimony that is all love.* This testimony consists in preaching smooth things to God's people. The man who is all love is ever crying "peace, peace," while there is no peace. He is pleased with everything—sees nothing wrong with anybody or anything. He has never learned what it is to "cry aloud and spare not." He looks at everything through the rose-tinted spectacles of fleshly compassion. He looks upon all men as in the right, provided they are "sincere," no matter what the Word of God says. The man who is "all love" judges nothing, condemns nothing, rebukes nothing. He never lifts the sword of God's Word to probe a wound, or to aim a deadly blow at some popular sin. He is a physician who deals only in ointment; and with this he would fain cover over and conceal the wounds of the church. He never goes to a brother and says, "I must testify to you that your deeds are evil." He never lifts his voice against crying wickedness. Where such testimony, or lack of testimony prevails, the spiritual life of a church must be of a very sickly character. Under an all-love testimony, spiritual wickedness is sure to abound. Spiritual Agags will there be found in abundance, walking about quite undisturbed under such preaching, and saying, "The bitterness of death is past." Such is ever the fruit of daubing the walls with untempered mortar.

3. We now come to the third kind of testimony, viz., testimony in which *truth* and *love* are harmonized. All true testimony has these two characteristics. And what is the result of such testimony? The result is that God's people are fed with the finest of the wheat. If rebuke is administered, it is "with all longsuffering and doctrine" (2 Tim. 4:2)—in other words, with truth and love. They who thus serve are delivered from running into the extreme of "judgment without mercy," as well as from the opposite extreme of "mercy without judgment." The voice is lifted up like a trumpet, and wounds are given; but such wounds are blessings in disguise;

for love makes the hand skilful; and "faithful are the wounds of a friend."

True testimony will not be content with hushing things up. The truth must be out. Then "righteousness and peace" shall kiss each other. A true witness will not spare the knife of the Word. Yet he ever carries the heavenly balm, and is skilful to heal, whenever the truth has had its due and cleansing effect. Truth tells him what to do: love tells him how to do it. Thus "speaking the truth in love," he is a true witness: and we know that "a true witness delivereth souls" (Prov. 14:25).

WITHOUT THE CAMP

UNION with Christ in the coming glory involves present association with Him in His rejection, in His shame, and in His sufferings.

This the Apostle teaches clearly in Hebrews 13:11-13. The bodies of the beasts sacrificed were "burned **WITHOUT** the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered **WITHOUT** the gate. Let us go forth therefore unto Him **WITHOUT** the camp, bearing His reproach." Great emphasis is here thrown upon the word "without," since it is repeated three times. The parallel between the slaughtered animals, the suffering Saviour, and obediently following Christians, is here made to rest mainly upon the same word.

The allusion in verse twelve is to the fact that Calvary where Jesus suffered, was situated outside Jerusalem, the Holy City, the metropolis of religion. His rejection was not merely by the virtually infidel world, to wit, Herod, Pontius Pilate, and others, but also, and as completely, by the so-called religious world, even the chief priests and Pharisees. "Let us go forth **THEREFORE** unto Him." In the case of the believing Hebrews, to whom the epistle was written, "the camp" would be the empty though self-righteous **JUDAHDOM**.

What is its pertinency to us? Is the world now-a-days so truly righteous and Christian, that this point of the injunction is void of all present application? Then out of what are we to come? Some explanation is afforded in the last clause, "bearing His reproach," as if to imply, that departure from the camp will, even to the end, as truly, if through Christendom's adoption of a defaced Christianity in another manner, insure us His reproach. "The camp" in our day is the great world-church or church world—the great professing body which has allied itself to, and is itself incorporated with the world, Babylon.

The world is viewed as still the world that rejects Christ, even though that rejection is covered over with the guise of godliness. Its hostility to Christ is still the same by whatever cloak it may be covered over. What if its hatred be all the

intenser, even BECAUSE it is dissembled? What if its insult be all the more keen, because, Judas-like, it kisses to betray? All complicity with such a state of things is forbidden to the true Christian. If Christ's Cross does not teach him this plainly enough, surely His injunction will. And if some will shut their eyes and ears, then the duty of the individual is clear. "Neither be partaker of other men's sins; keep THYSELF pure" (1 Tim. 5:22).

And this injunction, "Let us go forth," has a definite meaning which we may not miss or overlook. We suppose that we shall be informed that this is nothing but a call to spirituality of mind. But what if we find that it is something more and other than spiritual-mindedness. It cannot be fully obeyed by the desire and the effort to be spiritually-minded, for spirituality without holiness, without conformity to and fellowship with Christ in His rejection, is sentimentalism. Alas! the unquiet conscience, that shrinks from plain duty because it is unpleasant, loves subterfuges however miserably they may be. Hence it strives to forget that holiness is separation from all contact with sin, and that all such separation is holiness.

The words, "go forth," have reference to the point FROM which, and not the point to which, the progress is made. Motion to one place or person cannot be made without motion from another place at the same time. In spiritual things there is a coming up from the wilderness-world as well as, and by means of, our leaning upon the "Beloved (Song of Sol. 8:5). The advance out of the wilderness is constant, in proportion to our desiring sin where once we beheld it not, and to our faithfulness to the Lord. As our first coming to Jesus involves separation from sin, so greater nearness to Him there cannot be, without further departure therefrom, whilst the gain in the greater degree of proximity to the one is proportioned to, and corresponds with, the progress made in the other.

The way in which the Lord allures His people to Himself is by sealing upon their hearts the truths of His sacred Word, and as each fresh revelation of His grace, and of the excellency of His power, reaches the heart, the conscience is at once exercised by some co-relative duty enjoining separation from all complicity with sin and connection with worldliness. Thus, for example, is it Christ's redeeming love that is the theme? Then we are told "He gave Himself for our sins that He might redeem us out, out (there are two "outs" in the original) of this present evil world" (Gal. 1:4), which to all who glory in that Cross is thereby crucified to them and they to it (Gal. 6:14).

Is it the present enjoyment of a Father's love and care? Then "Come out from among them and be ye separate, saith the Lord, and touch not the unclean THING, and I will receive

you, and be a Father to you; and ye shall be my sons and daughters, saith the Lord Almighty."

And let us put away the chimerical fear of this plain duty of separation being too urgently insisted upon, as if some injurious extreme were possible. Are we not expressly forbidden even to "touch" the unclean thing? In God's Word two-sided views of truth obtain constantly, and these, when combined, present the full truth, not either alone. Thus, with reference to a Christian's deportment to the world, he is not to go out of the world—that would be monasticism. His presence in the world is according to the will of his Master (Mark 5:19). The Lord Himself left a holy heaven, to come and dwell for a time amongst a sinful people. Nor is it scarcely possible for His disciples to be too earnest, in going forth upon all occasions into the world in service for their Master. But, on the other hand, they are called to be like Him who was "holy, harmless, undefiled, and SEPARATE from sinners" (Heb. 7:26). Such is their part—entire compassion, no association. Nor must these two scriptural principles be suffered either one to blunt the point and obscure the full force of the other. We must hold fast to both.

"Let us go forth UNTO HIM." No other goal is possible. Separation from the world's religion UNTO Christ. Nearer to Christ and closer to His people that have gone forth without the camp unto Him, the right hand of fellowship being extended unto ALL, and only all, "that love our Lord Jesus Christ in INCORRUPTION" (Eph. 6:24, Greek).

—Wm. Lincoln.

POWER OF A HOLY LIFE

THE world, and even professing Christians, may oppose our doctrines; they may stumble at the simplicity of our church order; and treat as heresy the manner in which we worship the God of our fathers. But they have *no argument against a holy life*. Let this be noted well.

No one can estimate the power of even a single life, bright with the Master's praise. The man who is laid on God's altar, whose one great aim in life is to be *for God* in everything, whose heart, if we may so speak, is in unison with the heart that beats on yonder throne—such a man wields an influence which God alone can measure, and which the judgment seat alone shall declare. What dignity, what calmness, what power, breathes in such a life! Ever about his Father's business—ever bearing about the dying of the Lord Jesus. He studies politics, it is true; but it is the politics of heaven. He watches the fortunes of a kingdom; but it is a kingdom that cometh not with outward show. Among place-seekers he has no place; for he is

"more bent to raise the wretched than to rise."

Such an one is often reserved to a degree; for there are so few with whom he may converse freely in the "language of heaven." He is misunderstood by many; but well understood by Him whose smile he values more highly than all the honors of earth.

Men may rise against his testimony; but they cannot assail his life. They are constrained to admit that he is a man of God. Whether he speaks or is silent, there is a power in his very presence—a something that tells of a life truly "hid with Christ in God."

Follow him into that company, and see the effects of his presence. Why that hush? Why has the conversation so suddenly ceased? The reason is this: A man of God has entered the circle; and it is felt that the conversation will not do for *his* ear. And if not for *his* ear, will it do for the ear of God. Thus conscience is at work.


The quiet walk with God is having its effect. The man thus surrendered to the will of God, wields a mighty power, and yet makes no effort to reign. Like the lily, he toils not, neither does he spin; and yet who is clothed with such authority as he? Like the broken box of ointment, he unconsciously spreads around him and leaves behind him a savor of that Name which is above every name.

And what is the secret of it all? The secret is this, that *Christ is living in that man*; and we know that Christ cannot be hid. O for an army of such men and women in the church of the living God! When the question is asked, "Who will go to heathen lands to tell about Jesus?" there are many shut up by their earthly circumstances from even considering such a question. But here is an appeal, to which every reader of these lines may respond; yea, and in responding find "riches greater far than east or west unfold." We find the question in 1 Chronicles 29:5: "Who then is willing to consecrate his service this day unto the Lord?" Who is willing to be *for* God—a shining light—a living witness—a separated one—although misunderstood by all, yet daring to do what *His* own heart will prize? Surely there can be only one answer to such a question—"Here am I, Lord; take me and let the heavenly light evermore shine through this earthly vessel."

Such is the short way to revival in the church, and the only way whereby we shall secure "an abundant entrance into the everlasting Kingdom." Our sphere may be humble; from an earthly point of view we may be the most unlikely individuals to influence the destinies of those around us. But, yielded up to the will of God, a little one shall become a thousand—a heavenly attraction shall radiate from our path—by our whole manner of life, whether engaged in testimony for Christ, or silently adorning His doctrine, we shall

"allure to brighter worlds,
and lead the way."

WORLD BORDERING: SIGNS AND SYMPTOMS

 UR subject is "world bordering," and I feel that some may not grasp too clearly what is meant by the expression. The first verse in Psalm 28 may have a variety of meanings or suggestions implicit in its setting, but we will just take it as it reads, and feel that it just expresses the possibility of a child of God becoming in his ways like the world if care is not used.

Not long ago the writer was in a town, and he was told rather a strange story about a local Christian who was a prominent man in business in the town. For many years this gentleman had travelled several miles to another town every Lord's Day to a meeting, but by and by it was thought wise to commence a meeting in the town where the gentleman resided. In course of time this was done, and it was discovered, to the amazement of the general public, that the gentleman was a Christian. For years he had lived among the people, not in a backwater of obscurity, but in a prominent position, and many who came into daily contact with him were entirely unaware that he was a Christian. His testimony, if any, must have been very negative. It could have been said of him that he had become like them that go down into the pit.

Keeping this thought before the mind, we would confine ourselves to a few portions which exemplify the solemn possibilities for all of us as saints of God.

Let us look briefly at John 17:16. Jesus is speaking to His Father, and He says, "They are not of the world," and these words seem to give the key to the whole chapter. Everything in that wonderful prayer revolves round that text; and in his epistle James speaks very strongly when he says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God: whosoever therefore will be a friend of the world is the enemy of God" (James 4:4): and John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

When God brought His people out of Egypt to Himself, they passed through that which prefigured death and resurrection. The Red Sea rolled between them and Egypt, but some had Egypt in their hearts. There were those who were not too clear about where they had come to. The mixed multitude fell a lusting and they cried out, "Who shall give us flesh to eat?" (Num. 11:4). "A mixed multitude went up" (margin, a great mixture—Exodus 12:38), and to this company the manna brought up a savoury recollection in their stimulated memories of the flesh pots of Egypt. The great danger of the feet going Egyptward lies in having Egypt in the heart.

Hebrews 11:15 says concerning Abraham and others, who had left their homes for God at His call and had come out from everything the human heart would call dear, "And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." The opportunity to return is ever present when the heart gets cold to God, and the heavenly country seems far away. Satan is busy, and he is never behind in supplying a way of escape from God and God's claims.

When Jonah wanted to get away from what appealed to him as unpalatable service, and escaped from the claims of God to Joppa, he did not need to wait several days for a ship. He might have had time to change his mind had there been no means at hand to hasten his flight, but a ship was ready at Joppa, and Jonah went down into it to go to Tarshish.

When Abraham came out to Bethel with his tent and his altar, he was happy in communion with God; but something arose which tested his faith, and, resting his eye on circumstances rather than God, he moved away south toward Egypt. Egypt became very interesting and attractive when he could not trust implicitly on God.

When saints live on borderland, they have a great tendency to slip over the border occasionally, and those over the border will return the visit until, as time goes on, it would be very difficult to tell where the boundary is. The line of demarcation is gradually obliterated until the distinctive differences of race characteristics are entirely lost. The lesson for all of us is, "Do not live in borderland."

We have referred to Abraham going down to Egypt, and would continue to illustrate the lesson we wish to learn. There seems to be an atmosphere in borderland which adversely affects those who live in it. Abraham's conscience seems to get paralyzed and powerless when he gets near Egypt, and he can arrange to deliberately tell lies. No Egyptian, however skilful in the art of deception, could have taught him anything: he can prevaricate like any worldling, and seems to have no compunction about it either. This is a bad symptom, a bad sign, and has to be watched against by all of us.

How often we may discover even in Christians a tendency to exaggeration—coloring a story, with a hurtful end in view; telling part of a story; evil speaking; all in the wicked category of lying. A liar is one of the most dangerous persons living. Blackmailers, slanderers, defamers, rumour spreaders are all liars. Watch against it, dear child of God, and pray God you may never be caught in this devil's snare.

When Simon Peter warmed himself at the world's fire he lied; he trebly lied. Not only did he lie, but he denied his Lord. Oh, how easy it is to do wrong when one does not keep clear of worldly associations.

When Samson went down by the vineyards of Timnath and slew the lion, he no doubt thought he had done a great deed, but his success was his undoing. The vineyard of Timnath was a place of great danger to a man whose vow forbade him to drink wine or partake of anything appertaining to the vine tree. He had no compelling need to go down that way at all. He should have kept away from it, but he went down and overcame. His victory was only a preliminary to defeat: the dead lion did what the living one could not do. He came at the dead body and defiled his Nazariteship. It was the honey in the carcase! Oh, child of God, this world is a dead carcase, a corrupting thing; and Peter speaks of some as "having escaped the corruption that is in the world through lust" (2 Peter 1:4).

The pitch within and without the ark separated Noah and his family from the corruption in the world. The world was lying under judgment, and on the water the bodies of the drowned were floating in their corruption. The raven no doubt found its supplies there, but the dove found no rest and no satisfaction. The raven is the man after the flesh; the dove is the man after the Spirit.

Noah set his mind and eye on things above as he looked up through that window which revealed heavenly things. That pitch which speaks of the cross work of Christ, separated Noah; and the cross separates us from this present evil world (age). Says Paul, "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" (Gal. 6:14).

The unsaved thief was separated from the saved thief by the cross. He would have no desire, I am sure, to come round the cross, even had he been able to come down, and shake hands with the reviler of Christ. That world which cried, "Away with Him, crucify Him," had no attraction for the man who knew Christ as his Saviour. And that world has not changed for the better, but rather for the worse. As we look at their hands brewed in His blood, we cannot take their hand in case the blood be left on ours.

How true and touching are the meditations of the poet:

It was the sight of Thy dear cross

First weaned my heart from earthly things,

And taught me to esteem as dross

The mirth of fools and pomp of kings.

Yes! the cross shuts us in and shuts the world out. If I grasp aright the truth of Calvary, I will have no desire for the fellowship of the world.

J. M.

SUGGESTIONS AND REFLECTIONS

*For Christians Gathered to the Name of Our
Lord Jesus Christ*

(Concluded from last month)

Fourth—Regarding our calling as a *royal priesthood* and our privilege as “purged worshippers to enter within the veil, whither our forerunner is for us entered,” have we not *failed* in offering by Christ Jesus “the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name”? Have our *worship meetings* been characterized by that joy unspeakable which should be the feature of that blessed season when we gather to the Lord’s dear name on the first day of the week, to remember His death until He comes? Remember Psalm 100:4, “Enter into His gates with thanksgiving, and into His courts with praise”; also Psalm 69:30-31, “I will praise the Lord with a song, and will magnify Him with thanksgiving. This shall please the Lord better than an ox or bullock.”

But let us never forget in connection with our *worship* that God directed the *LAVEN* to be placed outside the door of the tabernacle for *priests* to wash their hands and feet thereat when they go in to burn the offering unto the Lord, teaching us that there can be no *communion* with God unless personal holiness is maintained; and we must be “sanctified by the truth,” having our ways cleansed, by taking heed to the Word of God. Can we not charge ourselves with neglect of this *self-judgment* enjoined on us in 1 Corinthians 11:28, in connection with eating and drinking at *the Lord’s table*? And may we not thus hinder blessing in the assembly, and rob God of the full measure of praise which He expects from His redeemed people?

Again, have we not *failed* (often for want of *self-denial*) to “lay by in store as God has prospered us “and neglected our duty and privilege to supply the temporal need of God’s servants at home and abroad, who have been called to the ministry, and have “gone forth to the name (Christ), taking nothing of the Gentiles”? Let us remember God’s estimate of this in Philippians 4:18.

Fifth—Have we not also *failed in true fellowship in THE GOSPEL*? Which of us pleads earnestly and continually for those who *preach the Word* “that utterance may be given them”? How many have sought opportunities of speaking to perishing souls, commending to them “words whereby they may be saved,” *praying* and *working* to get the unconverted into Gospel meetings?

Need we further refer to the Lord’s work in our *Sunday schools*, where so little *vitality* is often seen among workers who ought to be constrained by the love of Christ to visit the

children's homes, and so to encircle them with our loving influence and prayers, that they and their parents shall feel impressed with our earnestness for their spiritual welfare, remembering that we must give an account of ourselves to God.

Sixth—Is our testimony for the Lord *in the world* what it should be? Are we "living soberly, righteously, and godly there"? Are we *witnesses for God* in our occupations, living before Him, and speaking for Him, words in season to those who are out of the way?

Beloved fellow-saints, "the Lord is at hand." He says, "Occupy till I come"; and, knowing the fear of the Lord, we should persuade men and purify ourselves, in view of that solemn time when "we shall see Him as He is."

We would remind you that Israel went to Bochim and wept there in the consciousness of their failure, but at Gilgal they received power to go forth conquering and to conquer.

And so may we learn "the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead."

If we go to Him, confessing our weakness and shortcomings, He will meet us with a supply of "*His grace*, which is sufficient for us, and *His strength*, which is made perfect in weakness. Therefore, "my soul, wait thou only upon God, for my expectation is from Him." "Trust in Him at all times, ye people; pour out your heart before Him: God is a refuge for us: God hath spoken once, twice have I heard this that *power belongeth unto God*, also unto Thee, O Lord, belongeth mercy; for Thou renderest unto ever man according to his works."

Let us in all this be real in God's presence, and say with the psalmist, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." And let this *self-judgment* be a more regular exercise in all of our souls henceforth; that *communion* may be maintained by keeping short reckonings between our consciences and our heavenly Father.

It is blessed to know, that, notwithstanding our *failure*, "He abideth faithful," and "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

We still have, at God's right hand, "*a great High Priest*, ever living to make intercession for us, who can be touched with the feeling of our infirmities," and invites us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

If we humble ourselves before God, He will exalt us in due season, and then shall the churches "walking in the fear of the Lord, and in the comfort of the Holy Ghost, be multiplied."

"Let us consider one another, to provoke unto love, and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching."

MODESTY

THE following lines were composed, by request of a godly Christian, who lamented the fact that the present-day mode of dress was being adopted by sisters (no doubt thoughtlessly).

Surely there is a medium, and children of God can dress becomingly, and tastefully, without going to the extremes which savor of vulgar display and indecent artifice, so sadly evident in the world of today. There are certain things beneath the dignity of the King's daughters. The children of Royalty would seem strangely out of place, decked out in garments of clowns or chorus girls.

The children of God called out of a lost world ought to show not only the beauty of holiness and obedience, but set an example to others, lest they stumble and fall.

A certain young Christian girl expressed her surprise at seeing several modes of dress worn by those who were assembled at the morning meeting for the breaking of bread. It is to be hoped she retained her distaste and did not copy.

*There's a charm, surpassing all cheap artifice
A beauty exceedingly fair;
An ornament: far beyond gold in its price
Which does not get tarnished by wear.*

*'Tis MODESTY, like to a pure Arctic flower,
Enrobed in its own spotless white.
In loveliness fragrant, 'Tis maidenhood's dower,
And is a true womanly right.*

*How comely it is and how pleasing to God
That those who are called by His Name,
Who claim the redemption as purchased by blood
Should put a poor lost world to shame.*

*Not seeking to copy the foolish display
Of vanity, folly, and pride,
Which seem to abound in the world of today—
All modesty now laid aside.*

*May all who lay claim to be saved by His grace,
Live purely and nobly and high;
For the world to its doom is hastening apace,
The coming of Christ draweth nigh.*

J. E. H.

Hamilton, Ont.—D. McGeachy gave help in the regular meetings at the East End Assembly for a short time.

Kenora, Ont.—F. Watson and A. Joyce gave us a visit on their way east from the prairie conferences. D. Scott also spent a while with us and then went to Port Arthur. The ministry was refreshing to the saints.

Kitchener, Ont.—We had T. Robinson with us for a Lord's Day and he spoke faithful words to saints and sinners.

Pincton, Ont.—G. P. Taylor is having very encouraging meetings in this new field. He requests prayer for his wife who is about to enter the hospital for an operation.

FALLEN ASLEEP

Chicago, Ill.—Donald M. Kerr departed to be with Christ on July 19th at the age of 89. He was led to Christ in 1882 through the earnest soul-winner who visited him in a hospital in Milwaukee. He was a tent manufacturer and knew what real fellowship in the gospel meant, for he supported those who preached it with his money and by his prayers. He has gone to his rest and his works will follow him. He ended his journey in the fellowship of the assembly, meeting in the Gospel Hall at 86th and Bishop Streets in Chicago.

Lakewood, Ohio.—John K. Hamilton, one of the oldest brethren in the Cleveland district, passed peacefully into the presence of the Lord on July 8th. Age 89. Saved 64 years and ever since in fellowship with the Lord's people gathered to His name. A lover of the Scriptures and of hospitality.

Waterville, Conn.—Mrs. Dutil passed into the presence of the Lord May 28th. Age 78. A faithful sister who will be much missed.

Garnaville, Iowa.—Mrs. Irving W. Scott departed to be with Christ on July 9th. Age 62. Saved and received into fellowship in Phoenix, Arizona, and ended her days in fellowship in the Garnaville Assembly.

Philadelphia, Pa.—Mrs. Bessie Horrocks went home to be with Christ on May 20th. In fellowship in the Mascher St. Assembly for many years. Loved by all who knew her.

On July 15, Mrs. Jane McCullough, widow of Hugh McCullough, passed peacefully into the presence of the Lord whom she knew and loved for over 60 years. Also in the Mascher St. Assembly. Saw most of her children and grandchildren saved before she died.

Cumberland, Md.—Edgar Bohrer died July 11th. A large crowd of unsaved attended the funeral and heard the gospel.

Vancouver, Can.—Mrs. M. Mawhinney, who was saved 40 years ago in Winnipeg through the ministry of R. Telfer, went home to be with the Lord on July 23rd. She and her husband were among the first in the Cedar Cottage Assembly. A woman of a meek and quiet spirit.

Toronto, Can.—On August 2nd, William Allison fell asleep in Jesus at the age of 78. Saved 55 years and in fellowship in the Central Gospel Hall.

Hamilton, Can.—Miss Ann Hartley received her home call on June 30th. Age 82. Served the Lord in Portuguese, Africa, for 30 years.

Crawl, Bermuda.—On April 19th, Mrs. Eva W. Hodgson (widow of Frederick Hodgson) departed to be with Christ. Age 86. Saved in 1875. She and her husband were among the first to be gathered to the Lord in Bermuda. Took a great interest in the Lord's work and His people.

CONFERENCES

Midland Park, N. J.—A conference will be held in the Gospel Hall, 61 Prospect St., on September 23 and 24, preceded by a prayer meeting, Friday evening, September 22.

Detroit, Mich.—The annual conference will be held in the Ionic Temple, corner of Grand River and Chope Place on September 23 and 24, preceded by a prayer meeting, Friday, September 22 at 7:30 P. M. Communications to C. H. Simms, 12672 Griggs Avenue, Detroit, Michigan.

Houston, Texas.—The annual conference will be held in the Gospel Hall, 2402 Louisiana St., on October 27, 28 and 29. Prayer meeting, October 26 at 8:00 P. M. Please notify H. W. Dedman, 4302 Dallas Avenue, Houston 3, if you plan to attend.

Omaha, Neb.—Conference will be held in the Gospel Hall, N. 45th and Hamilton St., October 7 and 8. Prayer meeting, October 6. Correspondent, J. P. Patterson, 2540 N. 48th Avenue, Omaha 4, Nebraska.

Arlington, Wash.—A conference will be held September 2, 3 and 4, preceded by a prayer meeting, September 1. Correspondent, Arthur S. Colburn, Route 3, Arlington, Washington.

Hamilton, Can.—The annual conference will be held (D. V.) at the Canadian Thanksgiving in the Scottish Rite Cathedral, King St., West at Queen St. Prayer meeting, Saturday night, at the Gospel Hall, 140 McNab St., North. Correspondent, Norman Goodfellow, 1108 King St. W., Hamilton, Ontario.

Oshawa, Can.—Annual conference, September 10th, in the Centre Street School, (opposite Memorial Park). Prayer meeting, Saturday, at 8:00 P. M., in the Gospel Hall, Nassau Street. Correspondent, Arnold Mattice, 105 Hillcroft St.

Huntsville, Can.—Annual conference, September 22, 23 and 24, in the Gospel Hall, Main St. Prayer meeting, Thursday at 7:00 P. M. Correspondent, George Cottrill, Box 749, Huntsville, Ontario.

Taylorville and Mervin-Louisville, Sask., Can.—Conferences were well attended. The ministry was good and some souls were saved. Preachers were Scott, Joyce, Watson, Smith and Willoughby.

York, N. Y.—All day meetings were held July 4th. Five servants of the Lord were present to minister the Word.

MISSIONARY

Jerusalem, Palestine.—F. E. Cooper writes that the work goes on steadily. The Lord has blessed the testimony and given increase. Last night another R. A. F. lad was saved . . . at midnight. It is grand to see the Service men being really won for the Lord, and every week we hear of one or more, here and there.

Tel-Aviv, Palestine.—The Lord is giving some encouragement amongst the Arabs in Jaffa just now, and in our Jewish work in Tel-Aviv too we are conscious of His help though difficulties abound. Considerable discussion in the Hebrew Press, occasioned by the profession of faith in Christ of a famous Jewish writer (now residing in the U. S. A.) has been going on for some time. We trust it is a genuine conversion to Christ and not some form of Christianity. It has, nevertheless, caused quite a stir here, and this is having its influence on the attitude of many to the Person of Christ. Solomon Ostrovsky.

Heliopolis, Egypt.—The Lord has opened a large village for the gospel near Tima, where the gospel is being preached almost every night since the beginning of January. A number have been saved and are going on well with the Lord in spite of strong opposition from the group of Coptic priests who monopolized the village over a long stretch of years. Pray that a healthy assembly may be raised there as a testimony to the truth of the gospel of our Lord. In Cairo, at the Abou El Riche meeting, the gospel meetings are exceptionally well attended since about eight weeks following the baptism of some six young believers, and the message seems to find response in some hearts. N. Aboud.

Words in Season

THE BIBLE FAMILY MAGAZINE



Say Not, O Heart

SAY not, O heart, that thou must sink
Beneath thy weight of care;
Remember that thy Lord and King
Can help thee everywhere.

Thy burden does not waste His strength,
Nor drain His tender love:
Take heart! O weary one, look up!
Thy God still reigns above.

Hast thou a path where reason faints,
And human helpers fail?
Still rest on God's own faithfulness,
Thy faith shall yet prevail.

The work which love made thine for God
Shall never fail or die;
Though now beneath its load ye faint,
It lives beneath His eye.

Be cheered, desponding soul!
God's way and time are best;
Still do thy work and trust in Him,
And He will do the rest.

W. P. B.

OCTOBER, 1944

WORDS IN SEASON

Publication Office: 2116 S. Jefferson Avenue, St. Louis 4, Missouri
Editorial Office: 1906 W. 43rd Street, Los Angeles 37, California

Subscription price in United States and Canada, 85 cents per year in advance. Five or more copies to one address, 75 cents per copy. Foreign subscriptions, one dollar or five shillings sterling per year. Five or more copies, 85 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, conferences and death notices to SAMUEL C. KELLER, 1906 West 43rd Street, Los Angeles 37, California. ALL articles for Work and Workers column should reach us by the 10th of the preceding month.

EDITOR AND PUBLISHER

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

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879

UNITED STATES

Albuquerque, N. M.—Cyrus G. Davis has recovered his health again. He is no longer able to travel from one city to another, but though 80 years of age he visits the people with tracts, speaks to them about their soul, and preaches the gospel in the hall. He sets an example that younger men would do well to follow; they would be sure to become soul winners.

We are glad to have Ray Traxler and his wife among us again. Our brother has been working in Tucson, Arizona and while there, he, with others, preached the gospel and gave out tracts to hundreds who gathered to hear in the public park.

Red Bank, N. J.—F. Pizzuli and F. Carboni met with extreme indifference on the part of some people, and opposition from the religious during the tent season here. However, with their loud speaker, they were able to convey the message of the gospel even to the unwilling and one woman professed to be saved, and in spite of bitter persecution from relatives and friends, this woman and her husband go on well and have opened their home for further work in the gospel.

Bronx, N. Y.—L. Rosania is laboring among the Italians in this district and the Lord is opening some doors for the preaching of the gospel. One woman has professed to be saved. Open air meetings are also held with help from a few Italian brethren that come from the Brooklyn Assembly.

Connecticut.—After the Hartford conference, Clay Fite had a few meetings with the assembly. J. McCullough and L. McBain started gospel meetings in Manchester. W. F. Hunter went to Torrington for a week and later to Waterbury and M. Kennedy went to Saugerties, N. Y. R. Capiello reports that the Lord's work in New Haven is progressing favorably with good interest in house to house work.

Martinsburgh, W. Va.—W. F. Hunter labored in this field doing house to house work with tracts and God's Way of Salvation booklets. He made some contacts which may prove helpful for future work.

Seattle, Wash.—The tent was taken down before the Arlington conference. Many strangers came during the season and heard the gospel. The Lord will make it to take root and bring forth fruit. C. Patrizio followed with meetings in the hall. His ministry was much appreciated. One girl professed to be saved. S. C. Keller is continuing with meetings as the Lord leads.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin

Edited for 11 years by Charles R. Keller

Vol. 36

OCTOBER, 1944

No. 10

GATHERED GEMS

IN Christ is love abounding,
In Him redeeming grace;
In Him my daily manna,
In Him my hiding-place.
In Him there is atonement,
In Him eternal life;
In Him a full salvation,
In Him an end of strife.

« « «

WHEN describing a believer's good qualities, a "but" is almost sure to come in, unless there be that love which thinketh no evil, and delighteth not in these "buts."

The believer in question is described as a very nice brother and so on, **but** there is this little crookedness about him. It matters not who it is, there is always a "but"—a little drawback of some kind. And we suppose such is true of us all. But this just causes me to think of Him who is "altogether lovely." No "buts" come in while describing His beauties, or gazing on the glories of His person. There is no crookedness—no drawback—nothing to repel—nothing to awaken distrust. In Him we find One in whom our souls can rest. The prince of this world came, but found nothing in Him. He was holy, harmless, undefiled. In Him our souls repose. By faith we behold Him—the spotless, perfect One. Such is our great High Priest; and we are **in Him—accepted in Him—the righteousness of God in Him;** and He is now appearing "in the presence of God for us" (Heb. 9:24).

« « «

That man is miserable who is wrapped up in himself and cares not for others; such a man keeps happiness outside, and bolts the door against her.

« « «

There is not a single thing in which we have served Christ which shall be forgotten. Lazy, alas! we all are in service, but all shall come out that is real, and what is real is Christ in us, and Christ only. The appearance now may be very little, but what is real abides. Our hearts clinging closely to Christ, we shall sustain one another in the body of Christ. The love of Christ shall hold the whole together, Christ being everything, and we content to be nothing, helping one another, praying one for the other. I ask not the prayers of saints, I reckon on them.—J. H. Darby.

SATISFIED

ANXIOUS souls generally begin at the wrong end. They begin with themselves instead of beginning with God. It is their doings, their feelings, their satisfaction—themselves, in some way or another; and often it is a very long time before they learn to turn from themselves to look at God's side: yet they never can find peace of conscience and joy of heart until they do. We are continually meeting such cases.

We ask them, "*Are you saved?*"

They reply, "I hope so."

"But are you not sure about it?"

"Well, not exactly; I only wish I were. I am seeking for it, and praying for it; but I can't say I'm sure. I don't seem to get satisfied."

Oh, the numbers there are in this condition—praying, seeking and trying to get satisfied! It is all of self! They are putting the cart before the horse, and are surprised because they cannot get it to go. Of course not! The Gospel begins with God, not with us. Look at that well-worn but unexhausted sixteenth verse of the third of John as an example: "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." It begins with God. God loved—God gave. We believe—and we have everlasting life.

Start then with God! See how He has been met—how He has been glorified—how He has been satisfied; then *you* may well be satisfied when you have learned that *He* is.

I remember, sometime ago, meeting a young sailor in this very condition. He had been in that state for about three years. He had been seeking, and praying, and trying to feel satisfied. And what do you think delivered him at last, and made him perfectly happy? Just one simple fact which he had overlooked the whole of those three years.

Do you ask what it is?

It is the fact that *God is satisfied*. Now just think of it; turn it over and over in your mind, read it slowly, and let *your* poor, weary heart take it in.

"God is satisfied"

"Oh," said the sailor, as his face brightened, "I never thought of that before—*God is satisfied*."

"Yes," I said, "He was the offended party by your sins. You were the offender. Jesus came to satisfy God's holy and righteous claims by dying for our sins: and He did that work perfectly. And God has proved His satisfaction in the person and work of Christ by raising Him from the dead. Had God not been satisfied with that work, He would have left him in the grave: but He has taken Him out, and proved He *is* satisfied. And it was all for you. Surely if God is satisfied with the work of His Son, you may be also!

"I see quite clearly where you are making your mistake,"

I continued. "You are trying to be better and feel different, trying to work yourself up to a certain state of happiness, and then feel satisfied with your own joy; and because you are always failing and never arriving at the standard you have set up, you are dissatisfied.

"Now just suppose a man buying goods at a shop to the amount of five dollars, gets into difficulties and is unable to pay. He cannot pay the debt himself, and he is not aware that any one has paid it for him; and so you find him going about saying, 'Oh, if I could only get satisfied!' You would say to him at once, 'My friend, you never can be satisfied until you have paid your debt, or someone has paid it for you. The storekeeper must have payment and be satisfied *first*.

"But now, supposing a kind-hearted friend goes to the storekeeper and pays the bill, and obtains the receipt and sends it to the man. He would not sit down and look at the receipt, and say, 'If only I could feel satisfied.' Of course not! He would know the five dollars was paid, for the storekeeper had given his receipt; and thus the proof of the storekeeper's satisfaction would give *him* satisfaction.

"Thus it is in the gospel. The Saviour who stood in our place was 'delivered for our offences' (*He* had none), 'and was raised again for our justification' (Rom. 4:25). So that the risen Christ is God's receipt for me. He is satisfied; and so am I. Now, why should you not be satisfied this very moment, and give Him the thanks and praise?"

It was sweet to see the effects of this truth on the sailor as his heart drank it in. He was filled with "*joy and peace in believing*" (Rom. 15:13), seeing that "*God is satisfied.*" And looking at me with a face beaming with joy, he said, "I see it all, I see it all—God is satisfied. I can go home and thank Him for that."

Now, dear anxious reader, you have read thus far. Will you lay down this tract and say, "I wish I could get satisfied"?

Never, never, *never* will *you* be satisfied until you have believed that God has found infinite satisfaction in the work of Christ on the cross *for you*. "He bore our sins in His own body on the tree" (1 Peter 2:24). He cried out on the cross, "IT IS FINISHED!" and died (John 19:30). But, thank God He is risen again and exalted to "the right hand of God" (Acts 2:32, 33). Yes! "This man, after He had offered *one* sacrifice for sins forever, *sat down* on the right hand of God" (Heb. 10:12): from whence God has sent the Holy Ghost to give this witness to all believers. "Their sins and iniquities will I remember NO MORE" (Heb. 10:17).

Matchless Saviour! Thy work is done. *Once* was sufficient for God, and once is sufficient for me. I can meet God now with joy, for Thou hast answered every question and settled every claim, and introduced me to that blessed God who rejoices over me with joy, who rests in His love and joys over me with singing (Zeph. 3:17). Yes! the way in which He re-

ceives the poor, dissatisfied, repentant, returning prodigal covering him with kisses; clothing and feasting him—tells out the *satisfied heart of a satisfied God*.

Dear, anxious soul, try no longer to do any thing; wait no longer to *feel* any thing; but rest where God rests—in Christ, who has so glorified Him at the cross that He can send a message of love to you, and say, “*God is satisfied.*” Now *are you?*

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation (Romans 10:9-10).

THE SECRET OF ALL TRIAL

IT is a remarkable fact that the secret of all trial is found in the portion of Scripture from which the Lord Jesus quoted

His first reply to the devil's temptation. In Deuteronomy eight, four forcible answers meet the question asked by any one, “Why am I tried?”

First, “To humble thee” (verse 2). This is God's first dealing with the unsaved. Pride requires to be broken before any sinner will confess “there is no difference” between me and the vilest sinner, for until he is humbled no man will acknowledge that, “As in water face answereth to face, so the heart of man to man.”

Second, “To prove thee” (verse 2). “Thou sayest thou hast faith.” Prove it. God told Satan there was none in the earth like Job. Satan's reply was to this effect, “Prove him.” Peter had to be proved that he might learn his weakness. He was quite sure he would die rather than deny his Lord before he was tried. When proved, he learned his own failure, and wept bitterly as he remembered his boasting.

Third, “To know what was in thine heart” (verse 2). Of Hezekiah we read, “God left him to try him, that He might know all that was in his heart.” No man can know what is in his heart; and more than that, no man will believe what is in his heart till God leads him to learn what is there—a very bitter but wholesome lesson for saved and unsaved.

Fourth, “To do thee good at thy latter end” (verse 16). What an end to all trial! God's object at all times is to “do good” to every tried soul. If Christians would bear this in mind, would they not be ready to bow to God's will, and like Job exclaim, “When He hath tried me, I shall come forth as gold”? “All things work for good to them that love God” is a fact no man can deny; therefore the Christian has no right to

say, "All these things are against me," even when most deeply tried.

Man is tried in a thousand different ways, and the tried one often thinks, "No one is so deeply tried as I am." To such I would appeal, "Can you contradict this fact, that the reason you are tried beyond measure is 'to humble thee,' 'to prove thee,' 'to know what is in thy heart,' and 'to do thee good at thy latter end'?"

O for grace to "*humble ourselves*" under the mighty hand of God; for grace to be found faithful when *proved*; for grace to live as ones who *know* what is in our heart; and for grace to believe "all things work together for our good." A. G. W.

THE SHEEP

R. McCracken

Five things in connection with the Sheep:

1. The believers' relationship—"My Sheep."
2. The believers' privilege—"Hear My Voice."
3. The believers' walk—"Follow Me."
4. The believers' portion—"Eternal life."
5. The believers' security—"Never perish."

We were not always in *relationship* with God—we were in our sins, going on to a lost Eternity, but God in His grace awakened us to see that we were lost, and led us to put our trust in His Son, and now we belong to Christ. We are His sheep—we are His by purchase. And He purchased us with His precious blood—what a price. Everything purchased is valued by the price that is paid for it. His blood puts a worth untold upon us. We are cared for by a special keeper because we cost so much.

The shepherd David valued his flock; his care for them never ceased. When the lion and the bear tried to steal his sheep, David showed himself as a true Shepherd—he did not leave his sheep, but cared and tended them.

Jacob paid dearly for his flock. "In the day the drought . . . and the frost by night . . . sleep departed for him" (Gen. 31:40). He cared, he watched, he guided them.

But above and beyond even David or Jacob, the Lord Jesus, the Good Shepherd, watches, cares for, and never leaves His sheep—they cost too much.

None of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night the Lord passed through
'Ere He found His sheep that was lost.

We are His sheep, the gift of His Father. These as a love gift, the Father gave to the Son. We are sealed by His Holy Spirit, the mark of proprietorship—we have the ear mark, "The sheep hear His voice"; the foot mark, "and follow Him."

And, surely, as we belong to Him, no other shepherd "whose own the sheep are not," has any right to control us.

The *privilege* of the sheep is to hear the Shepherd's voice. At the commencement His voice spoke life to our dead souls, and now what sustains that life is *His voice*, for let God become silent to us, and we "become like them that go down into the pit" (Ps. 28:1). Morning by morning He wakeneth mine ear to *hear* as the learned (Isa. 50:4). It is wholesome to enquire when did *I* hear His voice last? His sheep should understand if they do not hear His voice of rebuke; and if they do not turn from everything that is contrary to His will, they will assuredly feel His hand, just as the heedless sheep are made to feel the nip of the shepherd's dog.

When God allows sorrow and trouble to come into Assemblies, it is but to draw us closer to Himself. Should we not take heed to His Word, and thus avoid reproach being brought on His name. Anything that takes our mind from Himself must be judged and put away, if we wish to hear Him speak to us. If our minds are filled with the world's fiction, pleasures, aims, etc., we will not hear His voice, but we will feel His hand. May God draw our hearts to Himself. May there be the open ear to hear, and then may we seek to carry out in our lives, what His Word directs us to do. Soon, very soon, we will hear His voice calling, "Arise My love, My fair one, and come away" (Song of Sol. 2:13).

Soon shall we mount and soar away
To the bright realms of endless day,
And sing with rapture, in the skies,
His loving kindness, oh, how great.

The *walk* of the believer is expressed in three words—"They follow Me." This takes in the whole path from the Cross to the Glory, and surely baptism is one of the first steps in that path. Then to follow outside the camp, gathered with those who seek to be guided by His Word, bearing His reproach—happy place, because He is there! How sad, however, when we see many seeking to walk this path, who are little prepared for the step God's Word directs us to take: "Let him deny himself . . . and follow Me" (Matt. 16:24). There is the *denying*—everything that is contrary to His will must be judged and set aside—then take our cross. It is only as we seek to deny self, that *we* are in any measure able to take up our cross and follow Him. The path of rejection and self-denial is shunned by many. From Monday to Saturday watching eyes would see us often turned aside from the plain path the Shepherd calls His sheep to tread, yet nothing will pay so well in time as well as in Eternity. May these two words "follow Me" drown the cry of those who would have the sheep roam here, there, and everywhere.

The Believers' *Portion* is "Eternal life." May we know

what it is to be enjoying this blessing in our own souls, and to be living in the power of it.

The Believers' *Security*—"they shall never perish." Bless God for what is ours now, and will be ours in eternity. May our hearts be led to seek Him more and more; to hear His voice, and to follow Him in this the place of His rejection, until He comes and the shadows flee away—for His sake.

DO YOU QUOTE THE SCRIPTURES ACCURATELY?

WHEN a well-meant statement of a fellow-mortal is in question, it is unkind to "make a man an offender for a word" (Isa. 29:21), but in quoting the Word of God, Who says "One jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5:18), ought we not to be careful to give the very words of Scripture, even though we think our words have the same meaning?

We believe the Holy Spirit has been exact in guiding the writers. May we be careful in passing it on.

How would you like a little test? Before looking them up, which of the following quotations are correct in every detail?

The streets of the City are paved with gold.

When I have a more convenient season, I will call for thee.

The saints are the excellent of the earth.

Lord, teach us how to pray.

I know in whom I have believed.

God willeth not the death of any.

He set His face as a flint to go to Jerusalem.

Every good and perfect gift comes down from above.

Him that cometh unto Me, I will in no wise cast out.

He shall convince the world of sin and righteousness and judgment to come.

We will not have this Man to reign over us; away with Him and release unto us Barabbas.

Jesus said, As often as ye eat this bread and drink of this cup ye do show forth the Lord's death.

Even a sparrow shall not fall to the earth without My Father knowing.

Whosoever will, let him come and take of the water of life freely.

Though your sins be as red as crimson, they shall be as white as snow.

Man's life is as a vapour.

Thou hast kept the best wine until the last.

There were two other malefactors led with Him to be put to death.

There am I in the midst to bless.

Paul may plant and Apollos water but God alone can
give the increase.

The battle of Armageddon.

The ten lost tribes.

We ought also to use much discretion in quoting the Revised, the Margin, or "a better rendering."

The people who meet in plain gospel halls and have no regular minister have the reputation of knowing their Bibles. It is to be hoped that we can still use the Sword of the Spirit, but let us use it reverently and correctly.

John Hull.

I WILL NOT

WHILE Abram is spoken of in the Word of God as a man of faith, he is also pictured to us as a man of determination and separation from the world. We see this in the example he set when confronted by the King of Sodom. After he had slain Chedorlaomer and had rescued Lot and all the captives and goods which King Chedorlaomer had taken captive, the King of Sodom came to him and said: "Give me the persons, and take the goods to thyself." This, to many today, would have seemed only reasonable; but to Abram it was a stench in his nostrils. He had God's promise of blessing and prosperity. He was God's chosen man. He communed with God. What answer did he give?

"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 any thing that is thine," said Abram. He had just been in communion with Melchizedek and had opened his mouth to the Lord. He had received a blessing, therefore the offers of the ungodly king did not look appealing to him. He had a determination which had boldness enough to say, "*I will not!*"

There was yet another reason why Abram refused the king's offer. He said: "Lest thou shouldest say, I have made Abram rich." How pleased this king would have been if he could have taken the honor which was God's to himself. God had promised riches to Abram. He had blessed him, was blessing him, and had promised future blessing to him. Abram was content with God's covenant and riches, therefore boldly told the king: "*I will not!*"

Abram's life of determination and separation should be a lesson to each individual child of God. Very few are there these days who express determination and separation in their daily lives. How appealing the offers of the world look to them? The blessings of God do not satisfy the hunger in many lives. They want honor, riches, applause, respect and reverence from friends, from ungodly people. These have not found sufficient comfort and enjoyment in fellowship with God and His people to satisfy them.

The great lack in the spiritual life of many is due to the fact that they are not willing to say, "I will not" in the face of those who seek their companionship on earth. They have not cut the shore lines; they have not left all for Christ. They love the praise of man more than the praise of God. Natural ties hang on. They are concerned with what their father, mother, brother and sister think more than what God thinks. In fact, the whole secret is that they do not love God. Would they really love Him, then their one-life expression would be as was Abram's, "I will not. I am His, He is mine."

The "I will not"—the determined follower of Christ, is the one who finds the fullness of joy in Christ, and also receives the choicest treasured blessing from Him. He is led into the real heart secrets of the Divine Son of God. God, give us more consecrated Christians—more workers for God, who are determined to keep true to the old landmarks, and who will not move away from the old moorings of the Gospel of Jesus Christ our Lord: in short, more "I will not" Christians! P. E. M.

THE GOSPEL SPIRIT

A BURNING desire to see sinners saved, and an effort of some kind to bring them to Jesus—this is what we mean by "the Gospel spirit." New-born souls have generally a goodly portion of the Gospel spirit. One of the first reflections of the happy young convert is: "How blessed would it be if all around but knew the Saviour I have found!"

The young convert, rejoicing in the heaven-born joy, is a preacher in spite of himself. He cannot help it, if we may so speak. An inner fire is burning, and that fire must find an outlet. The woman of Sychar cannot rest until she has said to the people of the city: "Come, see a man who told me all things that ever I did: is not this the Christ?" Andrew has no sooner found the Messiah than he runs for his brother Peter to taste the new-found joy. Philip has no sooner beheld the beauty of Christ than he is found bringing Nathanael to the Saviour. Thus, in some measure, it ever is. You will not find more hearty helpers in the Gospel than young Christians whose souls are all aflame with the love of Jesus' name. With a band of such happy workers we have known a town to be turned upside down.

But why does the work languish and perhaps cease altogether? We believe it is largely due to a decline in the Gospel spirit. First love wanes—although there is no reason why it should wane. The fire from within has burned down—the motive power has come to a low point; and thus it is that Gospel effort becomes heavy and labored. What was once a joy has now become a burden. Instead of the inward fire impelling, it is now some *outward* constraint, such as the mere keeping up of a testimony. Thus the form is maintained although the

power has departed; and sooner or later the form, too, will disappear. Therefore, what we want is an abundant supply of the Gospel spirit. It is not new "machinery"—new methods—or even the sending for some gifted evangelist to impart a little fleeting vitality to the work. We must have heat from the *inside*. External heat is only effective so long as it is there; but whenever you remove the cause, the effect disappears. In plain words, when ever the gifted evangelist goes away, he seems to take all the new vitality with him. But let the new vitality come from *within*—let it begin in the heart—let the fire be kindled there by the hand of the great Master of assemblies—and it will so take possession of the whole man, that no matter who may go or come, the fire will burn, and saint and sinner alike shall be made to feel that God is *there!*

Is it the case that some of us are so *established* now that we have lost our Gospel zeal? To hear some brethren speak, you would almost think they were thankful that the joy of early conversion had departed. They have become "sensible" believers now—and are over the exuberance that characterized the period of their Christian youth. We must, however, emphatically protest against such sentiments. If we are so "established in the faith" that the Gospel spirit is almost departed, we had better inquire if it is the faith of the New Testament. If the joy of early conversion would bring us back the same love for the perishing that inspired us at that time, then by all means let us have that joy again. It will do us no good to go in search for *excuses* or sit down in a kind of self-satisfaction, to persuade ourselves it is the mind of the Lord that things are as they are.

Around us there is a perishing world, going headlong on to judgment. Must that world go down unwarned? Unto us it has been given to behold in some measure the glories of Christ. Shall these glories remain untold? We do not say that we are all to turn platform preachers. The Lord does not require that. But it is according to His mind that we should all be imbued with the Gospel spirit—longing to see the lost ones brought in, and so dwelling in the Lord's presence that our manner of life shall allure "far-off" ones to the Saviour.

"DO you know that some people are saying the Bible is not true?" said a man to a poor African. "No, massi." "Yes, they say so." "Well, how can they say that?" said Abakouta. "How can the Bible be à lie? I go alone into my own house, where there is no one, and I read the Bible, and He make my heart laugh. How can a lie do that? You know that before I knew Bible I loved murder, I loved steal; but now I do not love murder, I do not love steal." Let the Bible be judged by its *fruits*. It blesses all who make it the man of their counsel and the guide of their lives.

DWELLING IN THE HOUSE OF THE LORD

"One thing have I desired of the Lord, that will I seek after: that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple" (Ps. 27:4).

DWELLING in the house of the Lord in the Old Testament is equivalent to abiding in Christ in the New, as we have it in John 15. The Psalmist desired to dwell in the house of the Lord in order that he might "behold the beauty of the Lord." There is nothing so beautiful in the universe as the Lord who made all things. And if we would become beautiful, we must behold the beauty of the Lord.

Another reason the Psalmist had for desiring to dwell in the house of the Lord was in order that he might "enquire in His temple." When David went into the temple to enquire, he understood the true worth of everything around him; and when Christians abide in the presence of God they also get wisdom. In the fifth verse of this Psalm, we see that trouble does not stumble those who dwell in the sanctuary, but only tends to draw them nearer to the Lord, "For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me: He shall set me up upon a rock."

He who abides in the tabernacle of God will have joy. "I will offer in His tabernacle sacrifices of joy; I will sing, yea I will sing praises unto the Lord." When a child of God is in fellowship with God, he will be still praising God. He will have so much to praise God for that he will have no time for murmuring. When the song of the Lord ceases in our hearts, we need to get down on our faces before the Lord and ask Him the cause. To abide in Christ is to be satisfied; and if I am satisfied with Jesus I will have no hankering after the world or after the husks that it has to give. It is when we get out of God's house that we go after the world. When we abide in Him we have everything that we need.

Am I satisfied with the Lord Jesus Christ? If I am not, I am away from Him in heart. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing" (Ps. 92:12-14). The palm tree flourishes at the top. The cedar is famed for its strength. It is our responsibility to see to it that we are dwelling in the house of the Lord; and if we are, the fruit will come in due season.

What a privilege to live for Him in these days of depravity! It is an easy thing to go on when others are going on, but very hard when others are cold. Let us remember that the judgment-seat of Christ is near. It is very possible for a child of God to think that he is in fellowship with God when he is not. But if there is failure, we ought to make short work

of all our short-comings by bringing them into His presence.
May the language of our hearts be

Close to Thee, close to Thee—

All along my pilgrim journey,
Saviour, keep me close to Thee.

James Campbell.

THE POWER OF THE CROSS

TO the Christian the cross changes everything. In the world on which he stands, he sees but the platform upon which that cross has been set up.

All the glory, and the beauty, and the greatness of earth, is dimmed and darkened in his eyes by the shadow of the cross on which his Saviour—his Friend—was put to shame. He seeks no home, where his Lover had “not where to lay His head”; no joy, where his Master was “a man of sorrows, and acquainted with grief.” He takes no honors from the hands that “platted a crown of thorns” for the brow of his right royal Lord. The praise and blame of men, who chose Barabbas and rejected Jesus, are alike unworthy of his regard. Public opinion weighs not as a feather with him; for he cannot forget with what perfect unanimity that most unrighteous judgment was called for by all, both Jew and Gentile, high and low, men of the world, and men of religion. And if ever his heart would tempt him to heed the world’s opinion, should he not be recalled by the fierce cry, “Crucify Him, crucify Him!” that still rings in his ear from Calvary?

To the “treasures of Egypt,” the honors of royal courts, the “pleasures of sin,” and the wrath of kings—like Moses, he is indifferent—nay, to him it would be a loss and disgrace to get honor and gifts from hands stained with the blood of his dear Redeemer.

A citizen of heaven, and therefore “a stranger and pilgrim” on earth, his politics relate to a more glorious kingdom than any that glitter here—in glory that belongs of right to David’s son. His sins, he hates, as he hates the nails that pierced his Saviour’s body; and even of self, his natural self, he can say, “I have been crucified with Christ,” therefore he desires to know and own himself no more as a man of earth, of Adam’s sinful stock, but as dead and risen again with Christ, in the power of a new and endless life.

All this makes the world in no way friendly to him; and as they did to his Master, so would they do to the servant. He is crucified to the world, yet he is content—yea, and exceeding glad “to be accounted worthy to suffer shame for His name,” knowing that if the world esteem him as “the filth of the earth, and the offscouring of all things,” yet that “God is not ashamed to be called his God.”

Blind and deaf to things below, he walks in the full view

of "things not seen as yet." His bright and happy home, his present and eternal rest, his glorious reward, his divine Friend, his honor, pleasures, wealth, all are unseen and unknown by his enemies, but seen, known, and enjoyed through faith by him.

While men around him are intoxicated with ambition of earthly prosperity, or fearfully anticipating the dread unknown future, he quietly watches every day for the coming of His Lord from heaven to receive him unto Himself, and comfort his heart with the assurance that He that shall come will come, and will not tarry. Thus he is enabled to "endure as seeing Him who is invisible"; and his "light affliction which is but for a moment," he reckons not worthy to be compared with the "far more exceeding and eternal weight of glory" which is soon and certainly to be his own.

JESUS, THE ASCENDED SAVIOUR

THE life of the Lord Jesus Christ upon earth as recorded in the four gospels is very marvellous. His words, His ways, His acts, are replete with interest and full of wonder, and unveil to us One whose heart continually overflowed with love and tenderness, and who was intently set upon pleasing and glorifying God. But His *present* position and occupation in heaven, where He is seated in the highest glory, is if possible more wonderful still.

We look back with peculiar interest upon His life on earth, because we know that it was *all* for us, and that love—deep, amazing, irrepressible, and unquenchable love—was the one sustaining and prevailing motive which actuated and filled His holy soul. And with the eye of faith, we may follow Him up to the highest heaven, where He is now seated, and *there* see Him, *still* occupied for us, intent upon our interests, watching over us, and unweariedly ministering to our continually recurring and ever varying need. Well may we sing of Him—

Lord, in all Thy power and glory,
Still Thy thoughts and eyes are here;
Watching o'er Thy ransom'd people,
To Thy gracious heart so dear.
Thou for us art interceding,
Everlasting is Thy love,
And a blessed rest preparing,
In our Father's house above.

The first words which the Holy Ghost has recorded for our instruction and blessing, as falling from the lips of the blessed Jesus (that holy child in whose heart no sin had ever entered, and no foolish thought had ever found a place) were these—"How is it that ye sought me? Wist ye not that I must be about my Father's business?" We well know the memorable occasion on which they were uttered.

ENLARGEMENT OF HEART

*"I will run the way of Thy commandments, when
Thou shalt enlarge my heart" (Psalm 119:32).*

WE want enlarged hearts. It is blessed to have enlarged understanding, enlarged views of truth; but the secret of power to run the way of His commandments, is enlargement of heart. It is because we have so little of this that we creep along so slowly, following afar off.

Love is the great motive power. "If a man would give all the substance of his house for love, it would utterly be condemned." It was love moved the heart of God to give the Son of His bosom—His only One—for a world at enmity. It was love moved the Son, when He had found one pearl of great price, to sell all that He had, and buy it. It was love to God—"I delight to do Thy will, O My God." He knew the Father's heart was set on our salvation, and He loved to please Him. It was love to us—"I lay down my life for the sheep." "Who for the joy that was set before Him endured the cross." He shall yet present us faultless before the presence of His glory with exceeding joy.

O what deep secrets of our Father's love to us we have yet to learn! Why He loved us when we hated him, what tongue can tell, save that He is love. Why He loves us now we can in some little measure understand. He loves us because we cost Him Jesus—because we are bought with a price; and when God looks at the price, He remembers the purchase. The blood shed for us is sprinkled above. The Lamb slain for us is ever in His presence. What wonder that we are precious.

Then, another reason. He sees the likeness of Jesus in our new nature. Earthen vessels, indeed, encompassed with infirmity; but God sees Jesus in them. "Christ in you, the hope of glory." Therefore, He can delight in us as an epistle, however marred and blotted, written with the Spirit of the living God, in fleshly tables of the heart.

Then God loves us as children, born of Himself, of incorruptible seed; partakers of His own divine nature; joint-heirs with the Son of His love. And does He not love us, because in our failing, stumbling way through this wilderness home to God, we keep the yearning affections of His heart in continual exercise? Because it takes—shall I say—all His wisdom, power, and grace to save us from ourselves, Satan, and the world. I was going to speak of love, and there was none but His, for God is love. But how we do need to have this love shed abroad in our hearts by the power of the Holy Ghost—to have our affections engrossed with Jesus Himself, that with enlarged hearts we may run the way of His commandments. "Open thy mouth wide, and I will fill it."—Selected.

TWO EXPRESSIONS

WE sometimes hear the Lord's people use expressions such as the following: "What is the harm in it?" and "Where is the Scripture against it?" Generally speaking, these questions do not rise from hearts truly happy in the Lord, or from those who have a great esteem for the Word.

The First Expression

Would it not be much more to the point to ask, when the natural desire craves a thing, "What is the good in it?" We may be sure the heavenly manna is not fully satisfying that heart which has begun to seek ease for the conscience in going to worldly things. Oh, think of it, the children of Israel did eat "Angel's food"—"bread of heaven"—and fresh from above every morning! Never man tasted such food as that, and wonderful to thrive upon. But when their soul was "dried away," they "loathed" the manna and wished for the old fare and "wept" when they couldn't get it!

What was the harm in fish, cucumbers and melons—not the strong things like leeks, onions and garlick? Such fare was all very well in Egyptian bondage, but it was not the provision God had provided for His pilgrims in the wilderness. *That* made all the difference between happiness and murmuring. Oh, these lusts of flesh and eye and pride of life—"the things that are in the world."

"Oh, but you are a kill-joy! God meant us to be joyful," some will say. We may ask, "Killing *what* joy?" Not "the joy of the Lord which is our strength," the "joy unspeakable and full of glory." Ah, these "harmless" things dry the soul. I want a soul fresh like "a watered garden" in which are "all manner of pleasant fruits," new and old, for my Beloved.

The Second Expression

"Where is the Scripture against it?" This is specious. Is the questioner really anxious to do right? Far better to change about the statement and consider "Where is the Scripture *for* it?" Whether it is in our assemblies, or in our business or home-life, God has legislated for our guidance; happy is that company of saints or that individual whose anxiety is to have direct Scripture for all things, or at least a scriptural principle.

Israel did well so long as they kept to what God through Moses had written in the law for their observance, and if an outside question arose they inquired of the Lord. Where they sadly failed afterwards was in adopting things borrowed from the nations, for which there was no specific law against. Had they remembered the character of God it would have kept them from introducing or countenancing things they had no "Thus saith the Lord" to support, and the absence of a command was by no means a Divine sanction.

Oh, brethren, let us beware of our hearts, for these questions usually betoken a tendency to backsliding from God.

—Franklin Ferguson.

SEPARATION TO CHRIST

MARY on the morning of the resurrection was so occupied with the Lord, that it was no affliction to her, like the cutting off of a right hand, or the plucking out of a right eye, that she could not have the world, its follies and its sins, instead of Him! When will Christians learn wherein consists the true power for a holy, separated life and walk? Separation unto Christ is the only true way of being separated from this world.

How blessed to feel the departed One to be the absent One; and the absent One, the missing One; and the missing One, the wanted One; and the wanted One, the Coming One.

— • —

Expectations

TEACH me now Thy way, Lord Jesus,
 Lead me in a path that's plain,
 May I "wait on Thee," renewing
 All my strength from Thee again.

Glorious promise of deliverance,
 He has given in His Word;
 "Out of troubles" He delivers,
 "All our troubles," saith the Lord.

O the length and breadth and deepness
 Of the Love of Christ so free:
 "He delighted in me," therefore
 He delivered even me.

Yes, and more than that, He's made us
 "Heirs of God" to reign above!
 It amazes—it o'erwhelms me,
 To behold such wondrous love.

Oh! to think of when we'll see Thee,
 Of the day when Thou wilt come,
 To receive Thy bride—thy jewels,
 And to take us to Thy home.

There—to be forever with Thee,
 Ne'er to sin or grieve again,
 But to sing with all the ransomed,
 "Worthy is the Lamb that's slain."

Precious Savior haste the moment
 When we see Thee, our Adored!
 And may we be waiting for Thee,
 As a bride awaits her lord.

Lewistown, Pa.—George Winemiller held two weeks meetings here. In the mornings he spoke to children and there was a nice interest; some of the parents attended also. He also held similar meetings out in the country from Everett, Pa.

New Address.—Archie Stewart has moved to 6144 Sixteenth St., Detroit 8, Michigan.

L. Rosania has moved to 33 Martone St., Waterbury 64W, Connecticut.

Thomas M. Fulton (Correspondent for West Side Gospel Hall, Cleveland) has changed his address to 929 Helmsdale Road, Cleveland Heights 12, Ohio.

The Correspondent for the Maplewood Gospel Hall, St. Louis, Mo. is now W. E. Mason, 335 W. Pacific Ave., Webster Groves 19, Mo.

CANADA

Sarnia, Ont.—Fred Watson had a few meetings here ministering the Word to God's people. The attendance was good and the Word appreciated.

Tillsonburg, Ont.—Though on in years and not able to leave his wife for long at a time, yet our brother T. Touzzueau keeps busy around the country and neighboring towns visiting from house to house with tracts and gets many interesting conversations on the Word.

Charlton, Ont.—B. Widdifield and W. Cudmore saw blessing from the meetings around this district. A number professed to be saved and some were baptized and received into the assembly.

Elk Lake, Ont.—M. Paul and A. Dellandrea saw a number profess faith in Christ at recent meetings.

Owen Sound, Ont.—J. Gunn and E. Sprunt were encouraged by seeing some saved at the end of the tent season. The attendance was good all through.

Mimico, Ont.—J. Blackwood and W. McBride were cheered ere taking the tent down by several professing to trust Christ.

Paisley, Ont.—David Miller had good meetings here. A backslider was restored and there seemed evidences that the Lord was working. Our brother intends returning there after harvest is over.

Toronto, Ont.—The wife of our brother William Bailey has just undergone a serious operation and he desires the prayers of the Lord's people that she may speedily recover if it is the will of the Lord.

Vancouver, B. C.—C. Patrizio had good meetings among the Italians and some were saved. Two obeyed the Lord in baptism.

FALLEN ASLEEP

Fresno, Calif.—On September 3, Thomas Mulligan departed to be with Christ. Age 73. A native of Ireland; saved 54 years ago at Easton, Fresno Co., Calif. For years he had charge of the Sunday School, continuing as long as he was able. He had a true shepherd's heart and maintained to the last a warm interest in the welfare of the assembly. A beloved brother who will be greatly missed.

Pawtucket, R. I.—On June 26, Samuel J. McCord passed into the presence of the Lord after a short illness. Age 87. Saved many years and has been in fellowship since the early days of the Pawtucket Assembly.

On August 30, George Fletcher was suddenly called into the presence of the Lord. Age 79. Saved for many years. Also in the Pawtucket Assembly.

Pine Creek, Man., Can.—On August 12, George Steele went to be with Christ which is very far better. Saved 13 years ago at meetings held here by H. Harris and R. McCracken.

London, Can.—On July 18, our aged sister, Mrs. Eva Elgie passed home to glory. Saved 48 years ago at the age of 25. In her early years she was identified with the Christians in Detroit, later on at Merlin and Chatham, Ontario, and at the close of her life she was in happy fellowship with saints in London, where she was loved by all and will be greatly missed. She leaves an unsaved husband for whom prayer is requested.

Paynton, Sask., Can.—On August 31, Jonathan Cox passed into the presence of the Lord at the age of 71. Saved 47 years ago and in fellowship with the Lord's people gathered to His precious name in Ontario and in Western Canada. One of the first in the Mervin Assembly and continued there to the end. A lover of hospitality and took a keen interest in the gospel.

Philadelphia, Pa.—On August 15, Frank Cerami departed to be with Christ. Saved 14 years ago and in fellowship with the Italian Assembly.

Homestead, Pa.—On August 30, the Lord called home to Himself, Mrs. Catherine Bence Thomas; Age 72. Saved 47 years ago during meetings held in Turtle Creek, Pa. by Mr. John Smith. She continued with the Homestead Assembly since her conversion.

CONFERENCES

Pittsburgh, Pa.—The annual conference will (D. V.) be held as usual at Thanksgiving time at the Gospel Hall, 4917 Friendship Ave., on November 25 and 26, preceded by a prayer meeting, Friday, Nov. 24, at 7:00 P. M. Communications to Norman Gunn, 1308 Mississippi Ave., Pittsburgh 16, Pa.

River Hebert, N. S., Can.—The annual conference will be held (D. V.) October 8 and 9, preceded by a prayer meeting Saturday evening, October 7. Communications to William Darling, River Hebert, East. N. S., Canada.

Arlington, Wash.—Conference attendance was as large as in former years. Ministry was plain, wholesome and nourishing. Five of those who give their time to the work of the Lord and four from the locality took part.

Hartford, Conn.—Conference was well attended. Many assemblies being represented. Nine of the Lord's servants ministered the Word.

Cleveland, Ohio.—The conference was good and attendance large. The Word was ministered with power and was helpful. Eleven of the Lord's servants took part.

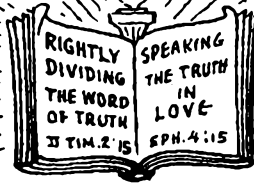
Orillia, Can.—A good conference was reported here.

SOON, soon, the saints of the earth shall be saints in light; their hairs of snowy age shall be crowned with perpetual joy and everlasting youth; their eyes suffused with tears shall be made bright as stars, never to be clouded again by sorrow; their hearts that tremble now are to be made joyous and fast, and set forever like pillars in the temple of God. Their follies, their burdens, their griefs, their woes, are soon to be over; sin is to be slain, corruption is to be removed, and a heaven of spotless purity and of unmingled peace is to be theirs forever. But it must still be by grace. As was the foundation such must the top-stone be; that which laid on earth the first beginning must lay in heaven the topmost stone.

WHEN thou art wrestling, like Jacob with the angel, and art nearly thrown down, ask the Holy Spirit to nerve thine arm. Consider how the Holy Spirit is the chariot-wheel of prayer. Prayer may be the chariot, the desire may draw it forth, but the Spirit is the very wheel whereby it moveth.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Dew in the Desert

*At times thro' dreary wastes,
In desert places, blight upon the land,
Low brazen skies above, the pilgrim hastes
With painful steps across the thirsty sand.*

*Lord, in the desert place,
The dry parch'd land where faith is sorely
tried,
Uphold us that we faint not, let Thy grace
Sustain us, lest we fail and turn aside.*

*We know we yet shall praise,
We yet shall own the love that plann'd
our way;
Help us ev'n now some first glad notes to raise
Of the New Song that shall not die away.*

*Oh! let some gracious word
Come like the dew or gentle summer rain,
Upon the souls that wait for Thee, O Lord,
Till Thou shalt give them gladness for
their pain.*

A. S.

NOVEMBER, 1944

WORDS IN SEASON

Publication Office: 2116 S. Jefferson Avenue, St. Louis 4, Missouri
Editorial Office: 1906 W. 43rd Street, Los Angeles 37, California

Subscription price in United States and Canada, 85 cents per year in advance. Five or more copies to one address, 75 cents per copy. Foreign subscriptions, one dollar or five shillings sterling per year. Five or more copies, 85 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, conferences and death notices to SAMUEL C. KELLER, 1906 West 43rd Street, Los Angeles 37, California. ALL articles for Work and Workers column should reach us by the 10th of the preceding month.

EDITOR AND PUBLISHER

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

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879

IMPORTANT NOTICE

Subscribers in the British Isles, New Zealand and Australia are now able to send payment direct to the magazine, if they have the money order or bank draft made out to "Words in Season" Magazine, Los Angeles, California.

UNITED STATES

Los Angeles, Calif.—A. Klabunda and H. Alves had a few meetings for Christians in the Jefferson St. Hall which were much appreciated. Attendance was good. They also visited San Diego and then went on to Phoenix, Arizona.

Lynden, Wash.—S. C. Keller had some good Gospel meetings here and one young woman professed to be saved.

Oklahoma City, Okla.—T. R. McCullough has just finished some meetings and saw some fruit in conversions. He reports the Lord's people showing a real interest by their attendance.

Springfield, Mo.—Robert Crawford has started meetings here and is hoping to see the Lord's blessing at this time.

Black River Falls, Wis.—The Pine Hill Assembly has purchased a hall near Black River Falls. They are waiting on the Lord to send a messenger along to preach the Gospel. The correspondent is Hugh Bruley, Route 3, Black River Falls, Wisconsin.

Derry, N. H.—Clay Fite is having meetings in this place where a new assembly has been planted. He will value prayer for this work.

Donora, Pa.—W. F. Hunter had a few meetings for Christians and then went on to McKeesport for a week-end.

Manchester, Conn.—J. McCullough and L. McBain have just completed four weeks of Gospel meetings with some blessing.

New Addresses—J. H. Smith, correspondent for the Addison Road Assembly, Cleveland, Ohio, has moved to 3303 Clarendon Road, Cleveland Heights, Ohio.

John Elliott has moved to 1101 South Crutcher St., Springfield, Mo.

CANADA

Toronto, Ont.—D. McGeachy spent a few days here at Highfield Road Hall. He went on to Clyde for a few meetings.

Lake Shore, Ont.—F. Watson had a few nights here and one at Grand Bend, ministering the Word to God's people and seeking to help those who professed salvation some months ago. Four have been baptized and received into the assembly.

Words in Season

A MONTHLY MAGAZINE

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

Edited for 20 years by Dr. E. A. Martin

Edited for 11 years by Charles R. Keller

Vol. 36

NOVEMBER, 1944

No. 11

GATHERED GEMS

THERE are briars besetting every path
Which call for patient care.
There is a cross in every lot
And an earnest need of care,
But the lowly heart that leans on Thee
Is happy anywhere.
Hope will make men strive.
Fear will make men tremble.
Love will waken love.
Love is power.

« « «

Our prayers and God's mercies are like two buckets in a well—while one **ascends**, the other **descends**.

« « «

Beware of humble self: it is the proudest frame you can be in.

« « «

The more humility, the more comfort; and the more we shall live to the glory of God.

« « «

Irresistible strength—God **for** me, Christ **with** me, Holy Spirit **in** me.

« « «

Three certainties: The object of my trust, the foundation of my safety, the ground of my certainty, are alike eternally unalterable.

« « «

That God is what He is, is to His saints the matter of their chiefest joy.

« « «

It should be the **joy** of every believer's heart that he is freed from guilt, and the **desire** of his heart to be freed from sin.

« « «

We can only shine as lights in the world by bearing the light of the world within us.

« « «

Faith looks back on the past, on what has happened: hope looks forward to the fulfilment of the promise: love looks up and around.

Pugwash Junction, N. S., Can.—On August 4, Mr. Ansley Goodwin, a faithful, beloved and honored servant of Jesus Christ went to be with the Lord.

Mr. Goodwin was born in New Brunswick in August, 1853, and grew up a moral, respectable, religious young man. He prepared himself for the work of the ministry and was making progress in his studies.

J. K. McEwen and John Grimason were led of the Lord to go to the locality where he lived. God blessed their labors to the salvation of many souls and among them were Mr. and Mrs. Goodwin. These preachers followed up their gospel work by teaching the new believers the ways of the Lord to establish them in the faith, with the result that they were baptized by immersion and gathered together in the Lord's name after the example in the Acts of the Apostles.

Mr. Goodwin began to carry the gospel to the people in that locality and the Lord saved souls, but a time of testing came in his life. He became downcast and discouraged, and for several years he attended the meetings but took little part in them. Then David Scott was sent by the Lord to that district to win a number of souls to Christ and Mr. Goodwin was greatly helped. Soon after he was led to give his life to the Lord and joined Mr. Scott in the work.

He continued in this work until the Lord called him home on August 4th, 1944 in the 91st year of his life. He lived a long and useful life which was full of grace and tenderness that reached many a careless soul; he stored his mind with the Scriptures, so was far beyond the ordinary believer. His ministry to believers was rich and his manner of expressing it gave weight to his message as he brought out things new and old, but although gifted above many, he was quiet and retiring.

As he confined his labors to the Maritimes, he did not build on another man's foundation but worked happily with the laborers there, especially W. H. Brennen, lately gone to be with the Lord. He had arranged his funeral some time before he departed to be with Christ, and the services were held in the large Gospel Hall, which was filled. Five preachers took part and appropriate hymns were sung. He will be greatly missed.

WHEN no eye seeth you except the eye of God, when darkness covers you, when you are shut up from the observation of mortals, even then be ye like Jesus Christ. Remember His ardent piety, His secret devotion—how, after laboriously preaching the whole day, He stole away in the midnight shades to cry for help from His God. Recollect how His entire life was constantly sustained by fresh inspirations of the Holy Spirit, derived by prayer. Take care of your secret life: let it be such that you will not be ashamed to read at the last great day.

HOW A BURGLAR GOT CAUGHT

VALENTINE BURKE was his name. He was an old-time burglar, with kit and gun always ready for use. His picture adorned many a rogues' gallery, for Burke was a real burglar. He had courage born of many desperate "jobs." Twenty years of his life Burke had spent in prison, here and there. He was a big strong fellow with a hard face and a terrible tongue for swearing, especially at sheriffs and jailers. But in spite of all his wickedness, the Spirit of God awakened him; and this is the substance of the story of Burke as told by D. L. Moody to a friend.

It was years ago when Moody was young, and not long in his ministry. He went to St. Louis to lead a gospel meeting, and one of the big dailies announced that it was going to print every word he said—sermon, prayer, exhortation. Moody said that it made him quake inwardly when he read this; but he made up his mind that he would weave in a lot of Scripture for the paper to print, and *that* might count, if his own poor words failed. This he did, and his printed discourses were sprinkled with Bible texts. The paper tried its best at putting big, startling headlines at the top of the columns. The people were either going to hear Moody, or read what he said.

Burke was in the city jail, waiting trial for some offence. Solitary confinement was wearing on him, and he spent his time railing at the guards, or cursing the sheriff on his daily rounds. It was Burke's delight to curse a sheriff.

Somebody threw a daily into his cell, and the first thing that caught his eye was a big headline like this:

How the Jailer at Philippi Got Caught

It was just what Burke wanted, and he sat down with a chuckle to read the story of the jailer's discomfiture. Somehow the reading had a strange look, out of the usual newspaper way. It was Moody's sermon of the night before. "What rot is this?" he said to himself:

Paul and Silas

A Great Earthquake!

What Must I Do to Be Saved?

"Have the papers got to printing such stuff?" He looked at the date. Yes, it was the morning paper, fresh from the press. He threw it down with an oath, and strode about his cell like a caged lion. After a time he picked up the paper and read the sermon. The restless fit grew on him. Again and again he picked up the paper and read its blessed story. It was then a strange something, from whence he knew not, came into the burglar's heart, and cut him to the quick.

"What does this mean?" he said to himself. "Twenty years and more I've been a burglar and a jail-bird, and I never felt like this before. What is it to be saved anyway? I've lived

a dog's life, and I'm getting tired of it. If there is such a God as that man is telling about, I believe I'll find it out if it kills me to do it."

Away toward midnight after hours of bitter remorse over his wasted life, and with many broken prayers, the first uttered since he was a child at his mother's knee, Burke learned that there is a God—One who is able and willing to blot out the darkest record at one stroke. He found out the wondrous secret of the cross, how that on it Jesus Christ bore his many sins and put them all away forever. That night God saved the burglar; he believed the Word of Christ and received everlasting life. Then he waited for day, a new creature, crying and laughing by turns.

Next morning when the guard came round, Burke had a pleasant word for him, and the man eyed him with wonder. When the sheriff came, Burke greeted him as a friend, and told him how he had been led to Christ by reading Moody's sermon.

"Jim," said the sheriff to the guard, "you had better keep an eye on Burke, he's playing the 'pious dodge,' and the first chance he gets he'll be out of here."

When the case came to trial, it failed through some legal entanglement, and he was released.

Friendless in a great city, known only as a daring criminal, he had a hard time for months of shame and sorrow. Men looked upon his face when he asked for work, and upon its evidence turned him away. But he was brave, and sustained by the mighty power of God, he struggled on. Seeing how his sin-marred face told against him, he asked the Lord if He wouldn't make him a better-looking man, so he could get an honest job. And God answered that prayer, for Moody said that a year from that time, when he met Burke in Chicago, he was as fine looking a man as he knew. This was of the Lord, who did it for him in answer to his childlike faith.

After seeking in vain for a long time to find steady work, Burke went to New York, hoping, far from his old haunts, to find peace and honest labor. He did not succeed, and came back to St. Louis, much discouraged, but still kept by the God who had found him in his prison cell.

One day there came a message from the sheriff that he was wanted at the court-house, and he went with a heavy heart.

"Some old case they've got against me," he said; "but if I'm guilty, I'll tell them so; I'm done lying."

The sheriff greeted him kindly.

"Where have you been, Burke?"

"In New York."

"What have you been doing there?"

"Trying to find an honest job."

"Have you kept a good grip on the religion you told me about?"

"Yes," answered Burke, looking him straight in the eye. "I've had a hard time, sheriff, but I haven't lost my faith."

"Burke, I had you shadowed every day you were in New York. I suspected your religion was a fraud, but I want to say to you that I know you have lived an honest Christian life, and I have sent for you to offer you a deputyship under me. You can begin at once."

From that time the tide began to turn. He set his face like a flint. Steadily and with dogged faithfulness Burke went about his duties, until the best men in the city came to know and recognize him. Moody was passing through, and stopped off to meet Burke. He was found in a close room upstairs in the court-house, serving as a trusted guard over a bag of diamonds. He sat with the bag of gems in his lap and a gun on the table. There were \$60,000 worth of diamonds in the sack.

"Moody," he said, "See what the grace of God can do for a burglar. Look at this sack of diamonds! The sheriff picked me out of his force to guard it."

He cried like a child, as he held up the stones.

Some time after that, the Christians of St. Louis had made ready for the coming of an evangelist, who was to lead a meeting, but he was prevented from coming. There was sore disappointment, until someone suggested that they send for Valentine Burke to carry on the meeting. He led night after night, and many sinful men and women were saved from lives of crime and shame by the wonderful grace of God.

Burke's gentle and faithful life of service was greatly blessed of God in the city where he had been such a sinner. And when at last his work was done and his life here ended, the rich and the poor, the saints and the sinners came to the funeral. And now there are some whose hearts soften with a strange tenderness when the name of the burglar is recalled. And now Moody and Burke are met nevermore to be separated. It is a blessed story of God's mercy and salvation, of His power to save sinners. *Are you one of them?*

I DO think that one of the worst sins a man can be guilty of in this world is to be idle. I can almost forgive a drunkard, but a lazy man I do think there is very little pardon for. I think a man who is idle has as good a reason to be a penitent before God as David had when he was an adulterer, for the most abominable thing in the world is for a man to let the grass grow up to his ankles and do nothing. God never sent man into the world to be idle. And there are some who make a tolerably fair profession, but who do nothing from one year's end to the other.

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"ONCE" AND "FOR EVER"

OUR God unites together the brief almighty *moments* in which He accomplishes His works, with the *eternal ages* in which they endure, and both are His joy and His praise. Time and eternity are His in this, as in all other ways, and as God's sons and heirs, we also can say—

Time and eternity are ours—
The world, and life, and death;
The heaven of heavens, the throne of God,
And depths of hell beneath.

"Once" and "for ever" are expressions to remind us of two Divine realities.

"Once" points to that which is definite and precise—a thing of a day, it may be, or an hour, or a moment. It also points in Scripture to a thing finished, and needing neither addition nor repetition.

Such, for instance, was this creation. A six days' succession of almighty words spoke it into being—each utterance complete in itself, and the creation-work it effected standing in all its solidity, all the "for ever" of its Divine Creator's pleasure. "He spake, and it was done; He commanded, and it stood fast."

Such, again, was the mighty truth that "the Word became flesh" (R. V.). His conception by the blessed virgin, through the Holy Ghost, was *one* marvellous act; but, "Immanuel," "the Man Christ Jesus," remains the Man of God's right hand—"the last Adam" "for ever"—blessed be God!

Such, too, was His glorious redemption work in death. How emphatically does the apostle, both in Romans and Hebrews, speak of that work as being only "once!" In that He died, He died unto sin *once*." "Christ was *once* offered to bear the sins of many"; and He "entered in *once* into the holy place." How precious to our hearts and consciences is that word "*once*!" How completely it throws all the guilt and condemnation of believers in Jesus behind their backs, as they journey on to God and heaven, even as God sees it not against us before His face above! And this "*once*" finished work stands "*for ever*," i. e., not only lastingly, as contrasted with Old Testament annual offerings; not only for our life-time, each of us, as believers; not only for all the Church's sojourn here below; but in the fullest sense of "forever," when all the redeemed are "with the Lord"; for the Lamb "*once*" slain, will, by His ever-present wounds, be our title to be "*for ever*" with Him, and "*for ever*" like Him.

But "*once*" and "*for ever*" has its dark side as well as its bright one. The doom yet to be pronounced on the Christ-rejecter, will be "*once*" uttered; but, alas! it will stand "*for ever*!" "Depart, ye cursed," will need no addition nor any repetition, for the "great gulf" betwixt the rebellious and the obedient

will remain "*fixed*" "for ever!" To quote Hebrews again: "It is appointed unto men *once* to die; but after this the judgment," the eternal judgment.

One more instance remains of "once" and "for ever." It is the "promise" made to us as God's sons and heirs of a "new earth and new heavens." The very setting up of Christ's great white throne will as truly banish from before it, as in a moment, this sin-stained, six days' work of creation, as all His people's sins were blotted out by the blood of His cross. But on that very throne He also says, "Behold, I make *all things* new." And His handiwork then made, stands "for ever."

Oh, may the joy of the word "once," and the strength of the word "for ever," be richly with us all our journey!

FAITHFUL UNTO DEATH

WHEN the Emperor Licinius was persecuting the Christians in Armenia, the Thundering Legion was stationed at Sebaste. Forty men in that legion declared themselves Christians, and were sentenced to be exposed naked all night on a frozen pool; for it was winter, and bitterly cold. In a house at the edge of the pool a large fire was kindled, and food and wine and a warm bath were prepared, under the charge of Sempronius, a centurion, and a guard of soldiers; and it was announced to the forty, that if any of them left the pool, and entered the house, they would be considered to have denied Christ.

So night came on, and the keen wind from Mount Caucasus made the citizens close their windows and doors more tightly, and heap up the fuel on their hearths. On the frozen pool were the forty warriors; some standing lost in prayer, some walking quickly to and fro, some already sleeping that sleep which only ends in death. Ever and again, as the hours went slowly by, they prayed: "O Lord, forty wrestlers have come forth to fight for Thee; grant that forty wrestlers may receive the crown of victory."

As the cold grew more intense, one of the forty could endure no longer, and he left the pool and came to the house where Sempronius and his men were keeping guard; but still the martyrs' prayer went up to heaven: "O Lord, forty wrestlers have come forth to fight for Thee; grant that forty wrestlers may receive the crown of victory."

The prayer was answered. Sempronius, the centurion, was touched by his comrades' bravery; he declared himself a Christian, and took his place upon the frozen pool. When the cold had done its work, and forty corpses lay upon the ice, forty glorious spirits, with Sempronius among them, entered into the presence of their King.

FOUR GREAT PRINCIPLES OF FELLOWSHIP

THOMAS NEWBERRY

“THEY continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers” (Acts 2:42). These are the four great principles of fellowship in “the House of God, which is the Church of the living God, the pillar and ground of the truth.”

Now, in God’s dwelling-place, the sanctuary which He required to be made for Himself to dwell in, there were four vessels, the vessels of the Tabernacle, and these four correspond with those four particulars mentioned in the Acts. I believe that the Spirit of God has given us in this passage in Acts, His divine explanation of these four vessels in the sanctuary.

“The Apostles’ Doctrine”

The Tabernacle stood east, west, north, and south. On the west stood the golden lampstand, which I believe is God’s emblematic representation of ministry, having Christ for its center, source, and subject, in the power of the Holy Ghost; “the Apostles’ doctrine” is God’s truth about His own Christ, revealed to us by the Spirit, through the apostles of our Lord and Saviour.

“Fellowship”

“Truly,” says the Apostle John, “our fellowship is with the Father, and with His Son Jesus Christ,” and we write these things unto you, “that ye also may have fellowship with us.” In the holiest of all, the holy of holies, stood the “Ark of the Covenant”; and there in the cloud above the Mercy-seat, and between the two cherubim, God dwelt, and from thence He spoke; so that the holy of holies became the oracle or speaking-place of God—the speaking-place *from* God, and the speaking-place *to* God. The genuine fellowship of saints must have its center “within the veil.” It must begin with God in Christ, and there must be communion by the Holy Ghost with God within the veil ere there can be real fellowship with saints without.

“Breaking of Bread”

Next comes “the breaking of bread.” On the north side—the place of judgment—stood the Table of Showbread with its golden crown and its border, that is, a golden crown to the border; upon it stood the showbread. “Breaking of bread” is here typified, and it was on the *north side*, the place of judgment and discipline, for the table of God must be guarded, and there is beauty and glory in the guarding.

“Prayers”

Lastly, in the center, over against the Ark of the Covenant, but without the veil, stood the golden Altar of Incense. “Let my prayers,” says David, “be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifice.”

Thus we have the golden Candlestick, the Ark of the Covenant, the Table of Showbread, and the golden Altar of Incense, which four vessels correspond, I believe, to the four particulars of fellowship mentioned in Acts 2:42, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Let none of these be forgotten by us, and may God grant that in every respect we may learn to stand steadfastly as those who are "in the House of God, which is the Church of the living God, the pillar and ground of the truth."

THREEFOLD DELIVERANCE

DURS is a threefold salvation—past, future, and present. First wrought out by Christ on Calvary, when the floods of wrath against our sin could not quench His great love wherewith He loved us, and ready to be revealed in its fulness in the moment of rapture when He shall present us to the Father as the fruit of the travail of His soul. But between lies the "great and terrible wilderness," and the flock of God must be guarded and tended and led though all the powers of earth and hell withstand their way to heaven.

These few sheep, how feeble they are, but they are God's sheep, and we find that seven times in one short chapter of our Lord's closing words on earth He reminds the Father of the flock given to His keeping. That makes all the difference. The stone, as it lay in the brook in the valley of Elah, how helpless it was! but taken into the hand of David it became the source of Israel's victory; and so the weak ones whom grace has chosen, in themselves how empty and how poor, yet become precious and priceless when the blood touches them, and God writes upon them for eternity the blessed word of appropriation—*MINE*. It is but a clay vessel, frail and corruptible, but if Christ has need of it, all the subtleties of Satan cannot pluck it out of His hand.

The power that burst the bands that bound His redeemed ones can lead them safely on. And for this, the Captain of our salvation was perfected through suffering. Deep as the cross is the mystery of love that bore Him through the life training, that He might succour a tempted flock—the author of an eternal salvation, unbroken all the way.

But let us notice the condition—"to all them that obey Him." Christ was glorified to be an High Priest on the ground of suffering obedience, and all the rich blessings of His priesthood come to us through obedience. Saved from wrath for ever; but the first step taken, as a child, brings us into contact with something to be saved from. Temptations lie thick on every side. How are we to flee them? By hiding in the Living Rock; by following hard after Him, one step at the time; by keeping these wandering feet and unruly tongues from griev-

ing His spirit. Above all, these straying affections must be gathered ever and only round Himself.

Let us remember that every victory must be wrought by a power outside ourselves—meeting every enemy, not in the strength given to us, but “strong in the grace *that is in Christ Jesus*.” This is our victory—“the whole armor of God”; God’s armor still while we use it. Let us hide behind Him, and Satan will flee from us. We follow a Leader who has been highly exalted because of His obedience unto death (Phil. 2:8, 9). Let us seek to be heirs of an unbroken salvation by the power of His endless life.

A. E. W.

WAITING

A LETTER just received announces the departure of a beloved brother to be with the Lord. He was a mechanic, toiling hard every day at his trade, without wealth, without social position, without learning; but he was deeply read in “the oracles of God,” and that precious Word opened to him by the Holy Ghost, “as the truth is in Jesus,” filled his soul to overflowing with joy and gratitude and praise. The knowledge of his cordial sympathy and personal affection, and, above all, of his constant remembrance at the throne of grace, has come to the heart like a sweet benediction in many a weary hour.

About ten years ago he was called to endure a severe affliction in the loss of a son, not by death, but by that which was worse than death; for the son like the prodigal “took his journey into a far country,” without even a word of farewell to his distressed father. When at a great distance from home, the wayward youth wrote back to say that it was utterly useless to search for him, as he had changed his name, and effectually disguised himself, and that it was his purpose to be absent for seven years. “At the end of that time,” he added, “you may begin to look for me.”

It was during the seven years that the Lord was pleased to reveal to the sorrowing father the believer’s standing by faith with Christ, as He is, in all the acceptableness of His person and in all the value of His finished work, and also the believer’s hope, even the coming of God’s dear Son from heaven to receive us unto Himself. From that day, it is needless to remark, the Bible was a new Book to him, and, no longer working in the spirit of a slave to be saved, but walking in the liberty of one already saved, his conscious fellowship with the Saviour banished the loneliness occasioned by the absence of his son.

Still there was of course an irrepressible longing to see his boy once more, if it pleased the Lord to grant the desire of his heart, and so he patiently waited until the seven years

were ended. The village in which he lived had a railroad running through it, and on this road two passenger trains entered, one every day about noon, and the other in the night about ten o'clock. Just as soon as the appointed seven years had completed their course, the father could be seen on the platform at the arrival of each train. His residence and shop were quite near the station, and the whistle of the locomotive having given him the signal of its approach, he was there before it stopped, looking eagerly at the passengers as they descended from the coaches.

Day and night, summer and winter, spring and autumn, through storm and in sunshine, he was there, waiting until the last passenger had left the train, waiting until the train moved away, leaving him to hope deferred, but leaving him still waiting. Had not the absent one said, "At the end of seven years you may begin to look for me"?

True, he did not know that his boy was living, he did not know that he was able to return; but hope fed the love of his heart, and drew him with cords of love to meet each approaching train. Thus nearly three years passed by in patient waiting, when one bright day, as the father was standing on the platform, a strong young man stepped down. The next moment the son was pressed to the bosom that had so yearned for him, and the tears rained upon his face, as the glad cry went up, "This my son was dead, and is alive again; he was lost, and is found."

If that father could so wait on an uncertainty, wait on the word of a prodigal boy, how ought we to be waiting for our absent Lord Who says three times in the last chapter of the Bible, "Behold, I come quickly"; "Behold, I come quickly"; "Surely, I come quickly." It was the characteristic attitude of the New Testament saints, under the teaching of the Holy Ghost, to be found waiting, not for death, nor for the destruction of Jerusalem, nor for the triumph of the church, nor for the progress of free schools and literature and science, but for the Lord.

Thus we find the Apostle in the first Epistle that he was directed by the Spirit to write, saying to the Thessalonian Christians, "Ye turned to God from idols, to serve the living and true God: and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." Again he prays, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." This waiting is in fact represented as a crowning grace, for the same Apostle, after enumerating the gifts bestowed by the Holy Ghost upon the Corinthians, adds "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." In another place all creation is described as thus waiting, "for the earnest expectation of the creature (standing with outstretched neck) waiteth (with eagerness)

for the manifestation of the sons of God"; and elsewhere the grace that saves, and the grace that teaches the saved, urges that believers should be "looking for (or as the word is sometimes rendered, waiting for) that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2:11-13).

What a precious privilege it is to be waiting every day and every night until the time when "The Lord Himself shall descend from heaven with a shout," and how strange and humiliating and painful it is that our poor hearts do not desire Him more! Well may we heed His own tender exhortation, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly, He find you sleeping. And what I say unto you, I say unto all, WATCH." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that, when He cometh and knocketh, they may open unto Him immediately."

HINTS TO OPEN-AIR PREACHERS

IT is a trite saying that "what is worth doing is worth doing well." This surely applies to preaching the Gospel in the open air, when sometimes a difficulty is experienced in gathering people together to listen.

Let me point out a mistake into which some are liable to fall. With a view to collect hearers, they raise their voice to the highest pitch and keep it up until they are physically unable to go on.

By so doing they not only distress themselves but their hearers as well, for it is a painful thing to listen to one who is evidently taxing his powers.

But a still more serious evil is caused by so doing. It is very difficult, if not impossible, for one straining his voice to the utmost to speak with clearness and freedom. His mind becomes liable to be disturbed and confused, and the result is often a lack of clearness and power in the declaration of the message.

I would say to all, keep well within the limit of the power God has bestowed upon you. Better to speak to a few with an undistracted mind than to lose control of your thoughts by aiming to reach many at a distance.

If many are gathered round, you will more easily let them hear your message by speaking distinctly and naturally than you will by straining your voice, thereby impeding your utterance and endangering your being occupied with your efforts to the loss of clearness in your message. As one long engaged in open-air work, I have learned from experience what I now seek to impress upon my fellow-labourers.

W. H. S.

"PAY ME THAT THOU OWEST"

A VERY high standard of attainment is set up for children of God in Ephesians 5:1, "Be ye imitators of God, as dear children." Is it possible of attainment? The question may be answered by asking another. If in some measure it could not be accomplished, would God through His Spirit ask His children to do so?

"Forgiveness of sins" is one of the first sweets of salvation the trusting soul enjoys. Great joy fills the sinner's heart when the truth is borne home that "through His name whosoever believeth in Him shall receive remission of sins"—joy that is further enhanced as greater acquaintance is made with His Word.

That God delights to forgive cannot be questioned. How freely He does so, how unstintedly—"according to the riches of His grace," being just and yet the justifier of the sinner. Not only does God forgive sins, He forgets—"their sins and iniquities will I remember no more."

"Be ye imitators, therefore," follows the exhortation to forgive one another (Eph. 4:32). In this way it is possible to be imitators of God. We read of a debtor who owned 10,000 talents (\$15,000,000). On his request for patience, his lord forgave him the debt. This debtor had a claim on another for 100 pence (\$15.00) of which he demanded payment—"Pay me that thou owest." The debtor asked for time, but the heart of the greater debtor was steeled, and he thrust the lesser debtor into prison till he should pay the utmost farthing. He failed to imitate the grace of his lord.

Were not we children of God 10,000 talent debtors, and has not the whole debt been cancelled? For

Payment God will not twice demand,
First at my bleeding Surety's hand
And then again at mine.

Let us be imitators of God, as He desires, and while cultivating the fruit that is of the Spirit, may this grace mark us, that, when cause arises, we shall "forgive one another, even as God for Christ's sake" forgave us.

QUALITY SACRIFICED

IN seeking the prosperity of an assembly of believers we need to watch against the snare of striving to secure a mere increase in numbers. Whenever this desire is at work, we may get what we desire; but we may make up our minds that the new "members" will be a decidedly inferior quality. You cannot have converts by forced work, and yet expect them to have the ring of the true coin of heaven.

When Israel were determined to have a king, they got

what they desired—and leanness to their souls! We, too, may be determined to have large numbers and an imposing appearance; and we may get all this. But what shall it profit if the “leanness” be added? In the eager rush for numbers in the Lord’s work, *quality* is sure to be sacrificed. Where numbers are the great consideration, you will find people passing as converts, and even “pillars,” who would never have been heard of in a circle where a scriptural standard of spirituality prevails.

Let us cease to be concerned as to a swelling roll of numbers. Let our aim be a standard of vital godliness in keeping with the Book; and we need not doubt that the Lord shall “add.” And we may be assured that He shall add the right persons; yea, and deliver us from that grievous burden—the burden of “strange children.”—*Sel.*

SPLENDID ADDRESS

“SPLENDID!—I don’t know that I ever heard a better word for believers.” But friend, tell me this: What was the *effect* of the splendid address? Was business done for eternity? What sin—what worldly conformity—did the address lead you to renounce? Did the address cause you to cry out to God on account of the un-Christ-like character of your own ways? Did it send you home to do righteousness—that is, the right thing, in the family and in the workshop? Did it reveal to you that you were weak through lack of secret prayer? Did it show you yourself, and let you know what a searching thing it is to be in God’s presence! These are some of the effects of an address that comes from the throne.

We have heard “splendid” addresses—addresses that were extolled on every hand; and yet backsliders could sit unmoved, and Christians grasping the world with both hands did not feel in the least disturbed. Yea, they were to be heard extolling the “splendid” address! From all such splendid addresses let us pray to be delivered.

If God’s people are to be brought in living contact with Himself, it will not be by these flowery orations sent forth over the heads of the people, as if the speaker were addressing an audience a thousand miles away. Close dealing is wanted—sharp, personal work. So long as speakers aim at giving a fine address, and seeing how well they can occupy thirty minutes, nothing will be done for eternity.

What speakers have to consider is this: “How shall this people be brought into the presence of God, and made a holy people unto Himself? How shall they be delivered from sin, and conformed to the image of Christ?” Let such be the aim of the speaker. Let him be one who comes forth, like Elijah, from

the presence of the Lord; the backsliders shall cry out, sleeping saints shall be aroused, and business for God shall be done. Then, instead of only splendid addresses, there would be splendid obedience—splendid self-denial—splendid devotion to Christ. It matters very little what the saints think of our addresses.

Let it be our aim to bring them into living contact with the Holy One; and the seal of God upon our labor shall be to us far higher than a thousand voices saying, "What a splendid address!"

W. S.

WANTED, WEeping ELDERS

"NOW when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children, for the people wept sore" (Ezra 10:1).

The man of God wept and the people wept. If any of us desire to be used by the Lord, then know that He uses those who are weeping before Him about the sins of His people. He will not use in judgment those who are stout-hearted themselves. It is the weeping elders that have a weeping congregation gathered around them. If we had more weeping elders we would have more weeping congregations. There's hope for a man when we see him weeping for his sins. It is a sign that he is being humbled, and God will yet bless him. J. R. C.

THEIR DAILY FOOD

AS to their daily sustenance for the due performance of priestly functions, they were to feed upon the sacrifices. To neglect this would render them unfit for the true work of priesthood. Nothing else could consecrate them to this service. This food, too, was *only* for the priests—"a stranger shall not eat thereof, because they are holy." Thus God provided for His priests.

"They shall eat those things wherewith the atonement was made, to consecrate and to sanctify them." They were to *eat*—not merely to look upon, but to handle and receive, so as to derive nourishment and strength, refreshing and comfort, from the same sacrifice by which atonement had been made, thus teaching us that it is personal communion with the Lord which also fits us for carrying out our priestly functions.

It is the believer who is accepted in Christ, washed from his sins in His own blood, who is to find his daily strength for priestly service in feeding upon that one Sacrifice which was

once offered. We are to feed on Him—to taste, enjoy, and enter into the qualities, worth, perfections, and glory of Him who redeemed us by His death upon the cross, so as to be strengthened for the faithful discharge of our priestly office.

The written Word reveals Him, and the Holy Ghost testifies of Him; thus entering into the thoughts of God about His beloved Son and His finished work, what He is in Himself, what He was and is to God, our hearts will be so attracted to Him, so taken up with His perfections that in our measure we shall be able to say, "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." This is our strength for service. It is communion—finding satisfaction and delight in that same object which perfectly satisfies and fills the heart of God.

The priests were to feed to the full and be satisfied, and the remainder was not for a stranger, as we have seen, but for God; it was to be burnt, and offered to God by fire. "If ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire; it shall not be eaten, because it is holy" (Exod. 29:34).

Gratitude

MAKER of earth and heaven
 Whose arm upholds creation,
 To Thee we raise the voice of praise,
 And bend in adoration.
 We praise the pow'r that made us,
 We praise the love that blesses;
 While ev'ry day that rolls away,
 Thy gracious care confesses.
 Though trials and affliction
 May cast their shadows o'er us,
 Thy love doth throw a heavenly glow
 Of light on all before us;
 That love has smiled from heaven,
 To cheer our path of sadness,
 And lead the way thro' earth's dark day,
 To realms of joy and gladness.
 The light of love and glory
 Has shone thro' Christ, our Saviour,
 The Crucified—who lived and died,
 That we might live forever.
 And since Thy great compassion
 Thus brings Thy children near Thee,
 May we to praise devote our days,
 And keep forever near Thee.

H. Weir.

Midland, Ont.—W. McBride spent two weeks here helping in the regular meetings and seeking to help the young in Christ who professed a year ago. He later had some meetings in Mimico to help those who professed in the tent season.

Pictou, Ont.—A soldier who was home on furlough from Halifax was saved during the last week of tent meetings here.

Deseronto, Ont.—J. F. Pearson had some meetings for Christians which were very refreshing. The attendance was good.

Vancouver, B. C.—Archie Stewart and William Warke are having a series of gospel meetings in the Main St. Hall.

North Vancouver, B. C.—Some have been saved here through preaching in the regular meetings. There have been two baptismal services.

Calgary, Alta.—J. J. Rouse has returned to his home. He asks us to tell the believers not to send any more clothing as he has all he is able to distribute this season.

Sudbury, Ont.—R. N. Bruce and D. Miller had a few meetings with the little assembly which were a great cheer. They also had some helpful meetings at Iron Bridge where there are a few Christians but no assembly. The ministry was much enjoyed.

FALLEN ASLEEP

Monrovia, Calif.—George H. Jackson departed to be with Christ on September 23rd. Before starting out for his day's work, while typing a letter to his sister, he was suddenly stricken with apoplexy and in less than an hour was with the Lord. About fifty years ago in Kansas City, Missouri, though having tried hard to be an atheist, he was convicted of sin and led to Christ for salvation when alone in his bedroom. Shortly after, he came to California, and for forty years was in fellowship in the assembly at Monrovia. He was a good man, always manifesting the love of Christ in deeds of kindness and words of comfort and good cheer. Had a good report of them that are without. The large company of friends assembled at the funeral bore tribute to the high esteem in which he was held.

Los Angeles, Calif.—On August 25, Douglas Longmuir was called home to be with the Lord. Age 73. Saved for many years and in fellowship in Jefferson St. Assembly. He bore a good testimony by living a quiet, consistent life.

Long Beach, Calif.—Mrs. Alex McDonald, age 72, departed suddenly to be with Christ, October 3rd, leaving her husband, daughter and three sons. Saved 56 years ago at Grindstone City, Michigan, she lived a quiet, godly, consistent life, and was loved and greatly esteemed among the Lord's people. Pray for the boys that they may be awakened and saved.

Seattle, Wash.—Mrs. Margaret Du Vall (widow of Edwin Du Vall), following a lingering illness, passed away to be with Christ. Born in Peterborough, Canada, she was "born again" as she liked to tell, through the tract entitled "The True Ground of Peace." Coming here from North Dakota 24 years ago, she has continued steadfastly in the assembly ever since, bearing a bright testimony for Christ to the last.

Detroit, Mich.—On September 30, Cyrenius Parks went home to be with the Lord. Age 91. One of the oldest brethren in the Central Gospel Hall Assembly. He was saved over 60 years ago in Canada, led into the truth through the ministry of John Smith, T. D. W. Muir and Alexander Marshall. Continued steadfastly in the assembly all through his long life.

Saginaw, Mich.—Joseph Pockett has been called into the presence of the Lord. Saved about 47 years ago and one of the oldest brethren in the Saginaw Assembly.

Bay City, Mich.—William Youmans fell asleep in Jesus on September 13. Age 75. Saved 25 years ago and gathered to the Lord's Name alone, nine years ago. He often remarked how glad he was that he and his wife found their place amongst the Lord's people. He was a patient sufferer.

Flint, Mich.—Mrs. Annie L. Youmans (widow of Dr. George H. Youmans), passed peacefully into the presence of the Lord on August 25 after an illness of two years. She was saved in Standish, Michigan,

54 years ago, and has been in happy fellowship with Christians of Central Gospel Hall Assembly for the past 35 years.

Pittsburgh, Pa.—On September 4, Samuel J. Hamilton departed to be with Christ. Age 65. Saved about 40 years ago. For many years he was correspondent for the East Pittsburgh Assembly until his health failed. Judging from the many friends and neighbors that came to see him and attended the services, he was held in high esteem.

Pawtucket, R. I.—Mrs. Mary E. R. Riley departed to be with Christ, September 13. Age 80. Saved at 53, and has been in fellowship all these years.

Waterville, Conn.—Miss Annie Murden went home to be with the Lord, October 2nd. It can truly be said of her, "She was a great woman." Few knew their Bibles as she did, and she delighted to pass on what she had gleaned from its sacred pages. Many a saint was refreshed by coming in contact with her. She was 91. Was tenderly cared for by her nephew and niece. Pray that the saving grace of God might be revealed to them.

On August 15, our beloved sister, Mrs. Druvva, passed into the presence of the Lord at the age of 91. She was about 70 years in Christ, and the oldest in the assembly. She loved and preached and lived Christ before saint and sinner. She will be greatly missed.

Toronto, Can.—On July 17, Mrs. Wm. Dobbin was called home to be with the Lord. Age 82. Saved 47 years ago and received into the Broadview Assembly and in later years was in the Birchcliffe Assembly. A good, godly woman who will be missed.

Manchester, Conn.—Mrs. John Armstrong, after a brief illness, passed into the presence of the Lord on September 26. Saved many years ago in Manchester during a series of meetings held by Charles Summers and has continued in happy fellowship through the years until the time of her death.

CONFERENCES

Bryn Mawr, Pa.—We purpose (D. V.) holding our annual conference on Thanksgiving Day with meeting on Friday evening and continuing on Lord's Day. 10 A. M., 2:30 and 7 P. M.

St. Louis, Mo.—Maplewood Gospel Hall will hold a 3 days' conference (D. V.) at New Year's time: December 30, 31, and January 1, at the Assembly Hall, 7138 Southwest Avenue. Address communications to W. E. Mason, 335 West Pacific Ave., Webster Groves 19, Mo.

Midland Park, N. J.—Conference was the largest held here, many assemblies being represented. Ministry was varied and practical, and shared by eleven of the Lord's servants. R. McCracken remained for meetings.

Sault Ste Marie, Mich. and Can.—Conference here was good, ten being present to minister the Word. One professed to be saved.

Arnstein, Can.—Conference was large and good. Soul-stirring ministry was given by twelve of the Lord's servants who were present, and at least one soul professed.

Huntsville, Can.—Our usual conference was well attended. A number of brethren shared in the ministry, most of which was with power.

Peterborough, Can.—Several of the Lord's servants were present and ministered the Word with help at the conference here.

Sunnidale, Can.—A good company were present to hear the Word of God ministered by five servants of the Lord at the all-day meetings here.

Vancouver, B. C.—The conference at Cedar Cottage was well-attended and ended with a full hall. Ministry that would be a help to the believers was given by William Warke, Archie Stewart, W. G. Chawner, and S. C. Keller.

MISSIONARY

Mr. Samuel McCune has left Barbados and has gone to Bermuda. Since the home-going of his dear wife, his health has not been the best and a change has been advised. His address will be % Post Office, Hamilton, Bermuda, B. W. I.

Words in Season

THE BIBLE FAMILY MAGAZINE



Love's Kiss

SHE "kissed His feet"—

Those feet that trod the lonely path below,
From which the crimson blood so soon would flow,
In grief complete;
While weeping with a broken heart,
The tears her sense of guilt did start—
She "kissed His feet."

Love's token this;
And love's fond pledge that in her after days,
She would Him follow who her soul did raise
From sin's abyss;
Yes, follow Him through trials all,
Till she before His feet would fall
In heaven's bliss.

Thus every one
Who knows the Saviour's free, forgiving love,
And hopes to fall before His feet above,
Has kissed God's Son—
Yes; "kissed His feet" in pledge that they
Would not until the crowning day
His footsteps shun.

Have we fulfill'd
All that the kissing of His feet implied?
Or, when with humbling steps our love was tried,
Have we, self-will'd,
Eschewed the path those feet have trod,
And chosen for ourselves the road
Earth's lustres gild?

DECEMBER, 1944

WORDS IN SEASON

Publication Office: 2116 S. Jefferson Avenue, St. Louis 4, Missouri
Editorial Office: 1906 W. 43rd Street, Los Angeles 37, California

Subscription price in United States and Canada, 85 cents per year in advance. Five or more copies to one address, 75 cents per copy. Foreign subscriptions, one dollar or five shillings sterling per year. Five or more copies, 85 cents per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, conferences and death notices to SAMUEL C. KELLER, 1906 West 43rd Street, Los Angeles 37, California. ALL articles for Work and Workers column should reach us by the 10th of the preceding month.

EDITOR AND PUBLISHER

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

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879

IMPORTANT NOTICE

Subscribers in the British Isles, New Zealand and Australia are now able to send payment direct to the magazine, if they have the money order or bank draft made out to **Words in Season Magazine**, Los Angeles, California.

UNITED STATES

Claremont, Ia.—Sam Hamilton and L. H. Brandt saw a good interest in meetings and three professed to be saved.

Hartford, Conn.—Paul Plubell has continued on with meetings here; one soul has professed and others are interested.

Miami, Fla.—The Coconut Grove Assembly had a visit from Arnold Adams on his way back to Cuba. His ministry was helpful and his visit with us much enjoyed by the Lord's people. A baptismal service was held recently at which an aged sister who has been attending the meetings, obeyed the Lord and later was received into happy fellowship in His name.

Connecticut.—After the Gospel tent was taken down, F. Carboni visited Waterbury, Bristol, Hartford and Danbury.

Following the Midland Park conference, Hugh Thorpe visited New Haven and Waterville and expected soon to leave for Coconut Grove and Deland, Florida.

Joe Pearson was trying some meetings in Bristol.

New Jersey.—C. Patrizio continued with meetings in Hoboken after the conference, October 14 and 15. He also visited Orange and Jersey City and then purposed to start Italian meetings in Methuen, Massachusetts, November 12.

Phoenix, Ariz.—S. C. Keller expects to begin Gospel meetings here, November 26. There has been much prayer and exercise, and the Lord's people are looking for blessing.

NEW ADDRESSES

Brooklyn Gospel Hall, 961 Bergen Street near Franklin Avenue, Brooklyn, N. Y. Letters of commendation desired.

Fisher Hunter has moved to 6 Church Street, Waynesboro, Pa.

The new correspondent for the Owen Sound, Canada Assembly is George Isaac, 854-15th Street East, Owen Sound, Ont., Canada.

Alex Wilson has moved to 274 Trans-Canada Highway East, Route No. 2, Chilliwack, B. C., Canada.

Words in Season

A MONTHLY MAGAZINE

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

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

Vol. 36

DECEMBER, 1944

No. 12

GATHERED GEMS

JUST where you stand in the conflict,
There is your place!
Just where you think you are useless,
Hide not your face!
God placed you there for a purpose
Whate'er it be;
Think He has chosen you for it—
Work loyally.

—Selected.

BELIEVE what? That He is true to His Word: That He means exactly what He says when He affirms: "Lo, I am with you alway, even unto the end of the world." Sooner may heaven fall, the sun forget to shine, than He shall turn from those who have trusted Him. "Can a woman forget her sucking child? Yea, she may forget: Yet will I not forget thee."—Selected.

« « «

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do great things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He has received nothing that he asked for; all that he hoped for. His prayer is answered.

He is most blessed.—Selected.

« « «

The man who misses the deep meanings of prayer, has not so much refused an obligation; he has robbed himself of life's supreme privilege—friendship with God.

« « «

This Bible is the stone that shall break philosophy in powder; this is the mighty battering-ram that shall dash all systems of philosophy in pieces; this is the stone that a woman may yet hurl upon the head of every Abimelech, and he shall utterly be destroyed. O Church of God! fear not; thou shalt do wonders; wise men shall be confounded, and thou shalt know, and they too, that He is God, and that beside Him there is none else.

GOD'S CONCLUSIONS ARE MINE

I CONCLUDE I am a sinner, guilty, and justly condemned. I have come to this conclusion alone from God's Word. I have learned from that blessed Book that I have sinned, and sinned, and am a sinner, and can do nothing but sin; further, that I hate God and His Christ.

Some people have said to me, "How do you know you are so bad; have your conscience or feelings told you so? I answer: "My conscience is a bad one, and my feelings are changeable; I cannot trust either. I simply believe what God says. He has made me out a sinner, and written it down for me, so that I may read it for myself and have His mind and His thoughts of me, and I believe it; that's all I can say." I indorse every word of Romans 3:9-23. That wonderful summing up of what man is tells us what I am. I can only bow before it, and confess my sin and guilt.

I have also concluded that every effort on my part to make peace with God must be given up. I have given up working, feeling and striving as absolutely useless, concluding from God's own Word that "salvation is of the Lord," and that by "deeds of law" shall no flesh be justified. I was also led to read Romans 4:4-5, and, of course, as it was God's own Word, I simply believed it—"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Whenever I read these verses, I gave up all trying to save myself. I clearly saw that God justified the ungodly; that is, the ungodly who give up working and believe on God. I also discovered that "righteousness"—the very thing I was laboring to get—was imputed *without works*; this made me very glad.

I conclude I am saved now because God tells me in His own Word that I am. Am I wrong in believing Him? Can I be mistaken when I simply believe what He says? Some of my friends say: "You are too sure; you are too presumptuous; you are deceiving yourself." They tell me that the good and excellent of all ages feared and doubted, and were made fit for heaven, and sure of it only at the last moment. I can only say that I am neither "good nor excellent," but am quite content to believe, and give thanks too, for *having* been made meet for the inheritance of the saints in light. I can say, and sing also, "*hath* made meet," "*hath* delivered," "*hath* translated," "*have* redemption" (Col. 1:12-14). I do not believe that these "*haths*" apply at the moment of death; for how, then, could I give thanks? They are for me *now*.

I conclude that, having believed on the name of the Lord Jesus I have "remission of sins"; for the Word says, "To Him give all the prophets witness, that whosoever believeth on His name shall receive remission of sins" (Acts 10:43).

I conclude I am "justified from all things"; for the Word says, "by Him all that believe *are* justified from all things" (Acts 13:39).

I conclude I have "peace with God," having been justified by faith; for the Word says, "Being justified by faith, we have peace with God" (Rom. 5:1).

I conclude that I am an heir of glory, that the heavens and the earth are mine. I know it is too wonderful to believe this, or receive it on human testimony, and sometimes the Devil says to me that it's all a piece of presumption; but when I turn to my English Bible and read the printed statements of God, I get fully assured. I had to read Romans 8:17 several times before I could take it in, but the moment I recollected that they were the *very words* of God, at once I received them and am so happy. "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified *together*."

I then got to travel a little through the extent, magnificence, variety and grandeur of God's inheritance, as presented in Psalm Eight and Ephesians One, and came to the conclusion that I have enough in God's holy Word to engage my thoughts night and day. I have lost somehow all relish for flower-shows and public spectacles; I am going to behold the King in His beauty. *Are you?*

I have come to other and most happy conclusions from the Word of God alone; but in summing them up I most certainly conclude that God has done His very best for me—a sinner; and also done His very best for me—a saint. My fears are all gone, my present position is fully settled, and my future prospects are positively grand.

The most blessed conclusion I have come to is, that I will be with Christ through the unending ages of eternity; I am positively certain of this. I was asked by a friend to read the first eight verses of Revelation 21, and as the eternal blessedness and glory there described passed before me, I could only rejoice with joy *unspeakable*.

And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, in His Son Jesus Christ. This is the true God, and eternal life (1 John 5:20).

DISOBEDIENCE put power in the devil over men. Obedience put power in man over the devil.

WHATEVER our frame or feeling, the heart of Jesus is full of love—love which was not caused by our good behavior, and is not diminished by our follies—love which is as sure in the night of darkness, as in the brightness of the day of joy.

SEALED BY THE HOLY GHOST

BECAUSE of the value of Christ's work, the Holy Ghost seals and indwells every believer (Eph. 1:13; 4:30). In the Old Testament the oil was put upon the blood at the cleansing of the leper—the oil typical of the Holy Spirit—showing us in picture that the blood-redeemed sinner is anointed and sealed and taken possession of by the Holy Ghost.

There has been of late a serious effort to connect the sealing of the Spirit with an advanced Christian experience, or with some great surrender on the part of the one sealed—an exceedingly pernicious error, for it shifts the basis of this priceless gift from God, from the infinite value of the sacrifice of Christ to something we do or is done in us, and leads to self-occupation or pharisaical pride, and robs the heart of its true appreciation of what it owes to Christ.

The truth is, that when our faith lays hold upon Christ, the once crucified but now risen Saviour who accomplished everything for us by His death, we are sealed by the Holy Ghost. We may have a feeble sense of the immensity of this fact and its consequences, but there it is. And the Lord would use it as a mighty lever by which to raise us out of a life of self-pleasing to live unto God. He did so use it in the case of the Corinthian Christians. They had not advanced at all; they were stunted babes; irritable, rickety children in a spiritual sense; carnal, selfish, proud, but to them came the Word. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and your spirit, which are God's" (1 Cor. 6:19, 20).

The Holy Ghost would do wonderful things for us if we did not hinder and grieve Him. He would give us the abiding consciousness that we are the objects of God's love. The result would be that we should walk every day and all day long in liberty and joy as the sons of God.

HOW TO KNOW GOD AND BE LIKE HIM

THE apostle prays in Colossians 1:10 that the saints "might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and INCREASING in the knowledge of God." And, as an antidote to the evil of the latter days, the Apostle Peter, after praying that grace and peace might be multiplied unto the saints "through the knowledge of God and of Jesus our Lord," exhorts them to "GROW in the grace and in the knowledge of our Lord and Saviour Jesus Christ." "That I may know HIM," should be the one absorbing desire of the Christian!

God has in love and grace manifested His glory, or His

character, in such a form as we can look upon and study in our present condition in this world. "God . . . hath in these last days spoken unto us by His Son . . . the brightness of His glory, and the express image of His Person." "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth." In answer to Philip's inquiry, "Show us the Father, and it sufficeth us," the Lord Jesus replied, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father."

Growth in the knowledge of God is alone to be obtained by a diligent and *meditative* study of the sacred Scriptures, wherein God has left a record of His character and ways as they were expressed by that Holy One whose supreme delight it was to honor and glorify God, and to declare to a guilty world the deep secrets of His heart of love. The intensity and reality of all this was proved at the Cross, where "Christ died for the ungodly." And as we trace the meek and lowly Jesus from place to place, and from scene to scene, and observe Him alone with the sinner speaking words of peace, pardon and comfort, we are looking upon the mighty, living God, who thus, in human form, revealed Himself to poor, needy ones. When "Jesus wept" at the grave of Lazarus, and over cold-hearted Jerusalem, He exposed the tenderness of God's heart.

And, beloved, it is only as we walk with God, and learn His character thus, that we shall in any measure fulfil the purpose for which He has left us in this dark scene—to be reflectors of His character and glory. The world around us won't study the Bible; but they will and do study the Christian; they can only know what God truly is, as we faithfully represent Him. Let us remember that we are "living epistles, known and read of all men"; God's letter of commendation to a guilty world.

May we be imitators of the Lord Jesus, who, by a consecrated life, fully glorified God! He could say, "I am the Light of the world." But now that the great Light is hidden from the sons of men, let us, the lesser lights, shine forth, for we are children of light. "Therefore let us not sleep, as do others; but let us watch and be sober."

HOW striking are the cleansing sacrifices for leprosy and for all uncleanness—the slain bird, and the running water! How instructive the conditions of the whole burnt offering and the freewill offering! uniting the inexorable justice and the wonderful grace of God; and that when our persons are justified by the one sacrifice, our acts of service, in all their weakness, are accepted.

"HE RESTORETH MY SOUL"

WHEN a child of God has grown cold in heart, and has wandered far away, Satan always seeks to hinder any thought of return by making it appear that the way back will be long and difficult. But what is it that we want to get back to?

The strayed sheep in Matthew 18 had gone a long way from the fold and from the other sheep, but it was not a long way from the shepherd. How was that? Because the shepherd had followed it all the way, and was close at hand; and all the long journey back to where the other sheep had been left was made on the shepherd's shoulders. As to the state of our hearts, as to any experience or enjoyment of the love of Christ, it is quite true that many have gone a long way from Him. But while we are far off from Him, He is very close to us; and when our hearts turn back to Him, it needs no long and weary search before we find Him, for He is waiting to restore and to rejoice over the wanderer.

In the parable the ninety and nine could do nothing towards sharing in the shepherd's loving care for the wanderer. But no parable can illustrate all the truth; and, in reality, we are not merely sheep, but are called to be shepherds also. There is no more Christ-like mark of shepherd character than the grace that will keep us close at hand to those who have wandered far away. And can there be any higher joy than that the Lord Jesus should use us to make known to the broken-hearted wanderer how near He is to restore and to bless?

It is true that there are things to which the backslider cannot be restored in a moment, and we are not overlooking this. The power and fitness for service may have been lost for a time, especially where there has been any open fall before the world. To hurry the one who has been newly delivered from backsliding into any position of prominence would be a great mistake, and sure to lead to sorrowful consequences. The shepherd did not bring all the circumstances and surroundings of the pasture land up on to the mountains, but he did come himself. What, then, we want to aim at, is to act in fellowship with the Lord Jesus in going after the wanderers. The first matter is that they shall be restored to the Lord Himself; but, if that restoration is real, it will lead on to something more. After the shepherd had found the strayed sheep on the mountains, and had taken it on his shoulders, it could not possibly be brought any nearer to himself. But his work was not ended, and he did not stop till he had brought the sheep back to all that it wandered from. This is always the way of the Great Shepherd, and it should be our way too, when we are seeking to care for the flock which He has purchased with His own blood.

SUCCESS IS NOT POWER

A YOUNG preacher came with a sad and dejected spirit to an older one, and sought his sympathy and counsel. He stated that he had been praying for power in his ministry, and that his prayers had not been answered. He referred to an evangelist who had prayed for power until he cried, "Lord, stay thine hand," and from that time he had never preached a sermon without the conversion of some soul. "Oh! I want this power," said the young man, while tears filled his eyes, and he bowed his head as if in despair.

"How do you know you have not the power?" said the older preacher. "You have your eye upon success, and success is not power. If the evangelist said what you declare, he is mistaken. Since that occurrence in his life I have known him to preach many sermons without any visible results, and this did not prove that he had lost power. It only proved that no external consequences of his communion with God in the salvation of souls were given him; and if he was faithful in the message he delivered, if he was conscious that it was the glory of the Lord he sought, and not his own glory, he did not lose the power to do the work upon which he was sent, and may have been filled with the Holy Ghost.

"Would you say of Noah, when he preached for one hundred and twenty years without seeing a soul converted, except his family, that he was without power? Would you say of Elijah, when he bitterly complained that he was the only one left, that he was without power? Would you say of Dr. Judson and many other missionaries, who spent wearisome years without seeing the least sign that their labors were successful, but who lived for God, who walked in fellowship with God, who desired only to serve God, that they were without power?

"You say that if you were filled with the Holy Ghost, you would see souls continually converted under your preaching. Where did you get the impression? Not from the Bible, but because you heard others say it. Was not the Lord Jesus Christ filled with the Holy Ghost, as no other has ever been? The officers of the Sanhedrin sent to arrest Him, said, 'Never man spake like this man,' and although tens of thousands heard Him preach, and witnessed His wonderful miracles, five thousand men beside women and children, at one time, and four thousand men beside women and children at another time; yet how few believed on Him, and what a handful of followers He left. So then a preacher may be filled with the Holy Ghost, and not be eminently successful in the estimation of the world.

"But you speak of the three thousand saved on the day of Pentecost. You forget, however, that this was only a small selection out of the many thousands who were in Jerusalem that day. The apostles were filled with the Holy Ghost, and

according to the view you expressed at the beginning of our interview, when a preacher is filled with the Holy Ghost, there is no end to his power in the conversion of souls. This, indeed, is the common view, but it has no authority from Scripture. The apostles whom you would imitate, were far from uniformly successful, although they spoke in the power of the Spirit. 'As many as were ordained to eternal life, believed.' 'And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed.'

"No man can hope to surpass the Apostle Paul in intensity, in zeal, in personal devotedness to Christ, in having every chamber of his being fully occupied and possessed by the Spirit of God, in the force of his scriptural reasoning, and yet when he preached, 'some believed the things which were spoken, and some believed not.' His own account of the matter he sets forth in the statement, 'Even so then at this present time also there is a remnant according to the election of grace.' What Peter declared is still true, that 'God at the first did visit the Gentiles, to take out of them a people for His name,' and the word *church* means the called out ones, implying of course a minority called out from a majority.

"The church has substituted success for steadfast, unfaltering obedience to her Lord's commands, and the popular faith of the day is embodied in the miserable and misleading principle, 'Nothing succeeds like success.' This utterly false motive has been brought to bear to a large extent upon the work of foreign missionaries, pastors, evangelists, Sunday school teachers, often leading to deception, lying, and the evils that follow these. Nothing that is contrary to the truth can last long, for in a time that is coming soon, 'every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.'

"Oh my brother, ask God to search your heart and reveal to you what of self is there, what desire to please men, what ambition for your own glory, and beseech Him to rid you of this pestiferous brood. Avoid the big head as you would Satan, and with fidelity to your Master go to work for Him, leaving the results where they belong. Then you will find that in the great day, your work shall be of gold (divine righteousness) and silver (the atonement) and precious stones (that glittered upon the breast of the high priest). Let it be your sole purpose and ambition to be well pleasing to Him, who will not say, 'Well done, good and successful servant,' but 'Well done, good and faithful servant.'"

A FAITHFUL LIFE

A FAITHFUL life is the life that is the same irrespective of the circumstances and surroundings. It is the life that will suffer for Him just as gladly and with the same fortitude as it will partake of the pleasant things. The Apostle Paul was one of the same stamp of men. His testimony concerning the route that was mapped out for him was, "I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of those 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."

The same Paul also testifies to the Corinthians, "All things are for your sakes, that the abundant grace might through the thanksgiving of many, redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, *worketh for us* a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

The fact that the Lord makes choice of some of His children to pass through hard things, peculiar trials, strange temptations, does not say that He does not love them. If anything, it means that He loves them the more. The more trustworthy a servant, a friend, a child, the greater the responsibility laid upon them, and the greater the confidence placed in them. Let us not listen to the voice of the enemy when he comes with his lies. All believers should know that he is a liar, and that he was a liar from the beginning. Again, he is also a relentless foe of the Lord and Saviour Jesus Christ, and most naturally he would try his best to turn away from Him all he possibly can. Thus he would be honored and Christ be dishonored.

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SOON, soon, the saints of the earth shall be saints in light; their hairs of snowy age shall be crowned with perpetual joy and everlasting youth; their eyes suffused with tears shall be made bright as stars, never to be clouded again by sorrow; their hearts that tremble now are to be made joyous and fast, and set forever like pillars in the temple of God. Their follies, their burdens, their griefs, their woes, are soon to be over; sin is to be slain, corruption is to be removed, and a heaven of spotless purity and of unmingled peace is to be theirs forever. But it must still be by grace. As was the foundation such must the top-stone be; that which laid on earth the first beginning must lay in heaven the topmost stone.

THE COMING OF THE LORD

IN our Lord's last memorable address to His disciples, He touchingly assured them, that, though He was going away to prepare a place for them, He would return. "I will come again, and receive you unto Myself, that where I am, there ye may be also."

This was the bright and blessed hope He set before them. True, the Holy Ghost would be with them, and in them, all through the time of His absence, and for ever; but He would come again. He left the world to go to the Father. He said, "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father."

He assured them that in His Father's house there were many abodes, that He would go and prepare a place for them, and come again to receive them unto Himself that they might be with Him. No words could more plainly set forth His personal return from heaven. From other Scriptures, we learn that the Lord Himself will descend from heaven, that His saints will be raised or changed in a moment, caught up to meet Him in the air, and so be for ever with the Lord.

His coming again was the alone hope He gave to the sorrowing hearts of His loved ones, who would so soon feel bereaved in a world that had hated Him and cast Him out.

Our Lord left no hope of men getting better. On the contrary, He said, "The time cometh, that whosoever killeth you will think that he doeth God service." Neither were they to hope as to the world; nor did He give the least intimation of its getting better. He had already pronounced it under judgment: "Now is the judgment of this world"; and here He prepares His own to receive hatred from it. As to the Holy Ghost, He said, "The world cannot receive Him, because it seeth Him not, neither knoweth Him." As to Himself, the world would see Him no more. We know it has not, nor will it see Him, till He comes in flaming fire to put all enemies under His feet. As to themselves, they were to have tribulation in it, and hatred, and persecution from it. He said, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Withal, they were to know peace in Him, and be of good cheer, not because the world would get better, but because He had overcome the world. Their true hope was that He would come again, and then their sorrow would be turned into joy. It is scarcely possible that anything can be more clearly taught than that the Christian's position here is one of distinct and practical separation from the world, because he is associated with Christ whom the world has rejected, and

still hates. He is here looked at, though in the world, as not of the world, but a sufferer from it, a minister of blessing to it, and, going through it glorifying God. He hopes for Christ to come and take him out of it to the Father's house.

Thus we are left in a world where the Lord is not; not, however, without hope, but that hope is the highest, the best, and the brightest we could have. It is the return of Christ Himself. So it was understood by the early Christians, for by the power of the gospel they were turned to God from idols, to serve the living and true God, and to wait for His Son from heaven. This is not waiting for the fulfilment of events, but for the Lord Himself. The believer, already in Christ in heavenly places, abiding too in Him, as he surely should for daily strength for walk and all fruit-bearing, is taught to be looking for his loving Saviour to come again. This also the apostle taught the Philippians. He said, "Our conversation (citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body."

Many now seem sensible that it is not the mere knowledge of the doctrine of the Lord's second coming that has power over hearts and consciences, but so receiving it from the mouth of God as a divine revelation, as to produce desire and hope. Therefore it does not say in Scripture, he that knows the doctrine, but that "every man that hath *this hope* in Him, purifieth himself, even as He is pure."

It is this which the Spirit teaches, for "the Spirit and the bride say, come!" Surely, then, those who are instructed and led by the Holy Spirit of God will be taught to say, "Come," while looking and waiting for God's Son from heaven. We have seen also that it is a purifying hope, eminently practical, always associated with ways of separation unto Him, and suffering with Him and for Him, according to His will.

Let scoffers rail, with harden'd brow,
And cries of "Peace" resistless flow,
Or reason spurn His Word;
By grace divine 'twill be my choice
To look for Christ my Lord.

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

THE LAMB

THE Israelites in Egypt were to eat not only the head but the legs of the roast lamb. All of us are willing to appropriate the wisdom of the Lamb of God, and say, "He of God is made unto us wisdom," but how few professing Christians there are who take the walk of the Lord Jesus as their standard of conduct through life. And yet in the mind of God the two go together, one and inseparable, "his head with his legs, and the purtenance thereof."

So in the first Epistle of John, Chapter 2, we have first the Advocate with the Father, pleading our case with His consummate wisdom and skill, and representing us there, but the Spirit of God does not leave the sketch unfinished or incomplete, for almost immediately He adds, "He that saith he abideth in Him ought himself also so to walk, even as He walked."

The Israelites were not left to choose; the matter was all arranged for them by God—one lamb for an house, and all to be eaten or else burnt with fire. "Ye shall let nothing of it remain until the morning."

Brethren, the morning cometh; how is it with us? Are we now to be found with all our relations to the world sundered, standing with our loins girded, our shoes on our feet, our staff in our hands, ready to obey the word, to go hence?

THE PRAYERS OF SCRIPTURE

THE study of the prayers of Scripture yields much to the devout reader; those recorded affording a model for all true prayer.

The first feature we would note is their profound *reverence*. The speaker is conscious of the greatness of the One he is addressing and his words are marked by a becoming reverence and sanctity. "Holy and reverend is His Name."

Another feature is the *brevity* of the prayers. There is no redundancy, but the heart's longings are compressed into a few words. Peter's "Lord save me"; the Syrophenician woman's "Lord, help me"; the dying malefactor's "Lord, remember me" are examples of true prayer we do well to take to heart, affording a striking contrast to the wearying length of many modern prayers that are sapless, lifeless, and never reach the eternal throne.

Then the feature of *directness* is to be noted. The speakers are conscious of having secured a Divine audience and their prayers are characterized by directness; there is no beating about the bush, but, conscious of need, they knock, they ask, they seek. Luke 11 would illustrate this, "Friend, lend me three loaves."

Simplicity is a lovely feature, suggesting a child address-

ing his father in the simplicity of filial affection, a servant speaking to his Lord; the simplicity of the language employed is never seen so strikingly as in the recorded prayers of the Lord.

How comprehensive are the prayers recorded for our learning. Solomon's is one of the most comprehensive prayers of Scripture; it covers every situation in which the people of God might find themselves: famine, pestilence, and captivity being included.

What profound *depths* are reached in these prayers! Who has not been impressed with the prayers addressed to the God and Father of our Lord Jesus Christ—prayers opening up a limitless vista of glory, a fathomless ocean, unsearchable glories and depths beyond the reach of the most spiritual of the saints!

May our prayers have these features: reverence, brevity, directness, simplicity, depth, and comprehensiveness.

H. F. N.

YET A LITTLE WHILE

Hebrews 10:37

THIS sweet promise might be rendered, "Yet a little while, how very, very little, the coming One will come, and will not tarry." Such is the uniform manner of the Holy Ghost in speaking of our Lord's second coming, although He gives an occasional hint (Matt. 24:48; 25:5, 14; Luke 19:12) that it might be delayed beyond the expectation of the first disciples. As Trench has well said in his exposition of the parable of the ten virgins, "It was a hint and no more; if more had been given, if the Lord had said plainly that He would not come for many centuries, then the first ages of the Church would have been placed in a disadvantageous position, being deprived of that powerful motive to holiness and diligence supplied to each generation of the faithful, by the possibility of the Lord's return in their time. It is not that He desires each succeeding generation to believe that He will certainly return in their time, for He does not desire our faith and our practice to be founded on an error, as, in that case, the faith and practice of all generations except the last would be. But it is a necessary element of the doctrine concerning the second coming of Christ, that it should be possible at any time, that no generation should consider it improbable in theirs. The love, the earnest longing of those first Christians made them to assume that coming to be close at hand."

But however fervent their love, and however intense their longing, as quickened by that blessed hope, they had no right "to assume that coming to be close at hand"; and a careful examination of the New Testament will show that

they did not assume it, but believed it upon the testimony of the Lord Jesus and His inspired Apostles. Let us glance, by way of illustration, at some of the Saviour's sayings: "Watch therefore; for ye know not what hour your Lord doth come . . . Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh" (Matt. 24:42, 44); "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch"; (Mark 13:35-37); "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord" (Luke 12:35-36); "If I go and prepare a place for you, I will come again, and receive you unto Myself" (John 14:3); "If I will that he tarry till I come, what is that to thee?" (John 21:22).

Add to this the testimony of the two men in white apparel who said to the disciples at the time of His ascension: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11); the evident desire and expectation of Peter that His return would be hastened by the repentance and conversion of the Jews (Acts 3:19-21); the attitude of the Corinthian Christians, "waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:7); the hope of Paul, "we shall not all sleep, but WE shall all be changed, in a moment, in the twinkling of an eye" (1 Cor. 15:51, 52); his constant gaze toward heaven, "from whence also WE look for the Saviour, the Lord Jesus Christ" (Phil. 3:20); his Epistles to the Thessalonians who had turned from idols, "to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. 1:10); his joyful anticipation that "WE which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air" (1 Thess. 4:17); the solemn admonition of James "the coming of the Lord draweth nigh . . . the Judge standeth before the door" (James 5:8, 9); the call of Peter to the saints of that day to be "hasting unto the coming of the day of God" (2 Peter 3:12); the entreaty of John to "the little children" whom he addressed, to "abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John 2:28); the thrice-repeated promise of Jesus Himself in the last chapter of the Bible, "Behold, I come quickly" . . . "Behold, I come quickly" . . . "Surely I come quickly" (Rev. 22:7, 12, 20); and no one who is subject to the Word can doubt that, from the day of our Lord's ascension to the right hand of the Father, the saints were taught to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

He did not tell the Apostles when He was coming, but He

and the Holy Ghost did tell them, and directed them to tell others, to be on the watch for that coming continually, as the one object set before every believer of every period, and as being possible every hour. When He gives the assurance three times in closing the canon of Scripture that He is coming quickly, He means precisely what He says. But we must remember that He speaks of "quickly" from heaven, and there "a thousand years as one day" (2 Peter 3:8) glide by in undisturbed joy. According to heavenly computation, therefore, not quite two days have passed since Jesus lifted up His hands in priestly benediction to bless His disciples, and "was parted from them, and carried up into heaven" (Luke 24:51).

In the bright world above there is no revolution of the earth upon its axis, but there is everlasting day without an evening and without a cloud. We know how swiftly the hours fly when we are happy; and where perfect happiness reigns, the years that drag so slowly over a suffering Church and groaning creation must pass very quickly. Hence it was not so much the love, the earnest longing of the first Christians, which made them to assume the coming of the Lord to be close at hand, but His love, His earnest longing, which caused Him to send down the word of cheer to the weary and waiting Bride, "Surely I come quickly."

CONCERNING THE TONGUE

DID you ever keep your tongue for one day, allowing it to speak no unkind, no untrue, no unclean word; allowing it to utter no word about another's business, no judging, condemning, or critical word? Did you ever take an inventory of your words at the end of the day?

It was the Greeks who said: "The boneless tongue, so small and weak, can crush and kill."

Said the Turks: "The tongue destroys a greater horde than does the sword."

The Persians claim: "A lengthy tongue means an early death." "Don't let your tongue cut off your head."

From Arabia comes this: "The tongue's greatest storehouse is the heart."

This from the Hebrews: "Though your feet may slip, never let your tongue."

The sacred writers say: "If a man claim to be religious and bridle not his tongue, this man's religion is vain." "If a man offend not in word, that same is a perfect man." "Who keeps his tongue, doth keep his soul."—*Unknown*.

"Take heed what you hear." You may be unwittingly obliged to hear unsound doctrine but if you do so by choice God will hold you responsible.

THE YEAR'S LAST MOMENT

THE crowd sweeps onward still,
And we with it move on,
Part of the ever-rushing multitude,
Till the great goal be won,
And for the last time sinks the ever-setting sun.

Another hour has struck
With solemn note and slow;
Another fragment of time's cliff has rushed
Into the vale below;
Another of earth's streams this moment ceased to flow.

Another lamp of time
Has flickered into gloom,
And left us lonelier in our lonely watch,
Waiting the light to come;
Not into, but beyond the life-devouring tomb.

Another of time's stars
Has vanished from the eye,
Ah! now the light of the immortal dawn
Is coming up the sky,
And quenching one by one those midnight gems on high.

Another headland turned,
While bends the quivering mast,
Another beacon of the lone, lone sea
Our vessel has shot past;
The shore, the shore is near. Is that the haven at last?

Another bridge of life
Has now been crossed; few more
Remain for us; another ridge of time
We've reached, from it t'explore
The far outspreading green of the not distant shore.

Another pillar fallen
In Time's old temple.
See how fragment upon fragment darkly lies,
And hear how heavily
The echoes wind along by the slow-swelling sea.

Another song has closed,
A true but varied strain,
And the deep turret chime I hear afar
Has echoed out, Amen,
Swelling the long-drawn fall of the well-known refrain.

Oh, well for us to watch!
Our night will soon be o'er;
The day of mortal doom approaches fast,
The Judge is at the door.
Awake, arise, my soul, and sleep thy sleep no more!

H. BONAR.

CANADA

Toronto, Ont.—A. Joyce and F. Pearcy are having meetings in Eglinton Ave. Hall with some interest and blessing.

Brethren Johnston and Fletcher had meetings in the Birchcliffe Hall with blessing.

Tom Smith of Cuba and James Blackwood are having gospel meetings at Highfield Road Hall and getting a good attendance, trusting the Lord will give blessing in the salvation of souls.

J. Dickson and James McCullough have started in Junction Hall and hope to see the hand of God in blessing.

Magnetawan, Ont.—B. Widdifield spent a while here and at Dunchurch, visiting the saints and having meetings as able. His visits were a great cheer to the saints. He is now at Deer Lake getting a good attendance.

Owen Sound, Ont.—E. Sprunt is having meetings here using the Egypt to Canaan Chart, and seeking to lead on those saved during the tent season. The Word has been much appreciated by the saints.

Earlton, Ont.—F. Watson had some weeks' meetings here which were a help to the Lord's people. He also visited Englehart, Charlton and Kirkland Lake seeking to help these little assemblies.

Elk Lake, Ont.—A. Dellandrea is back here hoping to further the work done this summer. He expects M. Paul to join him soon. This is a backward place and is hard work.

Sarnia, Ont.—O. MacLeod is having well attended meetings here. The Lord is giving liberty in speaking and he hopes soon to see a break.

Kitchener, Ont.—D. McGeachy spent a few days here and then went on to Brantford for a few meetings.

Lang, Ont.—David Miller and R. Bruce had some good gospel meetings here. Attendance was fair, unsaved coming to listen, and God gave help in proclaiming the Gospel. They are now in Cotesloe, a new field. Meetings are being held in the home of a man who was saved recently and he now desires that others shall hear the Gospel. This is a very small village, half-way between Warsaw and Norwood. Prayer is requested for this work.

Hamilton, Ont.—George Thomson was up in Northern Canada for the month of September and purposed soon to visit Arkansas, U. S. A.

Moncton, N. B.—Alex Wilson and R. McCracken saw a nice interest in meetings fifteen miles out from this place. A number professed to be saved. It seems a likely place to see further work done.

Exeter, England.—Mr. John Knox McEwen recovered sufficiently to get out to a few meetings and take a little part, but suffered a relapse in August and is very poorly. Prayers for him and the family will be appreciated.

FALLEN ASLEEP

Cleveland, Ohio.—On October 9, Mrs. Ada Goldsworthy passed into the presence of the Lord. Age 73. Saved many years ago in England, she came to Cleveland in 1907 and has been identified with the Addison Road Assembly ever since. Survived by her husband who is also in the assembly.

Philadelphia, Pa.—On October 9, Mrs. Janet Gordon departed to be with Christ. In fellowship about fifteen years in 20th and Dickinson St. Assembly and for the past six years identified with the Christians at Mascher St. Assembly. She was faithful in attending meetings and will be missed.

Flint, Mich.—Mrs. Beatrice L. Garrett passed away to be with the Lord on November 5 at the age of 73 years. Saved at the age of nineteen in Courtland, Canada, under the ministry of T. D. W. Muir. She has been in fellowship with the Christians at Central Gospel Hall for the past thirty years, and was a quiet, consistent Christian.

Vancouver, Can.—On September 10, Mrs. Louisa M. McNeil, formerly of Abbotsford, B. C., passed home to glory. Saved twenty years ago. She was a quiet, godly sister. In later years she was in the Cedar Cottage Assembly.

On October 9, Mrs. Janet P. Macindoe passed into the presence of the Lord. Age 81. Saved in her sixtieth year, she loved the Lord and His people, and was always at the meetings when able to come. Identified with the Cedar Cottage Assembly.

Brandon, Can.—Our sister, Mrs. E. A. Churchill, went home to be with the Lord on September 15. Age 64. Saved about fifty years ago, she had been in fellowship with the assembly here for many years.

Pugwash Junction, Can.—On September 7, Annie Vanbuskirk (wife of Abraham Vanbuskirk) departed to be with Christ after an illness of eleven weeks following an accident. Age 66. Saved at a Brandon conference forty-three years ago, she was soon received into the Portage la Prairie Assembly, and in 1923 with her husband went to reside in Pugwash Junction. Ever since being saved, she manifested a deep interest in unsaved ones as well as the Lord's work in general.

Derriaghy, Nr. Lisburn, N. Ireland.—On August 16, Mrs. Eliza Anne Buchanan (widow of the late John Buchanan) departed to be with Christ in her 88th year. Her home was always open to the Lord's people and many of the Lord's servants enjoyed hospitality and fellowship there.

CONFERENCES

Camden, N. J.—The Camden Assembly will again have their annual conference in the Town Hall, Hadden Heights, New Jersey, on December 31 and January 1. Meetings at 10:30 A. M., 2:30 and 7:30 P. M. Prayer meeting in the Camden Gospel Hall, 915 N. Front St., Saturday at 8 o'clock. Communications to Herbert W. Staats, 21 South Davis Ave., Audubon, N. J.

Seattle, Wash.—Conference at New Year (D. V.) in the Roy St. Gospel Hall, Fourth and Roy Streets—near Civic Auditorium. Meetings Saturday, Dec. 30th at 2:30 and 7:30 P. M., and continuing over Lord's Day and New Year's Day. Circulars later.

Los Angeles, Calif.—The annual conference will be held (D. V.) December 31 and January 1 in the Sunset Masonic Temple, 1308 Orchard Ave., Los Angeles, preceded by a joint prayer meeting in the Ave. 54 Gospel Hall, Dec. 26 at 7:30 P. M. and in the West Adams Hall, 5180 West Adams Blvd., Dec. 29 at 7:30 P. M. Order of meetings during the conference, 10:30 A. M., 2:30 and 7:30 P. M. Visitors welcomed and cared for. Communications to E. Wallace, 2933-12th Ave., Los Angeles, or J. F. Gallagher, 265 South Avenue 55, Los Angeles.

Montreal, Can.—We purpose (D. V.) having our annual conference at the New Year season, commencing with a prayer meeting in the hall, 750 Jean Talon West, Park Avenue Extension, Friday evening, Dec. 29th. Meetings, December 30 and 31, and January 1 in the Victoria Hall, Sherbrooke Street West. Communications to William E. Reid, 5928 Clanranald Avenue, Montreal 29, Quebec, Canada.

Lake Geneva, Wis.—Conference was good. McBain, Gould, Brandt, Mick, Dobson, Horn and Hamilton ministered the Word.

Connecticut.—The yearly conference in Waterbury was very good. Two were baptized.

A one-day conference was held in Bristol on the occasion of the hall the brethren built there, and seven obeyed the Lord in the waters of baptism.

Hoboken, N. J.—Italian conference here was the largest ever held and with some fruit in conversions to God.