

Words in Season

THE BIBLE FAMILY MAGAZINE



"A Child of the King"

POOR? No, of course not! Why, how could
I be,

When Christ, the King, is taking care of me?

Tired? Sometimes—Yes, more than tired; but
then,

I know a place where I can rest again!

Lonely? Ah, well I know the aching blight;
But now—I've Jesus with me day and night!

Burdens? I have them; oft they press me sore,
And then—I lean the harder, trust the more.

Worthy? Oh, No! The marvel of it is,
That I should know such boundless love as this!

*And so, I'm rich, with Christ I am "joint-heir"
Since He once stooped my poverty to share.*

JANUARY, 1945

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

C. Patrizio visited Italian Assemblies in East Boston and Methuen, Massachusetts, and also had good meetings in Hartford, Connecticut.

Pittsburgh, Pa.—Our recent conference at Friendship Ave. Hall was considered one of the best in years both as to quality and variety of ministry and the orderly manner in which it was given. Most of the seventeen of the Lord's servants present took part.

Meetings were continued the following week by James Gunn of Canada with much interest and good attendance. He was joined by George Gould on Lord's Day in an afternoon and evening meeting, when a number of Christians from the district assemblies gathered. It is purposed to continue these meetings the first Lord's Day of each month at 3:30 P. M.

Pawtucket, R. I.—We had two weeks' ministry by J. Conaway. The Word was very encouraging and helpful to the Lord's people. He also spoke a word in the gospel each night.

Waterville, Conn.—Clay Fite had some meetings here with good interest.

Waterloo, Iowa.—Oliver Smith is encouraged by seeing a number of unsaved coming to his meetings here and hopes to see God working soon.

Hitesville, Iowa.—L. McBain is getting a good attendance in this place.

Arlington, Wash.—Hector Alves is having meetings here.

Phoenix, Arizona.—S. C. Keller had three weeks of profitable meetings with the Lord's people here.

Allan Ferguson is distributing Gospel booklets among the soldiers in Arizona and in Texas.

Albuquerque, N. M.—C. G. Davis, who was very ill early in the year, now keeps well and is able to attend all the meetings. His presence and ministry are a great help to the assembly.

CANADA

Winnipeg, Man.—The Lord's people at the West End Assembly enjoyed a short visit by Alex Wilson on his return from the east where he and R. W. McCracken saw a nice number profess to be saved in the tent near Moncton, N. B.

Parry Sound, Ont.—R. N. Bruce has been helping in the meetings here. He expects to join D. Miller in meetings at Port Carmen.

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. 37

JANUARY, 1945

No. 1

GATHERED GEMS

SINCE Christ to save our guilty world,
On wings of mercy flew;
We, whom the Saviour thus hath loved,
Should love each other, too.

1 John 4:9-11.

They that would not eat forbidden fruit must not come
near the forbidden tree.

"I can't" can do nothing; "I'll try" can do many things;
"I will" can do most things (2 Cor. 12:9; Phil. 4:13).

Nature is content with a little, and that which is most
natural; grace with less; but lust with nothing.

If there be virtues, and I be called to speak of him that
owns them, I will tell forth impartially. If there be vices
mixed with those, I will be content the world shall know
them by some other tongue than mine (Titus 3:2).

One of the ancient philosophers once said: "When men
speak ill of thee, live so that no one will believe them."

Christ is accused and He is silent: silence is fitting for
one who needs no defense (Matt. 27:12).

Afflictions like the waters of Marah (Exod. 15:23) must
be met on our way to the heavenly Canaan. There is no
coming at the Crown but by the Cross. The Head having
been crowned with thorns, it is unsuitable that the feet
should tread on roses.

O my soul, thou art travelling to take possession of
a glorious inheritance among the saints. Wilt thou turn
aside to crop every flower? Wilt thou stand to hear every
melodious sound?

He that doeth much loveth much.

A REMARKABLE TEXT

"Christ died for the ungodly" (Rom. 5:6).

WHAT a remarkable text this is. How completely it answers the question, "For whom did Christ die?"

Many a one anxiously asks, "How may I know that Christ died for me? Scripture alone furnishes a reply both simple and certain. He died for the *ungodly*; are you that? It is not written in the Bible that Christ died for Thomas Smith or James Brown, but that He died for the *ungodly*. Say, would you not rather have it thus?

Do not suppose that because Christ died for the ungodly, therefore all the ungodly will be saved. Such reasoning would be very shallow and very false. Were the Queen to charter a fleet of ships to take all the poor to New Zealand free, and then send forth a proclamation that on a certain day the ships would sail, we know that all the poor would not go, though it was open for them to do so. Many might, but others would prefer to remain in poverty rather than face the perils of the sea. The vessels were there to take them, but they would not go.

A kind-hearted man provides a great dinner, and invites all the poor and destitute of the town to come and partake of it. No one expects his name to be found in the general invitation that is issued, nor does he stay away because it is not there. Enough for him that he is famishing and in want; that in itself is a sufficient warrant for him to go where the dinner is to be had.

In the same way "Christ died for the ungodly," but His death only shields from judgment, and brings to God as many as believe.

CHRIST died—who is He? The question admits of but a partial answer, for what pen could describe Him and the glories that are His. But this, at least, we know, that "by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist" (Col. 1:16-17). His the word that gave their being to angels and to men. His the hand that formed and fashioned the world in which we live. Glorious indeed, must He be whose works are so marvellous and so great, and yet *He* died. Veiling the glories of His Godhead, He became a man, that as such He might be capable of dying. Yes, Christ has died—died for the ungodly—in the room and stead of such—His death an atonement for all the ungodly deeds of

ungodly sinners, who, by Divine grace, hating their sins, believe in Him.

Oh, what a story is this! It goes beyond the wildest fable that ever was penned. Here, indeed, is love that excels all that man or angels ever knew—love that led the Saviour from the throne of Glory to the manger at Bethlehem, and from the manger to the cross.

If the mightiest monarch that ever ruled a kingdom or an empire had seen and loved a damsel of lowly birth, and, to win her, had laid aside his imperial robes and donned the garb of a workman, toiling with his hands for his daily bread; and, having won and made her his, resumed his former place and rights, and made her the partner of his throne; if, I say, such a thing had been, how it would have shone in the page of history and been woven in many a poet's song! But such a story would have been poor and mean in comparison with that told out in the five words of this wondrous text, "Christ died for the ungodly."

Reader, what has the death of Christ done for you?

W. P. M.

TESTIMONY AT HOME

"GO home to thy friends" (Mark 5:19). Home and Friends—these are a true test of real conversion unto God. If the people at home don't see our conversion and hear of it too, in vain do we sound abroad what the Lord has done for our souls. The man who was cured was evidently not in a hurry to go home; but the Lord said to him, "Go home to thy friends and tell them how great things the Lord hath done for thee." There is a saying that "charity begins at home." Be that as it may, it is certain, that testimony for God begins there.

The question was once asked, "Is So-and-so a Christian?" "I don't know," was the answer, "I never lived with him." That's the test—the fireside and the family circle. We may make a great noise in the world, and be great workers or even preachers; but what do the folks at home think about us? That's the question; and when we find out *that*, we come very near the mark. By manifestation of the truth, do we commend ourselves to their consciences? Is it clear to them that we are heavenly people? If we are servants, is the master's or mistress' testimony, "Yes, that's a Christian"? Are we masters? Are our servants constrained to say that we have "been with Jesus"? In the family circle are we a sweet savour of Christ? A testimony believed there, means power for testimony anywhere.

"THERE YET REMAINETH"

JOHN HAWTHORNE

WE enter this year with chastened hearts. Sorrow has touched many in the past days. From many homes the light has gone out. Hundreds mourn for the young manhood which has been ruthlessly sacrificed to human pride and ambition. New problems and difficulties present themselves, and the darkness of the last days deepens around us. The kingdoms of the world are being shaken, to be followed with the "abomination of desolation" (Matt. 24:15), and no hope or comfort can be drawn from man's ever changing earth-born hopes.

We turn therefore to the assurance that

"Thou Remainest"

(Heb. 1:11). He who spake the universe into being, who holdeth the earth in the hollow of His hand, who giveth life to all, and who spared not His Son, but delivered Him up for us, is our Father. He changes not. He neither slumbers nor sleeps. He maketh the wrath of man to praise Him. With Him He will freely give us all things. His gifts forbid we should doubt His love, His divine purposes display His wisdom, and His longsuffering reveals His patience. He will perfect that which concerneth us. The good work begun in us will be complete in the day of Jesus Christ.

This knowledge brings with it rest.

"There Remaineth

a rest for the people of God" (Heb. 4:9). A rest prepared for us, and which we are invited to share. Rest, the result of ceasing from our own struggles, of casting ourselves on Him by faith. Rest, the result of putting our life's cares and burdens in His hands. Rest, the enjoyment of which depends on our learning of Him who is meek and lowly in heart, and who found it His meat and chief delight to do the will of His Father. Rest that "remaineth."

CONFIRMATION

IN Acts 14:22 we read of Paul and Barnabas "confirming the souls of the disciples." This has the thought of strengthening or establishing. Here, they were confirmed in view of the persecution and suffering through which they were to pass. Paul had been stoned and left for dead, suffering for the name of Christ. He could thus fitly confirm others who were going to pass through a similar experience. We are told that

those who "will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

Then in Acts 15:32 Judas and Silas confirmed the saints in Antioch by their words of exhortation after the reading of the epistle from Jerusalem. In times when heresy shows its ugly head; and Satan seeks to turn aside the saints from the simplicity that is in Christ, how necessary it is for us to be confirmed in the truth of God by "words in season" (Isa. 50:4). The epistles to the churches are marked by this, that is, they minister truth suited to the conditions existing in each case.

In the last verse of this chapter, Paul and Silas are engaged in the work of confirming the churches. If the servants of the Lord fail to teach the same thing in every church, the churches would be confused rather than confirmed. (There is no foundation in the Scriptures for the ritualistic confirmation of Christendom.)

We read in 1 Corinthians 1:8, "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." We shall need this until we reach the end of our earthly pilgrimage if we are to be steadfast and unmovable. The Lord help us so that we may "finish the course" and end well. During the time that David was in danger, and Saul sought to destroy him, Jonathan arose and went "into the wood, and strengthened his hand in God" (1 Sam. 23:16). That ministry from God which gives us the needed strength in the time of need is that which we appreciate most.

Alex Wilson.

HAPPY DAYS

THE SECRET of happy days is not in our outward circumstances, but in our own heart life. A large draught of Bible taken ever morning, a throwing open of the soul's windows to the precious promises of the Master, a few words of fervent prayer, a deed or two of kindness to the first person you meet, will brighten your countenance and make your feet "like hind's feet" for the day's march. If you want to get your aches and your trials out of sight, bury them under your mercies. Begin every day with God, and then, keeping step with your Master, march on toward home over the roughest road, or in face of the hardest winds that blow. Live for the Lord Jesus by the day, and on every day, until you come where "the Lamb is the light thereof," and there is no night there!

FALSE ACCUSATIONS

THERE are few things that so searchingly test our condition of soul as false accusations. It is often easier to bear positive injuries than to hold our peace when unjust charges are laid against us. Doubtless for this very reason, God, in the training and discipline of His children, frequently allows them to be tried by this searching test. It is an excellent exercise for the soul to look back and remember times when we have been falsely accused, and to consider how it has affected us. The natural thing with all of us is to wish to vindicate ourselves, and this is a more subtle snare than even the temptation to anger against the one who has wronged us.

The mightiest help under this, as under all other circumstances of trial, is to know that it is all ordered by God for our profit. If we are to have such a grasp of this thought as shall make it a real help to us, we must carefully distinguish God's part and man's in what is being done. As to the part of those who accuse us, they may be altogether acting in malice and wickedness; but, none the less, the whole of their doings are permitted of God for the fulfilment of His own purpose concerning us. When Shimei cast stones and dirt at David, and called him a bloody man in regard to the house of Saul, it was as foul a slander as could possibly have been uttered. Twice David had had Saul's life in his hand, and each time he had let his enemy go unharmed. Moreover, after Saul's death, David had made inquiry who was left of the house of Saul, that he might show them the kindness of God. It is clear, then, that Shimei was falsely accusing David, and that in the grossest manner, yet David could say of it all, "So let him curse, because the Lord hath said unto him, Curse David. Who shall then say, wherefore hast thou done so?"

To take a yet greater example. When the Lord Jesus was arraigned before Caiaphas, dragged to the bar of Pontius Pilate, mocked and buffeted and spit upon by the Jews, crowned with thorns and scourged and crucified by the Roman soldiers, when the whole multitude joined in taunting Him as He hung on the Cross, He answered them never a word. To Him it was the fulfilment of the Scriptures; it was all part of what was written in the volume of the Book concerning Him. He knew that Herod and Pontius Pilate, the Gentiles and the people of Israel, could do no more than the hand and counsel of God had determined before to be done. And He who had said, "I delight to do Thy will," carried out that will to the end, till every Scripture was fulfilled and He could close the Book and say, "It is finished."

The guilt of all those sinful men remains the same; but, none the less, the will of God was done, and His obedient Son rejoiced in the accomplishment of that will. What is it that we are most concerned about—our way or the will of God? Whose honor are we most jealous of—God's or our own? These are the searching questions that the test of false accusations helps to press home upon our consciences.

A few verses from Psalm 119 beautifully illustrate the attitude of the man whose heart is set upon pleasing God—

"Thou hast rebuked the proud that are cursed, which do err from Thy commandments" (vs. 21).

"The proud have had me greatly in derision; yet have I not declined from Thy law" (vs. 51).

"The proud have forged a lie against me: but I will keep Thy precepts with my whole heart" (vs. 69).

"Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in Thy precepts" (vs. 78).

In the first of these passages we see that the psalmist recognizes that God Himself will deal with the evil doers, and that all their sin is, in the first place, sin against God. In the second, his heart goes out in thankfulness that, however the ungodly may have scoffed at him, his own heart has not thereby been turned aside from the law of God. In the third, he tells how these wicked men, not content with mocking at him, have forged a lie against him; but this only increases his desire to keep the precepts of God with his whole heart. And, in the fourth, he appeals to God about their false charges, leaving it to Him to vindicate His servant's character, while the purpose of his own heart still remains unchanged—"I will meditate in Thy precepts."

Alas, how often we find believers, pleading the false accusations laid against them by others, as an excuse for their own disobedience to the commandments of the Lord. They have fretted themselves under the false charge, with the sure result—"it tendeth only to evil-doing." The test has made manifest the failure of the heart to delight itself only in the Lord. When this is so, let us honestly confess our own sin, instead of going on talking of the wrong that has been done us, and God, who proves His people that He may do them good, will not be behindhand with a blessing.

"THE BIBLE"—YET IT LIVES

Generations follow generations—yet it lives,
Nations rise and fall—yet it lives,
Kings, dictators, presidents, come and go—yet it lives;
Torn, condemned, burned—yet it lives,
Hated, despised, cursed—yet it lives,
Doubted, suspected, criticized—yet it lives;
Damned by atheists—yet it lives,
Scoffed at by scorners—yet it lives,
Exaggerated by fanatics—yet it lives;
Misconstrued and misstated—yet it lives,
Ranted and raved about—yet it lives,
Its inspiration denied—yet it lives.

W. L. Johnson.

GOD CARES FOR YOU

CHILD of God, do you know that the Father in Heaven is interested in you? You may think that you are unworthy of the least of His attention, but nevertheless, it is a fact that God cares. He knows all about you. He knows what you need. He knows what you suffer. He knows what you must bear in your daily life. He knows how little you may have to live on. He does not forget. He will never forget. He will always be interested in you. He will always care for you. It may not be in the way that you think He should care, but that is not the question. He will always be interested in your physical, your spiritual, your temporal, your eternal welfare. Are you glad that Father cares? Do you realize that you are the subject and the object of His love and care?

“Consider the lilies of the field, how they grow” (Matt. 6:28). They never spend their time in toiling nor in spinning, yet they are always taken care of. Father cares for them, too. While still upon earth, Jesus called the attention of the disciples to those lilies of the field. All that is needed to fully develop them and to bring forth those beautiful flowers is freely given to them. They do not only receive the gentle dew and the first rays of the sun, but they are also exposed to the strong winds, to the dashing rains, and to the rays of the midday sun. In their time and season, all these things help those lily bulbs and plants to grow and to produce those beautiful and fragrant blooms. We admire them. We love them. We think they are most beautiful. Since the Lord knows all about these plants and so tenderly cares for them, think you then He could, or that He would, forget to care for His own child? Not so! Never!

It is possible for the child of God to commit his way to the Father who cares for him. The way will not always be smooth sailing, surely not. There will be some trials to meet. The circumstances will not always be to the liking of the child. They may be unpleasant sometimes. Other times they may be smooth and nice. Disappointments will come in the pathway sometimes. May we not forget that they are always God's appointments in the life of the child of God. They can never be anything else. They all come from the hand of Him who cares. They are directed and permitted by the Father who so loves and cares for His own. Do not question. Do not fight nor rebel. Yield to His love and care. Believe He is right. Trust and rest. Father knows.—R.

PREPARED FOR CONFLICT

THERE is something very grand in the daily history of a saint. He knows nothing of the peculiar tactics of the foe for the day; he cannot, from a balloon as in modern warfare, survey the disposition of the enemy's forces; but without knowing from what quarter the attack may come, he is to be ready on every side. He goes forth like the sun to run his course, resisting all evil, and contributing good on every hand; and he is well qualified to do so, if abiding in Christ. He is not watching the enemy to see what he must *provide*, but he is cultivating the company of Christ in his heart by faith, and then he is prepared for every assault. The company of the One most loved and valued, is the only military exercise for him.

It is when the heart most fully enjoys itself, that the hand is most skilful to shelter a friend or confound a foe, because the strength of Him who is at home in my heart, is ministered through me according as the demand is made. Are you pre-meditating how you will act, going through drill and sword exercise in order to be up to the mark? Or are you entertaining Christ as a guest in your heart, and therefore provided with His grace on every side? What a difference! In the one case, you are satisfying your heart in its deepest enjoyments, because occupied with the Guest that commands the fullest circle of them; in the other, you are in a state of suspense, at best occupied with the demand which is made on you, rather than with the strength of Him who would enable you to meet all demands.

SYMPTOMS OF A DECLINING STATE

WHEN you grow bolder with sin or with temptations to sin, than you were in your more watchful state—then be sure something is wrong.

When you make a small matter of those sins and infirmities, which once seemed grievous and almost intolerable.

When you settle down to a course that gives you but little labor, and leaves out the hard and costly part.

When your God and Saviour grows a little strange to you, and your godliness consists in conversing with men and their books, instead of with God and His Book.

When you delight more in hearing and talking than in secret prayer and the Word.

When you use prayer and reading more as a matter of duty, than as food in which your soul delights.

When you regard too much the eye of man, and too little the eye of God.

When you grow hot and eager about some disputed point, or in forwarding the interests of some party of Christians, more than about those matters which concern the great cause of Christ.

When you grow harsh and bitter toward all who differ from you, instead of feeling tenderly toward all who love Christ.

When you make light of preparing for the Lord's table, and think more of outward ordinances than you do of heart work.

When the hopes of heaven and the love of God do not interest you, but you are thirsting after some worldly enjoyment and grow eager for it. When the world grows sweeter to you, and death and eternity are distasteful subjects.

All these are sure signs of a declining state.—Our Record.

TWO THINGS NOT TO BE FORGOTTEN

IN looking for refreshing from the presence of the Lord, there are two things to be borne in mind. The first is, that *we are to expect no new revelation*. Whatever truth God is pleased to use is to be found within the covers of our Bible. It is there already. It is instructive to notice in Old Testament revivals—such as in the time of Josiah (2 Chron. 34:15), and Nehemiah (Neh. 8)—that the means used was something *found written in the book of the law*. And that which hath been is that which is now. “I have given them Thy Word,” said our blessed Lord (John 17:14). Nor does any of God's Word require to be sacrificed or concealed. The fulness of the blessing and an open Bible must go together. “Every word of God is pure.”

The second thing to be remembered is, that *all power is in the risen one*. In Him *all* fulness dwells. In us there is nothing, or what is worse than nothing—worldliness, and waywardness, and crookedness. Everything we can possibly need is already in the great storehouse—Christ; and all that He wants from us is *emptiness*, so that He may fill us out of His fulness. May He Himself prepare the way of the Lord into many a divided heart; and may the language of many a heart be, “I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob” (Ps. 132:4, 5).

REPROACH OF CHRIST

THE word "Reproach" comes in twice in the epistle to the Hebrews, where we get that most precious expression, "*The reproach of Christ.*" One of the two, His secular reproach; the other, His religious or temple reproach. "*By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter*" (Heb. 11:24). He acted calmly and deliberately, not in the heat of his youth, "*Choosing rather to suffer affliction with the people of God.*" The people of God at that time were brickmakers. It was a wonderful step to take, from the palace to be associated with brickmakers; "*Than to enjoy the pleasures of sin for a season*" (Heb. 11:25); that is, every man doing his own will; and people do love their own way, rather than suffer affliction with the people of God.

"*Esteeming the reproach of Christ greater riches than the treasures in Egypt*" (Heb. 11:26). He gave up the perishable riches of Egypt for the eternal and enduring riches of Christ. Who had the true riches? These brickmakers. They were not even paid in wages, but they had all their wages paid ere they went through the Red Sea, and so were able to build a dwelling-place for Jehovah their God. What was the reproach of Christ? To be accounted poor. Who has grace to take up the reproach of the poverty of the Master? Are we willing to be poor, and to go on getting poor now, that we may get abundant riches in the Kingdom?

Turn to Hebrews 13:12-13—"Let us go forth therefore unto Him without the camp, bearing His reproach." What is the feature of the reproach here? That they would not have Him inside their religious city. It is not a question here of the wealth of Jerusalem. They put Him outside their religious city, because He would not wink at their religious lies. What is the path of Jesus? What is the reproach of the Master? That He stood aloof from the iniquities of that religious city. He will have it one day, but He would not touch it as it was then. We are to go outside the camp "unto Him." To do so is to be exposed to the sneer and the reproach that the Master was subjected to. But we are to know the dying of Jesus, that we might manifest the life of Jesus—that life that never ceased to manifest divine pity, and never ceased to have man's reproach.

JESUS will never tarry in a divided heart. He must be all or nothing. Search thy heart; dethrone its idols; eject all interlopers; chastise all trespassers; yea, slay the Diabolians who lurk in thy soul.

THE DEW OF YOUTH

IT is said of some men that, from an earthly point of view, they never become old. They retain their clearness of mind, and their enthusiastic temperament up to the last. This is also true, in a spiritual sense, of the believer who lives by the faith of the Son of God. Such a believer never "gets old." On the contrary he is found bringing forth fruit in old age (Ps. 92:14). He retains his spiritual vigor and buoyancy, while others have succumbed to the seductions of an evil age.

"Thou hast the dew of thy youth" (Ps. 110:3). These words, primarily true of Christ, have yet an application to all who follow His steps. Youth is associated in the mind with vigor, warmth, zeal, joy. In the early days of conversion, when the dew of youth was upon us, how bold not a few of us were for Christ! Truly He was "all and in all."

Everything was judged in its relation to *Him*. Even the "little things" were weighed in the balances of the Sanctuary. "Will this please Christ?" Such was the question asked, whenever some doubtful thing presented itself. Thus, with a single eye, light was sought. Nor was it sought in vain; for they who welcome the light are never without light. The mind of the Lord was not hard to find. Yea, our path was as the shining light, that shineth more and more unto the perfect day.

If, in the experience of any, those days have departed, then we must become *children again*. In an earthly sense this is impossible. But, in a spiritual sense, it is a "miracle" constantly wrought by the power of grace divine. See yonder believer, who has been merely eking out a precarious spiritual existence; finding little to attract him in the paths of heavenly communion, and much to entertain him in the ways of worldly conformity. But there comes a change—a change in some respects as remarkable as conversion itself. Indeed, it is a conversion; it is a *turning* again to the Lord. Brought to an end of himself, that believer has come back to the Father, and is now sitting in the banqueting house, wondering that ever his eyes turned away! He has got back the fire and energy of those days when he first trusted in Jesus. All that his soul had tried, "left but a dismal void"; but now *Jesus has satisfied*.

The returning one has found that the world, either for saint or sinner, is *vanity*; and just as a broken limb *may* be even stronger than it was before, so it sometimes happens that the returning backslider enters into a deeper experience of the love and grace of God than ever he had known before. But let no such "peradventure" lead us to look lightly on departure from God. It is an *evil* and a *bitter* thing to forsake

the Lord thy God (Jer. 2:19): evil in the sight of the Lord, and bitter for the departing child. Many a saint of God would give his earthly all to enjoy the unbroken communion of a bygone time. Therefore, let there be no unholy presuming upon the restoring grace of our God. It is no mark of a child of grace to sin that grace may abound.

If the dew of youth has been lost, we must have that dew again. It may cost us much. We may, in a certain sense, have to sell all we have, in order to possess it. But, no matter what the cost, we must have the dew of abiding communion, and the freshness of a life practically hid with Christ in God.

NOT ASHAMED

THERE are two corresponding uses of the words "*not ashamed*" in the Epistle to the Hebrews. The first occurs in chapter 2:11—"For both *He that sanctifieth*," that is, Jesus by whom we are sanctified; "*and they who are sanctified*," that is, ourselves who believe in Him; "*are all of One*," we are all of the same Father who has begotten us in resurrection; "*for which cause He is not ashamed to call us brethren*," because we are born of the same resurrection birth with Himself. He is not ashamed to call the weakest and most failing of His saints His brethren. How sweet these words to the child of God when he is reproached for the name of Christ.

The other place where "*not ashamed*" occurs is in Hebrews 11:13-16—"These all died in faith"—faith to enable them to live, and faith to enable them to die. May this be granted unto each of us. "*Not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth.*" There was nothing on the earth that could satisfy them; they did not want man's religion nor man's gold. "*For they that say such things declare plainly that they seek a country.*" The word "*country*" should be "*fatherland*." "*But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for He hath prepared for them a city,*" and He will bring us there. He wants citizens for that heavenly country. Some are travelling on to it now. What an honor to have the reproach covered over by these blessed words—"God is not ashamed to be called their God." Thus God identifies Himself with His people, who are called to suffer both the hatred and reproach of a money-loving and religious world. We are living in an age when the world is heaping up gold more than ever it did. Never was there

a greater honor than to be permitted to turn our back upon all the world's wealth and religion. You say, "Give me the crown of my Jesus which will endure for ever, rather than the golden crown of this world's wealth which will perish for ever." Never was there such shipwreck of religion; and never was there such an opportunity of going outside it all.
H. Groves.

THE TWO CROSSES

THERE are two crosses in every Christian life: the first is the Cross where Christ died for us; the second is the cross where we die for Christ.

These two crosses must not be confused. They are entirely separate and distinct. The one is for us to trust; the other is for us to carry. Christ's Cross is a cross of redemption, but ours is a cross of discipleship. Calvary's Cross was a cross of substitutionary sacrifice for sin, while ours is a cross of personal sacrifice for Christ.

The Cross of Christ must for ever stand alone. It can never be imitated or duplicated. No one but Christ could ever have borne that cross. It was too heavy for any sinful mortal to carry. It was a cross of sacrifice for sin, and only the death of the God-man could avail to redeem a lost world.

Since Christ's death, there has been no need for anyone else to carry His Cross. When He died, the work of

Redemption Was Finished

He made a complete and perfect sacrifice for sin, and no sufferings of man could increase its efficacy. God is not asking us to carry Christ's Cross, but to bear our own.

There is, however, a sense in which our cross is related to Christ's Cross. We were identified with Christ in His death. We recognize and accept that blessed identification and enter into experimental knowledge of it by taking up our own cross. Without Christ's death and our union with Him every cross would be a curse. But since He bore the curse by dying for us, the cross becomes the gateway to larger life.

The essential difference between the two crosses is revealed by their contrasts. Christ's Cross provides our salvation, while our cross proves it. The ascetic confuses the two crosses and mistakenly seeks salvation and favor through his own good works and merit. Our cross is the result and symbol of the reconciliation already effected by the death of Christ and received by faith in that atoning sacrifice.

Again, salvation was purchased for the whole world by the Cross of Christ, but that salvation is spread through the

world by the Christian's cross. That large parts of the world are still unevangelized, and millions are yet lost, is not because Christ's Cross has failed, but because His disciples have not faithfully carried their cross. The Cross of Christ

Brings Blessing

to us and our cross brings blessing to others.

Only we ourselves can carry our cross. It is an individual task. It is a personal responsibility that can never be transferred to anyone else. No one else can bear it for us. They may have the ability and may be anxious and willing to do so, but each disciple must carry his own cross. Others can help only in the degree that their cross is connected with ours. But then they are only carrying their own cross as we must carry ours. Even Christ cannot bear it for us. He will give the necessary grace and strength, but we ourselves must voluntarily take up the cross, however hard and heavy it may be, and faithfully and patiently carry it as we follow Him.

Our cross is not one that we seek or make for ourselves. As some one has said, "Never run after a cross, and never run away from one." The cross that Christ commands us to take up is the one that lies across the path of Christian discipleship. It isn't the wrong-doer's cross, nor is it the fanatic's, but it is the cross that lies before us as we step out to follow Christ wherever He leads. It is the cross involved in submitting to God's righteous, providential, and peculiar will for our lives. It is the cross involved in

Confessing Christ

before the world, in living for Him according to the laws and principles of the Bible, and in serving Him in the home, the church, and the world.

If you will look for your cross, you will find it right where you are, at the point where your will and affections and habits and associations conflict with the will of God for your life. Wherever the path of Christian discipleship cuts across your life, you will find the cross that Christ is asking you to carry.—Gospel Herald.

OUR peace ought not to rest simply on the *work*, but on the *Worker*; not only on the finished work of Christ, but on Christ Himself, who has finished the work. We too often think of what He has *done*, without connecting it with *Himself*; and by dwelling too much on truth and doctrine our souls get barren, for the soul must feed upon *Christ* as its portion—who He is, as well as what He has wrought.

THE WILL OF GOD

THERE are at least two classes of persons who have to do with the will of God. There are those who simply seek to know the will of God in order to do it; and there are those who already know the will of God, and yet fail to do it. There is a wide difference between these two classes.

There are many true "Nathanaels" who are walking according to the light which they have received, and who are only waiting to know more of the will of God in order to obey it. And truly they shall not wait in vain. More light will be given—yea, "grace upon grace." Not only shall they have further light upon their path, but needful grace shall be granted to enable them to walk in the same. Thus walking in the light, ours shall be the "sweet fellowship of love." And the light which we thus "use" to the glory of God shall be to us the unfailing pledge that there is "more to follow."

But if we are *not* using the light we have—in other words if we are *not* diligently seeking to do the will of God so far as we know it—the case is altogether different. In such circumstances we need not expect more light; neither may we expect "more grace"; for both light and grace are only given as we "use up" what we have already received.

But Scripture goes even a step farther than this, and plainly declares that he who thus abuses the light which he has received is in danger of losing that light. From him may be taken away that which he seemeth to have (Luke 8:18). There is such a thing as rejected light being turned into darkness (Luke 11:35); and if "the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23). This will sufficiently explain how it comes that professed believers who at one time seemed to have a wonderful degree of light in the things of God, are now found building again the things which they once destroyed.

It is dangerous indeed to tamper with the light which God has given us. If followed and obeyed, it will lead to more light and "abundance of grace"; for he that will do His will, shall know of the doctrine, whether it be of God (John 7:17). But if the light be rejected or stifled, there shall at once come into operation that great "law of the Kingdom" by which rejected light shall withdraw itself, and give place to darkness.

"Light is sown for the righteous" (Ps. 97:11)—those who honestly set themselves to do *the right thing* so far as they know what the right thing is. But for the self-willed—those who are not careful to follow the will of God so far as they know it—we do not read that any light is "sown."

STEWARDSHIP

"Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2).

NEXT to the solemn question of a man's personal salvation, the gravest matter to which any one can turn his attention is that which concerns his individual responsibility to God. Wonder is often expressed that the careless sinner can continue to overlook the FIRST question; is it not just as wonderful that the AVERAGE Christian overlooks the SECOND?

Stewardship resembles ownership in some superficial respects; but they differ in this, that while the owner is responsible to none for his manner of employing the goods under his hand seeing they are his own, the steward is a mere trusted servant appointed to administer certain goods belonging to another, and which, for this end, the owner of them has entrusted to him. He is therefore responsible for the faithful execution of his trust. If he forgets his responsibility, and if he presume to act as IF HE WERE THE OWNER, instead of being merely the steward, then he EMBEZZLES his trust, and commits the gravest offence possible for one in his position.

Every Christian is a steward of the manifold grace of God (1 Peter 4:10). If it be asked, what is it in respect to which we are to account ourselves trusted stewards, and of which we shall soon have to give account to God; the answer is a very startling one. Our stewardship includes OURSELVES—ALL that we ARE, and ALL that we have. There is NOTHING in our hands of which God is not exclusive owner; and of which we are any more than mere responsible stewards. Our very PERSONS are not our own, for we have been bought with a price; and this "that we may glorify God in our bodies, and in our spirits, which are God's" (1 Cor. 6:19, 20). ALL of a Christian's time, every single moment of it; ALL his money; ALL his influence, every possible shred of it—these belong to God, and the man, as a steward, is to expend them faithfully for his Lord.

Note well, then, the two facts: EVERY Christian is a steward; and his stewardship includes EVERYTHING belonging to Him.

And the passage teaches us that the first indispensable attribute of a "good steward" (1 Peter 4:10), is that "he be found FAITHFUL." We so constantly forget this; and in our heedlessness we admire in others, or we covet for ourselves, mere amount of entrusted material. We think it well to be rich in money, and gifted in mind, and of vigorous health, and of extensive influence; forgetting that, unless with all these be

joined a proportionate FAITHFULNESS they only go toward making the final reckoning the more dreadful.

Yes, faithfulness is the FIRST thing to be aimed at—PERFECT faithfulness.

Not even SUCCESS, but faithfulness. Many a faithful saint has but a small measure of apparent success; while sometimes an unfaithful servant seems to carry all before him. No matter, the Lord shall assign to every man his own reward, not according to tangible results, but according to his OWN LABOR (1 Cor. 3:8).

Faithfulness, even before WISDOM in the choice of proper methods. Nay, in a steward, faithfulness and wisdom are the same; to be perfectly faithful is to be perfectly wise (see Luke 12:42). The Lord crowns the FAITHFUL servant as the GOOD servant (Matt. 25:21-23).

And there is much more involved in being a faithful steward than occurs to one to think of, at first glance. We are to use EVERYTHING that we have ALWAYS, and only for the HIGHEST glory of God, and for the BEST good of EVERY one of our fellowmen, even to our eating and our drinking, as well as to every other act besides; all that we do should be done to God's glory, and for man's edification (1 Cor. 10:31; 2 Cor. 12:19). Such a style of living shall leave us no surplus whatever to expend on self-indulgence, or self-pleasing; and, therefore, whatever is so expended is simply EMBEZZLED (Rom. 15:1-3). In fact, if we set ourselves to follow Christ, and the apostles, and the devotedly faithful in all ages, we shall aim at having our lives pitched on a key which shall look like insanity to the eyes of average professors.

We must not allow ourselves to overlook the need of PERFECT faithfulness in the discharge of our heavenly trust, by the fact that our service may lie very much among small and apparently trifling matters—so small that our pride is tempted to judge them beneath our care. No mistake could be more fatal! It is these very trifles which God has appointed to us as our special service to Him, and it is by means of our faithful attention to these very trifles that our love to Himself shall be estimated. It is by means of these trifles that the crown of glory is to be won. And be it remembered, the smaller the sphere of service, the more beautifully shines the faithfulness which devotes itself heartily to it. Two mites, which make but one farthing, seemed so small a gift in the eyes of the holder of them, but because her faithfulness was so great, while yet her gift was small, see how gloriously it was commended.

On the other hand, the slothful servant in Matthew 25:18, feeling his one talent to be but a trifle, did nothing with it, and was condemned, not for the small gift, but for UNFAITHFULNESS.
Author Unknown.

"THEN I MAY DO AS I LIKE?"

A PREACHER was declaring the glad tidings of the grace of God in the streets one evening, and had laid a good deal of stress upon the everlasting security of the believer, as having passed from death unto life, and the impossibility of his ever coming into judgment; because he is one of those concerning whom Christ says, "We are members of His body." When he had finished, a person came up to him and said, "Then I may do as I like, if I am saved eternally, without fear of being lost?"

"Yes," was the prompt reply of the preacher, "you may; but tell me what a sinner saved from hell will like to do? Tell me what a man, who knows that not only his sins are gone, but that he is united to Christ, will glory in doing? Will not the redeemed and liberated slave be a faithful servant, and full of gratitude to his Redeemer?"

The man was silenced. His question seemed to imply that if he knew he *was* saved without a doubt, he might go on in sin; but he did not seem to know that with a new birth—the being born again of the incorruptible Word of God—we receive a new nature, and are made partakers of the divine nature, a nature that hates sin, and loves holiness.

POWERLESS MINISTRY

HOW to get rid of powerless ministry, is no doubt a very difficult problem. And the problem is just as important as it is difficult; for the character of the ministry in an assembly has a powerful effect in forming the character of each individual in the fellowship, as well as in "moulding the destinies" of the assembly as a whole.

Cold, powerless addresses are simply worse than useless. They weary out the saints and tend to put a damper on whatever little spark of honest zeal may yet be left in hearts that are there. If powerless ministry could be shown its own powerlessness, and made to take the place of silence, we would accept that as a token of coming revival. Indeed, we would view it as a positive instalment of a great wave of refreshing.

If a man has not the fire of God burning in his bones, there is one thing he can do—the best thing for him to do—and that is, to be *silent*. He need not try to justify himself by saying there was a long pause, and it needed *something* to fill up the blank. Under no circumstances does the Lord require the flesh to come to His help. If the flesh does come to His help, it will turn out not to be to His help but to His hindrance.

It has been said that it *takes grace* to stand up and testify. This is true. But it is not so generally known that it takes quite as much grace—perhaps more—to sit quietly by and hold our peace if the Lord would have us to be silent.

“TRUST AND REST”

I WILL not doubt though all my ships at sea
 Come drifting home with broken masts and sails;
 I will believe the hand that never fails
 From seeming evil worketh good to me:
 And though I weep because those sails are tattered,
 Still will I cry, while my best hopes lie shattered,
 “I trust in Thee.”

I will not doubt, though all my prayers return
 Unanswered from the still, white realm above;
 I will believe it is an all-wise love,
 Which has refused the things for which I yearn;
 And though at times I cannot keep from grieving,
 Yet the pure ardor of my fixed believing
 Undimmed shall burn.

I will not doubt though sorrow fall like rain,
 And troubles swarm like bees about to hive;
 I will believe the heights for which I strive
 Are only reached by anguish and by pain;
 And, though I groan and writhe beneath my crosses,
 I yet shall see through my severest losses
 The greatest gain.

I will not doubt. Well anchored in the faith,
 Like some stanch ship, my soul braves every gale;
 So strong its courage will not quail
 To brave the mighty unknown sea of death.
 Oh! may I cry, though body parts with spirit,
 “I do not doubt!” so listening worlds may hear it
 With my last breath.

Vancouver, B. C.—A. Stewart and W. Warke had good meetings in Main St. Hall and one professed to be saved. They are now at Sumas, Washington, with good attendance.

Owen Sound, Ont.—E. Sprunt continues here with good interest, seeking to minister the truth of God's Word that will establish the saints.

Elk Lake, Ont.—A. Dellandrea has secured a house here and is "batching it" in the house and holding meetings in the front room. He hopes to be able thus to work the town as well as the country around. F. Watson was with him for a week at the start. This is a dead mining town 42 miles from New Liskeard.

Toronto, Ont.—The meetings held in four of the halls here are over. God gave blessing and a number professed to get saved. A. Joyce has since had some ministry meetings to help those that were saved in the Eglington Avenue Hall.

After closing in the Junction Hall, James McCullough had a few nights in Brock Ave. Hall. A. McGauchy, who was passing through Toronto on his way home from Nova Scotia, was with him two nights and also had a night or two in several of the halls.

Deer Lake, Ont.—B. Widdifield has seen some profess here. The interest was good.

Kitchener, Ont.—G. P. Taylor has just finished five weeks of meetings. His ministry has encouraged and strengthened the assembly in the ways that be in Christ. He also spoke faithful words to sinners. A number of strangers came to the meetings and we trust there will be fruit in conversions.

St. Catharines, Ont.—Bren. Wilkie and Booth are having good meetings "on the hill," with some professing Christ.

London, Ont.—We had Andrew Douglas for some ministry meetings, and also meetings for ministry and the gospel by James Lyon.

Portage La Prairie, Man.—Sam Hamilton is in his fourth week here. The Christians are very hearty and exercised, and get out to the prayer meeting as well as the Gospel meeting. Some strangers are coming as well as Christians' children, and God is giving help to preach. He had a few meetings in Duluth, Minnesota.

FALLEN ASLEEP

Exeter, England.—Mr. John Knox McEwen, a devoted servant of Christ and a brother beloved, was called home to be with the Lord on November 15. The funeral took place in Exeter, and although it was a very rough day, large numbers came from all parts of the county to pay their last respects to this one who had served the Lord so faithfully. He will be greatly missed, not only in the home where he was a devoted husband and loving father, but the world lost an earnest Gospel preacher and the assemblies have lost a faithful minister of Christ Jesus.

Akron, Ohio.—William B. Johnson, a well-known servant of Christ, passed peacefully into the presence of the Lord, December 1. He had been a constant sufferer for the past four years, but as usual arose in the morning, ate his breakfast and sat down to read the Scriptures with his wife, when suddenly without a sigh or groan, he was in the presence of the Lord. He was a diligent student of the Word of God; what he learned he held and practiced and taught. Another who walked in the old paths has been taken. Where are they who will fall in line and follow the precious truths of God? Thus saith the Lord, "Stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls." The funeral service was taken by W. P. Douglas and R. W. McCracken.

Cambridge, Mass.—Word has reached us that Mrs. E. A. Martin, widow of Dr. E. A. Martin, beloved and honored servant of Christ, and Editor of **Words in Season** for 20 years, has been called "Home." Fuller details will be given in February issue.

Bryn Mawr, Pa.—On November 22, James Young went home to be with the Lord. Saved over 47 years ago; for many years in the Bryn Mawr Assembly. A humble, loyal brother and a real shepherd;

few men have been as faithful and highly respected. His cheery smile and warm greeting will be missed as well as the familiar voice in the prayer meeting and the seasoned judgment he was capable of ministering. The respect in which he was held by saved and unsaved was evidenced by the large gathering at his funeral.

Pittsburgh, Pa.—On November 26, John Bristow departed to be with Christ. The previous Lord's Day he remembered the Lord, and by the next week was with the Lord Himself. Saved over 40 years ago at meetings held by Benjamin Bradford, and thereafter in happy fellowship in Friendship Avenue Assembly. Maintained a consistent, faithful testimony to the end.

Philadelphia, Pa.—On November 12, Mrs. Lawrence Keen passed into the presence of the Lord. Saved almost 43 years, and was identified with the assembly at 20th and Dickinson Streets for the past 40 years. She loved to speak of Christ and testified to His saving power to doctors and nurses and all those who visited her. She will be greatly missed.

George Aitken went home to be with the Lord on November 23. Age 86. Associated with the saints in the Mascher Street Assembly for about 50 years—among the first who gathered to His name in Philadelphia. Well known to many of the Lord's servants whom he entertained. Very faithful in his attendance to the meetings. His widow, who is 90, said that it was the first time they had been parted for 60 years. She is frail and needs our prayers.

Mrs. Helen Morton, wife of our brother Archie Morton, was suddenly called into the presence of her Lord. She had gone into the hospital for an operation which was performed on Wednesday, December 6, at 8:00 A. M., and at 8:00 P. M. passed peacefully into His presence, where sorrow and suffering are unknown. She was the daughter of Mr. James Waugh, Evangelist, and has been associated with the saints in Mascher Street for many years.

Vancouver, Can.—On November 10, Matthew Mawhinney departed to be with Christ. Age 72. Saved in Pretoria, South Africa, in 1904. He and his wife were among the first in the Cedar Cottage Assembly. He was a quiet, consistent, godly brother and we miss him.

Simcoe, Can.—On November 25, Mrs. William Jeffrey went to be with the Lord. Saved 43 years ago in Tillsonburg. A quiet, consistent sister who bore a good testimony.

London, Can.—On November 21, J. Cadwallader was suddenly called home while waiting for the train at Detroit, on his way to Cleveland to visit some saints. He was stricken with a heart attack and died instantly. Saved 44 years ago in Toronto while attending tent meetings held by R. Telfer.

Tillsonburg, Can.—William Bell went home to be with the Lord on October 25 in his 62nd year. Saved 43 years ago through ministry of James Kay. Was in the assembly here all of his Christian life. A brother beloved in the assembly, and well reported of them without.

Winnipeg, Can.—Mrs. W. Rose departed to be with Christ on October 15. Saved about 30 years ago and shortly afterward received into the fellowship in the West End Assembly where she remained until her home call. She loved the Lord and His people, and will be missed.

Huntsville, Can.—In November, Wm. Hutchins dropped dead while working in the bush. Age 67. Saved and gathered to the Lord alone since 1919.

Toronto, Can.—Mrs. Owles of the Brock Avenue Assembly passed peacefully into the presence of the Lord on November 22 in her 80th year. Saved and gathered to His name in England, she was in happy fellowship here for many years.

Parry Sound, Can.—Brother Draper departed to be with Christ on November 26. Age 97. He was the father of Charles Draper, who labored in the gospel up to the time of his death two years ago, and was led to Christ through Charles' influence.

Hamilton, Can.—On October 31, Miss Mary Jane Waite was taken to be with the Lord whom she had known for more than 50 years. In fellowship in McNab St. Assembly.

Words in Season

THE BIBLE FAMILY MAGAZINE



He and I

"**H**E thinketh on me." O what grace!
That **G**OD should condescend
On such a one to turn His gaze—
On me one thought expend.

"Your **F**ATHER knoweth." Precious thought
That all my needs are known
By **H**IM, the **S**OURCE of all supply;
Sweet claim, I am His own.

"He careth for you." Can it be
That **H**E who bore sin's load
My burden seeks—says, "Cast all care
On **M**E along life's road."

"The **F**ATHER loves you." Here, O **L**ORD,
With humbled heart I trace
To its great Head each desert stream,
Find here the Source of Grace.

JOHN WILSON.

FEBRUARY, 1945

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

Frostburg, Md.—A. Klabunda purposed to commence meetings, January 15. The Lord's people are hoping for a good attendance and that the Lord will come in and save souls.

Cleveland, Ohio.—Mr. W. P. Douglas writes, "I am still among the shut-in's, not being able to move about as in former years. My eyes and limbs are my handicap but after so long and constant use of them, why should I complain? The chief and great Shepherd is calling home His own; we too shall soon hear the call. Pray for our dear brother and if possible write him a few lines to cheer his heart.

Cambridge, Mass.—J. Pearson was expecting to start meetings in the colored assembly and was looking to the Lord for blessing.

Midland Park, N. J.—J. McCullough and I. McMullen began gospel meetings, January 7, and had some strangers in the first night.

Hitesville, Ia.—L. H. Brandt and L. McBain had five weeks well-attended meetings, and three professed to be saved.

Waterbury, Conn.—The work among the Italians is going on fairly well. L. Rosania is going from door to door distributing calendars both in English and Italian.

Long Branch, N. J.—F. Pizzuli writes that he has had encouraging meetings in Methuen, East Boston, Worcester, and Springfield, Massachusetts, and in Red Bank, New Jersey.

Los Angeles, Calif.—S. C. Keller has been visiting the surrounding assemblies giving help in the gospel and in ministering the Word to the Lord's people.

Manchester, Conn.—William McBride, who was commended from this assembly in 1939 and who has been laboring in various places in the United States and in Canada, has been exercised about the regions beyond, and purposes, God willing, to sail for Chile early in March with his wife to labour in those parts.

NEW ADDRESSES

David L. Roy has moved to 7600 Euclid Avenue, Cleveland, Ohio.

R. J. Hartley, correspondent for the assembly at Niagara Falls, Ontario, has moved to 1110 Hutton Avenue, Niagara Falls, Ontario, Canada.

The correspondent for the Roseisle Assembly is now, C. E. Walsh, Box 21, Roseisle, Manitoba, Canada.

J. F. Dickson has moved to 1449 Van Buren St., Hollywood, Florida.

Correspondent for Mason City, Iowa Assembly is now, Elgie B. Jamison, 320-23th St., South West, Mason City, Iowa.

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. 37

FEBRUARY, 1945

No. 2

GATHERED GEMS

OUR BURDEN BEARER

“THE little sharp vexations,
And the briars that catch the feet,
Why not take all to the Helper
Who has never failed to keep?
Tell Him about the heartache,
And tell Him the longings too;
Tell Him the baffled purpose
When we scarce knew what to do.
When leaving all our weakness
With the One Divinely strong,
Forget that we bore the burden,
And carry away the song.”

» » »
The virtues that are only on the tip of the tongue are
denied by the trend and tread of the feet.

» » »
A holy life needs no commendation: it is its own
commendation, and is bound to command attention.

» » »
He who does good to another for his own advantage,
puts himself at a disadvantage. A good turn, which has
for its object good trade, is ill made.

» » »
To sin against light is to shut one's self up in the night
of a bad conscience, and to bring the blight of doubt and
prayerlessness.

» » »
To whittle at a bad habit is to make it grow more
vigorously: the only way to mend it is to end it.

» » »
To know the truth as in Jesus we must be true to
the truth we know. Walking in the truth, Truth walks
with us, and imparts His secrets.

» » »
Love in its correspondence to Christ is not the gush
of sentimentality, but the grace of similarity to Him.

THE NEW BIRTH—ITS NECESSITY

“YE *must* be born again” were words of startling force addressed by our Lord to a cultured, scholarly and religious Jew. The dying robber (Luke 23) or an immoral woman (Luke 7) and people of that sort, without doubt, need to be born again. All are agreed as to this: but does a religious man need to be born again? Does a kind-hearted professor of religion—a Church member need the new birth? Religion and reality, profession and possession are very different things. Every sinner needs a new nature. He cannot see the Kingdom of God without it. He cannot enter into the Kingdom of God unless he is born again (John 3:3, 5).

Reader, O reader, this vital truth concerns *you* whoever you are. “Ye *must*,” implies an absolute necessity. It cannot be dispensed with. Baptism cannot secure or bring about the new birth. God is its source (John 1:13); the Holy Spirit is the agent (John 3:6); the Word of God is the instrumental means (1 Peter 1:23). A *new* birth supposes the moral unfitness of the *old* nature, derived from fallen Adam, to enjoy Heaven and enter upon its joys. A new birth is absolutely needful for Heaven. It is not at all a question of gross sins, or even whatever you have *done*. It is what you *are*. In your old Adam nature you are unfit for the Kingdom of God.

You can easily test for yourself whether or not you are born of God’s Spirit—

Do you love Christ?

Do you love Christ’s people?

Are your desires of a holy character?

Is the reading of the Holy Scriptures neglected, a burden, irksome, or a pleasure and daily delight?

Do you love prayer?

Do you love the company of God’s people?

Is the race-course, the theatre, the ball, the whist-drive hated and shunned as formerly they were loved and eagerly sought after?

Have you ever realized the fact that you are a sinner, and as such deserve eternal wrath and condemnation?

Reader, face these questions *now*, and if you cannot truthfully reply, rest assured *you are not born again*. Haste, haste, ere it be too late to the refuge of God’s own providing. Christ died for sinners. He died for *you*.

—W. S.

SHADOWS OF THE CROSS

THE cross of Calvary throws its shadow back through the long ages. We may trace it in the Garden of Eden. See that innocent victim whose skin formed a covering for the nakedness of our first parents. It was *one* skin—for the word was in the singular—with which our first parents were arrayed by the hand of God, in substitution for the fig-leaf covering which they had themselves devised. We see in that victim the first shadow of the Cross. The firstling of the flock, which was Abel's offering, forms another shadow of Calvary's Cross.

In the altars erected by the patriarchs, that shadow is lengthened out. The altar erected by Abraham on Mount Moriah, on one of the mountains which God told him of, is a marvellous shadow of the Cross of Calvary. If we wanted a proof of the inspiration of the Scripture, that twenty-second chapter of Genesis would furnish it. We see there an unmistakable shadow of the Cross, clear in all its outlines, sharply cut, accurate, and true in every detail. Let us connect the altar in the center of Solomon's court with that which Abraham erected on the spot pointed out by the finger of God, on Mount Moriah. It may be that Solomon's altar stood at the very self-same spot. At the present day, on the crest of that mountain, there is a remarkable projection of limestone, a few feet above the surface of the surrounding platform of marble, on which the Dome of the Rock now stands. That irregular limestone projection is regarded by the Mohammedans to the present day as the sacred site where their father Abraham built an altar on which to offer up his son Isaac.

What a wondrous shadow of the Cross of Calvary is given in this twenty-second chapter, which describes the sacrifice that Abraham offered. We are told that God did tempt Abraham—that is, put him to the test. Satan's temptations act upon the evil of our nature to bring out the evil. God's testings are rather the actings of His own grace to bring out that grace to the full. God tried Abraham in the most severe manner. He put the gold into a crucible at white heat. He tried him at the tenderest point. How it reminds us of that wondrous fact: "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).

Abraham takes the wood and lays it on his son Isaac. This brings Isaiah 53 to our remembrance—another deep shadow of the Cross—where we learn that "Jehovah laid on Him the iniquity of us all." Abraham and Isaac, we read, "went both of them together." How instructive and full of

deep meaning is this expression. It was the grace of God that caused Him to give His only begotten Son; it was the grace of the Son that led Him to give Himself up to the fulfilment of the Father's will—"they went both of them together." Isaac said, "Behold the fire and the wood, but where is the lamb for a burnt offering?" How suggestive was Abraham's reply: "My son, God will provide Himself a lamb for a burnt offering." Did Isaac understand it? Perhaps he did. If there was in Abraham the spirit of the Father's surrender of the son, there was also in Isaac the spirit of the Son's surrender to the Father's will. "So they went both of them together."

Let us transfer the question of Isaac to the altar of burnt offering. In the center of Israel's camp in the wilderness was the altar of burnt offering—five cubits square, and three cubits high. At the dedication of the Tabernacle, the fire of God descended and consumed the sacrifice upon the altar. Henceforth, the command of God was that the fire should ever be burning upon the altar; it should never go out. So also, when Solomon's Temple was dedicated, the fire again descended and consumed the sacrifice upon the altar, that the same ordinance might be observed—"The fire shall ever be burning on My altar"; "It shall never go out"; "It shall never be put out."

What is the fire that came from God, which consumed the victim on the altar and caused it to ascend as a sweet savour, or savour of rest—that fire which, when the rebels presented strange fire, came forth and consumed them? What is that fire the emblem of? "Behold the fire." It was in the very center of Israel's encampment; there was the smoke ever ascending, the fire ever burning. "Our God is a consuming fire."

"THOU ART WITH ME"

IN Psalm 23, "Thou art with me"; in Psalm 32, "Thou art my hiding place." You will notice that in Newberry's Bible the pronoun is emphatic, so that the mind is not so much to be set on the companionship or the hiding place as on the Person who is *with* the writer and who *is* the hiding place. It is Jehovah, the One who was sufficient for the redemption of Israel, and who was all-sufficient for the journey through the wilderness. Link on with the above, the words spoken to Asa, "Jehovah is with you while ye be with Him." There must be a condition of heart necessary to say, "Thou art with me." Is He not with all? Let us not forget that He proved to the returned remnant that He was not with them when they got absorbed with their own houses and their own comforts. They lost much through their lack of interest in what concerned their God. He graciously sent His messenger to them. They

might naturally say, "Well, we have made a great mistake in leaving Babylon. We have planted much seed and have reaped little; we eat and drink and we are not satisfied; we earn wages to put into a bag with holes." But God tells them the reason for all being against them. They hear, and are stirred up and rise to build. "I am with you," comes the message of encouragement from God. "Thou art with us," they could then truly say. "Thou art my hiding place." One very quaintly said years ago, "Adam hid from God; David hid in God." The one was guilty and could not face God; the other had confessed his guilt and took refuge in God. How blessed!

DO WE PRESENT OUR BODIES A LIVING SACRIFICE?

GOD no longer requires dead sacrifices. Such passed away with the Jewish dispensation.

A living sacrifice must be offered during life. It must be offered in person. It is also an offering of the body. Doubtless, by figure of speech, body here refers to the whole man—body, soul, and spirit. With this explanation, certain conclusions follow: There are no proxies in our service. We must make our own offering. We cannot have another to do our praying and singing and working and giving and righteous living for us. If any man lacks in his "living sacrifice," there is none from whom to borrow.

Again, it is wrong to wait until death begins to steal over the frame before yielding the body wholly to Christ. Such could scarcely be called a *living* sacrifice. Yet some men wait until they are more dead than alive before they offer themselves to God. Every *bequest*, of whatever sort, should be turned over to the Lord during life.

Then the language of the apostle implies a *thorough* sacrifice; that which is offered is offered entire. At one age of the world the doctrine of *penance* prevailed to such a degree that men often inflicted the body with punishment because of sin committed, thinking thus to make a sacrifice unto the Lord. The idea also created hermits and built monasteries.

The sacrifice pleasing to God is a life of active service—working, pleading, giving, waiting. Such a sacrifice will be an holy one and very acceptable unto the Lord. We cannot now speak of its reasonableness, nor of the spirituality of such an offering. Suffice it to say that the *living sacrifice* results in complete transformation of the mind unto holiness, instead of a comformation of the life to this world.

Consider the mercies of God and be entreated to offer "your body a living sacrifice, holy and acceptable unto God, which is your reasonable service."

HOW GOD TURNED A STONE INTO BREAD

THE story is told of a blacksmith's widow left with the care of a crippled daughter—their only child, who was in a wonderful way made to prove the fact that our God is the "living God." Not strong, herself, and unable because of this to do heavy work, and her child needing her constant attention, she was forced to stay at home, where the scant employment, such as plain sewing, etc., which she got to do, was not sufficient to keep them, and so one thing and another was disposed of to provide bread. At last all the tools and stock of the blacksmith shop had been sold, save the old grindstone, which stood in the fence corner—the weeds almost covering it up. In vain had she tried to sell it—no one seemed to want it.

One evening a climax was reached. The money received for some sewing was exhausted—of bread and flour there was none. She had succeeded in evading the sharp eyes of her little girl, who was far from well, probably on account of insufficient food, and making her think that she was eating too of the slim supply. But they had nothing now. The child had had the last piece of bread. What would they have for breakfast? That was indeed the question that gnawed at the mother's heart. But, she knew God, and as their custom was they read their chapter which was Luke 3 for that evening. "*Command this stone that it be made bread,*" said the Devil there to our blessed Lord. But that dependent Man would not take Himself, or His need, out of His Father's hand. As the incident was read, the little girl asked, "Mother, couldn't God have turned the stones into bread for Jesus?" "Yes, my dear, and He can do the same for us if it is for His glory and our good." A word of prayer and they retired, to be awakened early the next morning by a loud knocking at the door. On opening it, a farmer stood there, and with a cheery "good morning" he asked: "Do you want to sell that old grindstone?" "Yes," was the eager reply. "All right," said the man, "it's just what I want, I'll give you five dollars for it." The bargain being made, he gave her the money, took the old grindstone, and the poor woman with tears of joy went back to her crippled child, saying, "He did it! He did it! He turned the stone into bread!" He is still "Jehovah Jireh"—"the Lord who sees and provides."—T. D. W. M.

Trust Him when danger thickens round thy way;

Trust Him though anguish fills thy grief-wrung heart:
Still put thy trust in Him, though He should slay;

The peace of perfect trust bids fear depart.

THE BEAUTY OF THE REJECTED JESUS

I HAVE been just asking myself, how far I really see "form and comeliness" in the rejected and despised Jesus; and I am assured that while the soul is under the power of things seen, this cannot be; because the marred visage, the thorny crown, the carpenter's son, the penniless, homeless stranger, the One spit upon, the patient sufferer of wrongs and reproaches daily heaped upon Him, is no object of "form or comeliness" before the eye of mere man. If the soul, therefore, be under the power or presence of things seen, what is Jesus to it? It is faith alone that can admire Him. It is the eye trained and practised by the Holy Ghost that alone can see the beauty of the smitten form of the low-estated Galilean.

This tells loudly against the constant currents of our hearts. May we be more and more lifted above the admiration of, or delight in, the things seen, the fair shows of the flesh. Such glances of our hearts, of which they are so guilty, weaken our power to perceive this only real "form and comeliness."

So, where is there the ear for the Shepherd's voice? Surely only in that which the Spirit has, in like manner, opened. And if the flesh and the world be enticing it with its music and soft words, its readiness and skill to catch that unearthly voice will, in like manner, decline and be impaired.

NOTHING UNIMPORTANT

WE are prone to think that our acts or thoughts are of no consequence, that we have no influence for good or evil, and it matters not what we do—our doings are unimportant. But in this we greatly mistake. They are all important, and every one of them may tell upon our present life and future state for good or ill.

The effect of an action, a thought, or a word, may not be immediately evident; it may never be discovered by us or other mortals, but it is *there*—it is in our lives, and it will continue to work upon our destiny for evil or good when our course is finished and we lie mouldering beneath the sod. Like flakes of snow that fall unperceived upon the earth, the apparently unimportant events of life succeed one another; and as the snow gathers together, and as the avalanche is formed, so are our habits established and our character determined. No single flake that is added to the snowdrift produces a sensible change; no single action creates—however, it may *exhibit*—a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms inhabitants and habitations, so passion, acting upon the elements

of mischief which pernicious habits have brought together, by imperceptible accumulations, may overthrow the principles of truth and virtue, and wreck our fairest prospects in a day. And, however, others may wonder at our downfall, our own hearts will witness at last that it is the direct result of those secret sins and unconsidered trifles which we have deemed of no importance or consequence.

"HE COMMANDED THEM NOT"

THE solemn record of the death of Nadab and Abihu, Aaron's sons, in Leviticus 10:1-3, has its message to the children of God of all times, to none more than to us "upon whom the ends of the ages are come." The two priests "died before the Lord," because they offered "strange fire" in their censers. That was their sin; and the inspired comment upon it is, that it was something which they had adopted and used before the Lord "which He commanded them not." It was not that God had forbidden it, but that He had not commanded such fire to be used. What He had commanded was clear and plain (Exod. 30:9, with which compare Lev. 16:12), and they were not at liberty to add to that which the Lord had spoken. His Word was all-sufficient and contained all that He wanted to be used in His worship and service. But these two sons of Aaron failed to own the sufficiency of that Word, and they were visited with judgment, swift and awful, for their sin. There is a disposition in some to take liberties in the worship and service of God in our time, which He will not own, and can never bless. It is often said in defense of certain practices, "If they are not commanded in the Word, they are not forbidden." But this is reasoning altogether unworthy of any Christian who believes in the authority and sufficiency of the Holy Word to guide him in all that concerns the worship and service of his God. And the Apostle assures us in his last Epistle, written especially to give direction to those engaged in the service of God in the midst of the "last days" and "perilous times" of this age, that the "Holy Scriptures" are all-sufficient to furnish "the man of God" unto all "good works." Dare any say in the face of this, that God has omitted to give commandment for anything He wants to be used in His service? And what He has "not commanded," we are not at liberty to add, or to bring in, without incurring His displeasure, and if persisted in, His judgment. That judgment may not take the same form as it did in the case of the two disobedient priests, who lived under the law; but a barren and unblest ministry may mark the hand of God in chastisement.

J. R.

ENTANGLEMENTS

2 TIMOTHY 2:4

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." Our time here is short. Hour by hour, life's brief opportunities are hastening by; hour by hour, our untiring enemy is laying his subtle snares for one great end—to take the eye of the believer off Christ. It may be lawful labor; it may be so-called innocent amusement—Satan cares not about the means, if only the end be gained. It is this one thing—the eye of the believer filled with Christ—that is so precious to His heart. As we read in the song, "Thou hast ravished my heart with one of thine eyes, with one chain of thy neck." Therefore, if Satan can but loosen those precious chains with which His love hath bound us, his purpose is accomplished.

Let us notice the force of the words, "entangleth himself." The danger lies not so much in our needful calling, as in the toils we voluntarily suffer to be woven around us. The circumstances in which we are placed by God never can necessitate our entanglement. Let us beware, then, of the first small claim on our blood-bought time of anything that is not of Christ, lest we entangle ourselves, and thus get deeper and deeper into what at first seemed but a little thing. It is not a question of the expediency of the occupation, but of the integrity of spending the time which belongs to Christ in that in which He can have no fellowship.

Every moment here must bear its impress on the coming eternity. In the light of such truth as this, can we trifle away that which God has given to us to put to eternal interest on what at best can neither bear fruit to His glory, or minister blessing to the undying souls around us? When we become entangled we cease to war; we have, in a sense, lain down to rest where Christ was rejected, and Satan is well pleased to let us alone. Let us remember that the more innocent the entanglement, the deeper the danger, and the less the hope of getting free. But how great the reward of fleeing it. It may cost us much. Satan may have woven many a toil around us ere we are aware of it. There is much that is bright to sight and sense on the one side, but on the other, there is one joy which is worth all the wealth of worlds to the heart that knows Christ: "That he may please Him who hath chosen him to be a soldier."

Do we forget that we were chosen for something more than deliverance? We are called unto the fellowship of Jesus Christ out of this present evil world. Redeemed from its

joys and entanglements as truly as from its sin and judgments, we are chosen to be good soldiers of Jesus Christ, to fight our way heavenward, resting in nothing here because our portion and our rest is with Him.

A. E. W.

BAPTISM: WHAT IT MEANS

BELIEVERS' baptism and separation unto God are very closely connected. We suspect that it is at least one reason why there is such a storm of opposition to the ordinance of baptism.

What does baptism mean? It is a figure of death and burial with Christ. "Buried with Him in baptism" (Col. 2: 12). This single passage is quite sufficient to show that scriptural baptism is not a mere sprinkling. Scriptural baptism implies that death has taken place; for we know that a man is not buried until he is dead. Death, then, having taken place (for we have died with Christ, Romans 6:8), burial follows. Of this burial, baptism is the symbol.

Baptism proclaims that I am one with Christ: it declares that I have died with Him, and that the waters of death now roll between me and a Christ-rejecting world. There can be no more significant type of my separation unto God than the waters that passed over me at baptism. As I went down into those waters, did I not thereby testify that I had died to all that is of the world? As I emerged from those waters, did I not thereby proclaim that in newness of life I should henceforth walk? True, in conforming to the ordinance, I was observing a simple command. But I was doing far more—I was proclaiming a great truth. Death and resurrection were symbolized there. I gave my "Amen" to what God had already done. I witnessed that I was separated unto God. Is it so? Are we living in the power of that separation?

A Wrong Idea

We make a very great mistake if we look upon baptism merely as a command which it is well to obey; and, having obeyed it, we heave a sigh of relief that baptism is all past now, and that the question will never trouble our conscience any more. This is a very inadequate idea of baptism. A very little time will suffice to comply with the command; and, so far as the outward ordinance is concerned, our conscience may be at rest.

But what of the separation that the ordinance showed forth? Are the waters of baptism rolling between us and the world? When the waters of the Red Sea rolled between Israel and the Egyptians, we do not read that God's people went back to settle in Egypt, as if nothing had happened. It

surely then becomes us to see that we are not practically denying our baptism. We know that it was possible for circumcision to become uncircumcision (Rom. 2:25). And is there not a sense in which baptism may be as practically denied? It is well to give diligence in observing the outward form of baptism. But we must give as diligent heed to the inner meaning—the great separation truths involved in the ordinance. If we thus hold, and teach, and practise baptism in all its scriptural length and breadth, we may confidently count upon its being used of God as a great separating power. And this is just where the opposition of the world comes in—we mean, chiefly, the religious world.

The World's Objection

The world has no particular objection to believers' baptism, and to being immersed, if these things were a little popular; but the world does object to what is *meant* by scriptural baptism. To be separated from the world is a thing that the world can never be expected to approve of, simply because the world cannot consent to be separated from itself. "The world loves it own"; hence the world hates separation unto God, and opposes everything that would give special prominence to that truth. This is one great reason why believers' baptism is so much opposed by the religious world. The ordinance preaches too sweeping a separation. The religious world is willing to have a sprinkling of separation; but a separation like unto that involved in death, burial, and resurrection is too much for the world. And we do not wonder that it is too much. It is not at all wonderful that the world opposes believers' baptism: the wonder would rather be if the world approved of it.—*Believer's Treasury.*

TWO TOUCHES

The touch of God's power will make the flesh to wither; but the touch of faith's weakness will communicate God's power. The first is illustrated in the angel touching Jacob's thigh at Peniel to his halting; and the second is brought out in the touch of the woman as she took hold of Christ's garment to her healing (Gen. 32:25; Mark 5:28-30).

The withering touch is essential to make us realize our impotence, and the other is necessary before we can know His omnipotence. The blasting precedes the blessing. When we come to the end of self, then there is room for the Lord Himself. The end that God had in dealing with Job was to bring him to the abnegation of his good self, then he could appreciate the Lord fully. The highest ideal of the natural man is making his dead self a stepping-stone to something

higher, but that is only self on self. God's ideal is Christ Himself, and the good and bad self crucified on the cross.

The one thing which shall make 1945 different from any previous year will be the withering of self in all its forms, and the welcoming of Christ to dwell in the heart that He may love us with His faith, calm us in His peace, keep us in His patience, sanctify us in His holiness, beautify us in His comeliness, energize us in His power, speak in us through His Word, and glorify Himself.

"THE HOLY MOMENT"

66 **A**SISTER in the Lord, longing for a holy life, went to an aged brother to seek his counsel and help. "Ah, my child," he said, "the holy life is too great a thought for you. What you want is the *holy moment*."

What a mint of truth is opened up by these few and simple words! It is moments that make up the hours; the hours, the days; and the days, the life. We are naturally willing to sit down and draw plans whereby we may live a holy life. We are ready to make resolutions, and build gigantic schemes for a holy life in the future. But are we willing to be laid on God's altar for the *present moment*?

We may entertain the thought of a holy life, and theorize about it, and perhaps draw out a set of rules to keep us in the highway of holiness. All this is easily done. But the holy moment demands our immediate attention. It lays its hand upon us, saying: "This moment must be holy unto the Lord." The thought of a holy life is too vast for you, but here is a moment—only a moment. Is it to be rescued for God? Is it to be a holy moment? It has been said that the way to do a great many things, is to do one thing at a time; and we are convinced that the way to live many days for God, is to live one moment at a time. Ours is a life of momentary and continued dependence on God.

This does not imply that we are careful and troubled. Quite the reverse. Faith takes but one step at a time. If it has light for only one step, it goes forward at the bidding of God like a man carrying a lantern—each forward step gives light for the next. Those whose care it is to have the present moment redeemed for God, do not carry the burden of the future; for in one sense they have no future. Within the brief bright circle of the "holy moment" they find the calm repose of resting in the Lord, and waiting patiently for Him.

He takes our burdens which are heavy, and He gives His burden which is light. Thus the moment redeemed for God—

the holy moment—leaves no room for cares or discontent. It is *only* a moment: why not let God have it? This one moment glides into another, and thus the days go by. For the child of faith, like the Author of faith, dwells in an eternal “now”—lives not by bread alone, but by every word that proceedeth out of the mouth of God.

What shall we then say to these things? Are we going to burden ourselves with the thought of a *life* while the moments remain unheeded and unredeemed? Then, Lord, do Thou take this moment—yes, this very moment—and let it be bright with Thy praise. Teach me to live but one moment at a time, until time, for me, shall be no more.

I am sewing, sewing day by day,
A dress, in time I shall display.
I want to make it fit and fair,
This dress, my soul will have to wear;
And every day and passing minute,
I'm putting common stitches in it.

“The fine linen is the righteous acts of saints” (Rev. 19:8, R. V.).

COMMANDING SUBJECTION

IT has been well remarked that the animal creation was in subjection to Adam as long as he continued in subjection to God. While Eden was unstained with sin we find no rebellion among “the beasts of the field.” This fact is significant when applied to *rule in the Church*. Men in subjection to God are the only men who have any warrant to expect others to be subject to their authority. We know that there are lawless spirits who seem determined not to bow to the rule of God, let it come through whatever channel it may. But, with all due allowance for such cases, we believe that insubjection to rule is often due to the fact that the professed rulers themselves are not walking in the fear and meekness of subjection to God. The brother who is walking in true subjection to the Father of spirits possesses a holy boldness which in a certain measure *commands* subjection. We do not mean that *he* commands subjection in so many words. But his manifest subjection to God—his seeking to carry out the divine will with singleness of eye—his separated walk—his Christ-like spirit—these all combine to call for subjection—not to *his* rule, correctly speaking, but to the rule of God *through him*.

You cannot very well say what is in a believer until he is passing through the fire. Happy they who, when they are tried, “come forth as gold.”

STRIFE

“AND there was a strife between the herdmen of Abraham’s cattle and the herdmen of Lot’s cattle”; and it is significantly added, “and the Canaanite and the Perizzite dwelt then in the land” (Gen. 13:7).

The ungodly were looking on; and they could not fail to see the unseemly contention between these two men who professed to be worshippers of the God of heaven. What was to be done? Abraham could have claimed his rights. At the very least, as the elder of the two, he could have shown that it would only be natural for him to get his choice. But he did not take this course. *Faith* never claims its rights. The spiritual man will rather suffer loss, than be a party to strife, and especially while the Canaanite and the Perizzite are looking on.

Abraham very soon comes to a conclusion as to what he will do. There must be no more strife—that much is clear. If it takes *two* to constitute a strife, then Abraham is determined that the number will be reduced to *one*—he will be no party to it. He does not propose share-and-share-alike, or to cast lots for the richest pasturage. *Faith* makes no such bargains. Abraham’s faith in God raised him to an atmosphere to which Lot was a stranger. The man of faith tells Lot to *take his choice*.

“Let there be no strife,” said he, “between me and thee; . . . if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.” What a foolish step! many would have said—standing in his own light. Another says, “I don’t believe in allowing ourselves to be trampled on. If we don’t stand up for ourselves we will be crushed into a corner.” This seemed to be exactly Lot’s line of argument.

The difference between the two men was just this: Lot was determined to stand up for his own interests, while Abraham put his interests into God’s hand. Lot chose for himself: Abraham allowed the Lord to choose for him. The strife was ended. Abraham had stepped aside giving Lot all the room he could desire. There was no one left to strive with. Abraham was crushed into a corner—just what the flesh said would happen; but it was into a corner *with God*—a corner radiant with the presence of heavenly visitors, and fragrant with the memories of sweetest communion with Jehovah. This “yieldingness” will ever mark the path of the man of faith.

We do not say that, where God’s truth and honor are concerned, we should yield one jot or one tittle. Far be the thought. The man of faith will ever esteem the precepts of

the Lord to be right. But where it is a matter of my personal rights, or a question of office in the Church, or position in the Lord's work, the path is clear—"The servant of the Lord *must not strive*" (2 Tim. 2:24). It was written of Christ: "He shall not strive" (Matt. 12:19).

Thus, from the example of the Perfect One, and the direct precept of the Word, we learn that strife is displeasing to the Lord. It is easy to say, "I am contending for God's honor"; but we must be walking very near to God, in order to discern whether we are contending for His honor, or for our own position. The more we enjoy of the Lord's presence and learn in His school, the more we will shrink from everything bearing even the appearance of strife.

We will be misunderstood; our brethren will think us foolish in not contending for our rights; men of the Lot class will seem to flourish. But in the end it will be seen that he has chosen wisely who has allowed God to choose for him. Strife is a work of the flesh (Gal. 5:20). "The beginning of strife is as when one letteth out water" (Prov. 17:14). "Where envying and strife is, there is confusion and every evil work" (James 3:16). Therefore "let nothing be done through strife" (Phil. 2:3).

"WE PREACH CHRIST CRUCIFIED"

(1 CORINTHIANS 1:23).

"MARTIN Luther preached this doctrine of atoning blood to slumbering Europe, and Europe awoke from the dead. Cowper sang of it among the water lilies of the Ouse. Spurgeon thundered this glorious doctrine of Christ crucified into the ears of peer and peasant with a voice like the sound of many waters. John Bunyan made the Cross the starting-point to the celestial city. Moody's bells all chimed to the keynote of Calvary. No man can expect evangelistic success who does not preach redemption through the blood.

WHEN Christ is with the Christian, the means of grace are like flowers in the sunshine, smelling fragrantly and smiling beautifully; but without Christ they are like flowers by night, their fountains of fragrance are sealed by the darkness.

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.

He's Standing on the Shore

LIKE billow following billow,
Measured, yet sweeping by,
The roll of time goes ever on,
A wild monotony!
But turn ye from the waters
Our eyes are gazing o'er,
To where the flush of dawning
Is lighting yonder shore.

How slow the night and dreary!
Long has the net been down:
And greater seems the labor,
With little fruit to crown.
But who is this? A form is there
Like One we've seen before:
Is it—oh, can it be—the Lord
Who standeth on the shore?

The thought of such a vision—
It chases all the dark!
Now, dancing o'er the waters,
Speeds the erst listless barque.
He speaks, the net is lowered—
'Tis empty now no more.
It is the Lord—even Jesus!
He's standing on the shore!

Oh, the welcome that is waiting
When the boat is pulled to land!
The love in those eyes shining,
The clasp of that dear hand!
And He sets us down beside Him,
Around His own spread board,
And He makes us with Him sharers—
Yes, 'tis indeed the Lord!

O fisher, toiler of the night,
Long though the hours may be,
Behind the darkness there is One
Preparing joy for thee!
And see, the light is breaking through,
'Tis sunrise on before;
The feast is spread, and Jesus waits—
He's standing on the shore.

—J. R.

CANADA

Sarnia, Ont.—O. McLeod had good meetings and some were saved.

Montreal, Que.—John Spreeman writing from here says, "Of late I have had some encouraging visits among interested French families; one young man and his wife were saved within the past few weeks and some others are showing a good interest which encourages us to expect further conversions. I expect to return shortly to Lake St. John where I left seven weeks ago."

Port Carmen, Ont.—R. N. Bruce and D. Miller had a series of meetings in two separate homes a few miles from the hall at Chapman Valley. There was a nice turnout, and one professed, and the Christians who came were helped by the meetings.

Toronto, Ont.—D. Adams is home from Prince Edward Island. Mr. McGeachy spent a few days here on his way home from Montreal conference. He went on to Brantford for a Lord's Day.

Huntsville, Ont.—B. Widdifield and F. Watson expect to start meetings here January 14, and hope to see God's hand in blessing.

London, Ont.—We had short visits from A. Joyce and E. Sprunt.

Armstein, Ont.—A. Dellandrea has been helping in the work here and at Port Loring.

Bolton, Ont.—A. Joyce spent a Lord's Day with us which was appreciated. God has added to the assembly which has been a real uplift to the saints.

Nova Scotia.—W. Cudmore and J. McCracken are having gospel meetings at Greenland.

L. K. McIlwaine and W. Cudmore held gospel meetings at Clements Vale; much interest was felt, and there were large crowds out every night.

Portage La Prairie, Man.—Sam Hamilton had nearly seven weeks meetings here and a number of nice souls have been saved, some of them from the district of the school-house where William Ronald Jr. and Sam Rae have been carrying on meetings regularly on Lord's Day. This should encourage others to take up some definite work; in due season ye shall reap if ye faint not.

FALLEN ASLEEP

Boston, Mass.—On December 3rd, Mrs. E. A. Martin, widow of Dr. E. A. Martin, passed peacefully into the presence of the Lord whom she had loved and served for many years. She was born in 1864, and saved when a young girl of 22 years, being at the time a member of one of the churches. Soon after, she saw the truth of gathering to the Lord's Name alone, was baptized and received into the Boston Assembly where she remained until her marriage to Dr. E. A. Martin in 1901. They settled in Providence, R. I., and were in the Central Falls Assembly until Dr. Martin's home call. She was a great help to Dr. Martin in his ministry and in the editing of **Words in Season** for twenty years. Mr. J. Pearson spoke at the funeral.

Bronx, N. Y.—Mary E. C. Law, widow of Dr. James Law, who labored for sometime with Donald Munro, John Smith, Dr. J. Norman Case and others in Canada, passed into the presence of her Saviour on December 6th. Saved early in life, and gathered to the Lord's Name for over 50 years.

Toronto, Can.—John F. Smith departed to be with Christ, December 24th. Age 84. He was in fellowship with the Christians at Broadview Assembly since 1922. Leaves a widow and ten children.

WORDS IN SEASON

York, N. Y.—John Niebch passed into the presence of the Lord November 3rd. Saved when a young man by the singing of the hymn, "Just as I am without one Plea." In happy fellowship for 48 years. Identified with the York, N. Y. Assembly from its beginning.

Earlton, Can.—Mrs. James Baldwin passed into the presence of the Lord, December 12. Saved over 30 years ago and in happy fellowship with the assembly here. F. Watson spoke at the funeral.

Tupperville, Can.—On December 6, Charles Butzer was called home at the age of 79. Saved over 40 years and was always exercised about having the gospel preached, a tent being pitched on his front lawn for several summers. A good man who will be missed.

Omagh, Northern Ireland.—On November 9, Henry A. Irwin was called home to be with Christ. Saved more than 50 years ago and was associated with the assembly here for the past 42 years, most of this time he was superintendent of the Sunday School. Well known and loved in many parts of Northern Ireland because of his whole hearted zeal for the Lord's Word and work.

Rosseau Road, Ont.—Mrs. Wilcox went to be with the Lord on December 17. Age 68. She was in fellowship with the Christians at Parry Sound.

Los Angeles, Calif.—On January 2, Willie Harter departed to be with Christ which is very far better. Age 58. Saved for many years and associated with the Jefferson St. Assembly. Lived a godly, consistent life and was faithful to God and His truth. He will be missed by his aged mother and by the Christians for whom he always had a kind word.

CONFERENCES

Haddon Heights, N. J.—Our conference was one of the best we have ever had, exceptionally good attendance. Fourteen of the Lord's servants were present to minister the Word. A nice spirit prevailed throughout.

Rochester, N. Y.—The all-day meetings convened by the assemblies of Buffalo, East Aurora, York, and Rochester, N. Y., and Wellsboro, Pennsylvania, were held on December 31 in Rochester, New York. A. Klabunda and R. Roberts of Toronto, Canada, were present to minister the Word. Travelling was so difficult that those who were able to attend seemed glad to be together, and the ministry also met a vital need for these days.

Hitesville, Ia.—A good conference was held on December 31 and January 1, and the Lord helped His servants to minister the Word.

Los Angeles, Calif.—The conference at Jefferson St. was very well attended. Practical ministry was given by Archie Stewart and S. C. Keller. Others who were expected to minister the Word were unable to come. Archie Stewart remained for meetings. He is now in Long Beach preaching the gospel.

Montreal, Que.—The conference was a happy time and God blessed His people through the preaching of His Word. Thirteen of the Lord's servants were present. T. Smith of Cuba remained for a night to tell of the Lord's work there. George Gould and R. McCracken also remained for a meeting for ministry. One professed to be saved.

North Vancouver, B. C.—The annual conference will be held, God willing, at Easter, March 30, 31, and April 1. Circulars to follow. Correspondent, J. W. Dennis, 153 East 12th Street, North Vancouver, B. C., Canada.

Toronto, Can.—Central and Swanwick Assemblies purpose (D.V.) holding their conference in Central Gospel Hall, 25 Charles St., E. on March 30, 31 and April 1 with prayer meeting March 29 at 7:45 p.m. Correspondent, Geo. W. Cunningham, 683 Eglinton Ave. E., Toronto, Ont., Canada.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Secret

I MET God in the morning,
When the day was at its best;
And His Presence came like sunrise
With glory in my breast.

All day long the Presence lingered,
All day long He stayed with me;
And we sailed in perfect calmness,
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them
Brought to us both peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I, too, had loosed the moorings,
With the Presence left behind.

So I think I know the secret
Learned from many a troubled way;
You must seek Him in the morning
If you want Him through the day.

R. C.

MARCH, 1945

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, 35 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

Bryn Mawr, Pa.—Paul Plubell and Gordon Reager are having good meetings in this place.

Ventnor, N. J.—George Winemiller and J. Dickson had a week's meetings here.

Steubenville, Ohio.—Steve Mick is going in for a series of meetings here but finds it uphill work. He has distributed invitations and tracts, and is looking for the Lord to work. Pray for this work.

Cleveland, Ohio.—W. Warke and F. W. Mehl each paid us a visit for one night, and took the regular Bible reading.

Lake Geneva, Wis.—Herbert Dobson is having a series of gospel meetings. He and his wife are visiting from house to house with invitations. We have had strangers in every night; some are showing an interest. The Christians are stirred up and taking an interest.

Black River Falls, Wis.—Oliver Smith and Chauncey Yost had meetings in the new hall, and five professed to be saved. This shows that God is still saving souls when His people go in for them.

Mason City, Ia.—Elgie B. Jamison has moved from Beetown, Wisconsin, to 328-28th St. S. W., Mason City, Iowa. He is having cottage meetings with a good interest among the Christians, and some unsaved are attending. He is not the correspondent of the assembly as was stated in the February issue of the magazine.

Phoenix, Ariz.—S. C. Keller expects to begin meetings February 18. Mr. Wm. Brown who lives here speaks every Friday night to the children. A good number of adults also attend these meetings, so there are a number of unsaved to speak to and there should be fruit in the salvation of souls.

Bristol, Conn.—C. Patrizio is having a good interest here; the Christians are coming out well and making a special effort to bring in the unsaved.

Stratford, Conn.—We had a visit from Isaac McMullen recently.

The Framingham Assembly in Massachusetts purchased a new tent for a special Gospel effort. The tent was used only one summer. The equipment is complete and in perfect condition. Inasmuch as it is not being used, the brethren have decided it would be wise to present it to some accredited Evangelist who could make use of it for the furtherance of the Gospel. Any brethren interested, contact D. W. Hamilton, 5 Park Street, Boston, Massachusetts.

William Gabler, 617 Laurel St., Elgin, Illinois, writes that he is pleased to continue to send out gospel tracts free to all who will prayerfully distribute them.

David Miller, 198 Bradford St., Barrie, Ontario, Canada, has used up all the tracts that have been sent to him and will be glad to have more to distribute.

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. 37

MARCH, 1945

No. 3

GATHERED GEMS

JESUS calls us o'er the tumult
Of our life's wild, restless sea;
Day by day His sweet voice soundeth,
Saying, Christian, follow Me!

» » »

Every promise of God was dictated by His love, and that love is the same—intelligent, active and immutable—and will see to the fulfilment of every promise it has made.

» » »

Walk with your fellow Christians now, as if you were sure you would meet them in heaven the next time the clock strikes; you would not like to meet them there so soon if you are indulging in unkind feeling toward them now.

» » »

There never could be any cause in God, why we should hate Him, and yet we did. There never should be any cause in us, why God should love us, and yet He does. But how vast the difference: we hated the beautiful, the holy, the excellent; He loves the unsightly, the degraded and the depraved.

» » »

If we see a brother suffering for sin, God is reading us a lesson; he warns us by others' woes, and cautions us by others' sorrows; what sin brought upon others, it will bring upon us if we indulge in it.


» » »

God will make choice of His own instruments, and work by whom He pleases. Are we willing that He should do so? It is pride that would dictate to God as to **what** He should do, or **by whom** He should do it. How often does such pride work in our hearts.

» » »

If we walk in self-will and unbelief, the holy rebukes of the still small voice of the Spirit will not be heard; but if our hearts are listening, God will be ever teaching us by ways innumerable—chiefly by the Holy Scriptures.

JOHN THREE-SIXTEEN

 NE cold wintry night a poor Irish boy—a little city arab, homeless, houseless, friendless—stood in the streets of Dublin.

He had taken to bad courses, and became an associate of thieves, who were leading him on the broad road to destruction. That very night they had planned to commit a burglary, and appointed him to meet them in a certain street at a certain hour.

As he stood there, waiting, shivering and cold, a hand was suddenly laid on his shoulder. It was very dark; he could only see a tall form standing by him, and he trembled with fear; but a kindly voice said, "Boy, what are you doing here at this time of night? Such as you have no business in the streets at so late an hour. Go home: go to bed."

"I have no home, and no bed to go to."

"That's very sad, poor fellow! Would you go to a home and to a bed if I provided one?"

"That I would, sharp!" replied the boy.

"Well, in such a street and at such a number (indicating the place) you will find a bed." Before he could add more, the lad started off. "Stop!" said the voice, "how are you going to get in? You need a pass; no one can go in there without a pass. Here is one for you—can you read?" "No, sir."

"Well, remember that the pass is 'John 3:16'; don't forget, or they won't let you in. 'John 3:16.' There that's something that will do you good."

Joyfully the lad rushed off, repeating his lesson, and soon found himself in the street and at the number indicated, before a pair of large iron gates. Then his heart failed him; they looked so grand. How could he get in there? Timidly he rang the bell. The night porter opened, and in a gruff voice asked, "Who's there?" "Me, sir. Please, sir, I'm John Three Sixteen," in very trembling tones. "All right; in with you, that's the pass," and in the boy went.

He was soon in a nice, warm bed, and between sheets such as he had never seen before. As he curled himself up to go to sleep, he thought, "This is a lucky name, I'll stick to it!" The next morning he was given a bowl of hot bread and milk, before being sent out into the street (for this home was only for a night). He wandered on and on, fearful of meeting his old companions, thinking over his new name; when, heedlessly crossing a crowded thoroughfare, he was run over.

A crowd collected; the unconscious form was placed on a shutter, and carried to the nearest hospital. He revived as they entered.

It is usual in the Dublin hospitals to put down the religion, as well as the name and address, of those admitted. They asked him whether he was Catholic or Protestant. Sure, he didn't quite know. Yesterday he was a Catholic, but now he was John Three Sixteen. This reply elicited a laugh.

After his injuries had been attended to, he was carried up into the accident ward. In a short time his sufferings brought on fever and delirium. Then was heard in ringing tones, and oft repeated, "John 3:16! It was to do me good, and so it has!"

These persistent cries aroused the other patients. Testaments were pulled out to see to what he pointed. What could he mean? Here one and there another read the precious words, "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 was to do me good, and so it has!" the sufferer cried.) Luther called this verse "The Miniature Bible." When those poor sick folk read the tender words and heard the unconscious comment—"It was to do me good, and so it has!"—the Spirit stirred within them and God the Holy Ghost used that text then and there to the conversion of souls. There was "joy in the presence of the angels of God" over sinners that repented. The sovereign power of God the Holy Spirit used this one text from the lips of a poor ignorant boy in that hospital ward, and souls were saved.

Consciousness returned, and the poor little fellow gazed around him: how vast it looked! and how quiet it was! Where was he? Presently a voice from the next bed said: "John Thr-ree Sixteen, and how are you today?" "Why how do you know my new name?" "Know it! You've never ceased with your John Thr-ree Sixteen, and I for one say, Blessed John Thr-ree Sixteen!" This sounded strange to the little lad's ears. To be called "blessed"—he for whom no one cared. "And don't you know what it comes from? It's from the Bible."

"The Bible! what's that?" The poor little waif had never heard of the Bible—that blessed book, God's Word to man. "Read it to me," he said; and as the words fell on his ear, he muttered, "That's beautiful! it's all about love, and not a home for a night, but a home for always!" He soon learned the text, saying, "I've not only got a new name but something to it!"

Days passed on, and there were changes in the ward, but our little friend never felt lonely; he fed on his text and its precious words.

Another soul in that ward was to be won to Christ by this means, and now in simple conscious faith he was to be the agent of blessing.

On a cot near him lay an old man who was very ill. Early one morning a nun came to his bedside, and said, "Patrick, how is it with you today?" "Badly, badly!" groaned the old man. Has the priest been to see you?" asked the nun. "Oh, yes; but that makes it worse, for he has anointed me with the holy oil, and I am marked for death. 'I'm no' fit to die—oh, what shall I do?" "Patrick, it's very sad to see you so," she gently answered; "look! here are these beads. They have been blessed by His Holiness the Pope, and they will help you to die happy." She placed them around the man's neck, and then, wishing him goodby, went out. But how could a string of beads ease a dying man facing eternity, with his sins unforgiven? Poor Patrick groaned aloud. "God, ha' mercy!" he cried; "I'm such a sinner, I'm no' fit to die. What *shall* I do? Oh, what *will* become o' me?"

Our little fellow heard his miserable words. "Poor old man," thinks he; "he wants a pass." "Patrick," he called, "I know something that will do you good—quite sure—it has done me good." "Tell me, tell me quickly," cried Patrick. "If only I could find something to do me good." "Here it is! Now listen, John 3:16. Are you listening?" "Yes, yes; go on." "John 3:16—'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.'" Through these words Patrick found peace in his dying hour, and entered into everlasting life—another soul brought to Christ in that hospital ward by means of a single text blessed by the Holy Spirit.

Our little friend recovered. For long John Three Sixteen was his one text. God blessed his simple faith; friends placed him in school, and now he is an earnest, hearty worker for the Master.

"Blessed are they that hear the Word of God and keep it" (Luke 11:28).

IN the valley of humiliation we never quarrel with God, or object to His sovereignty, but on the mountain of proud self-importance, we do both.

PAUL'S PRAYER

Philippians 1:1-11

PAUL'S prayers for the saints are not long but they are full of meaning, and it will be good for us to ponder over them. In this epistle, we have *Christ* as *The Life* of the believer and also as *The Great Example* of the believer, taking the low place in humiliation. Then in chapter 3 we have Christ brought before us as *The Coming One* (verse 20).

These believers at Philippi were not always believers. In Acts 16 we have the record how Paul was led to Philippi, and when he got there, not a single Christian was there to meet him. Then we have the conversion of Lydia and the events leading up to the conversion of the jailer and others. Years have gone by, and Paul is a prisoner at Rome. The Philippian Christians send him a gift, and he writes to them acknowledging it.

He prays for these saints but, although they were poor, he does not ask that they be increased in wealth. He prays that their love might abound more and more. If Paul desired this for the saints at Philippi, how much greater need in these days, when *the love of many is waxing cold*; love for God's Word, love for His saints.

Paul's desire was that their love might abound more and more in knowledge and in all judgment (or good sense); that they might approve or try by testing the things that are excellent. Every child of God should test all he hears or reads by the unalterable Word of God. We should hold to the perfect standard of the Word of God. In marble statues there is sometimes a crack, and the workmen fill it with wax. It looks all right until the statue is exposed to the light of the sun, and then the wax melts and shows the defect.

Dear friends, how much of our ways, how much of our service will stand the presence of the Lord? All our ways and words should be judged in God's presence. Many a child of God has stumbled because of others falling; the Lord help us to *walk circumspectly*, to walk in the light so as not to stumble, for our own good and for the good of others.

George Duncan.

GOD leads us first to the Cross, but He will not so deal with Israel by-and-by. Their first glance will be at Christ in glory at His appearing. So Paul speaks of himself as "one born out of due time," for he was struck down by the sight of Christ in glory in anticipation of the conversion of the nation hereafter.

WHAT THINK YE OF CHRIST?

THIS is the *question* of the age. Though nailed to the cross, and buried in the tomb, He rose again triumphant taking captivity captive, and changing even bitter foes, like Saul of Tarsus, into devoted friends. He has sent forth His message to all the earth, and every man's destiny hangs upon how he answers this question.

The question of Christ is the question of true Christianity, which is the manifestation of His life in the world; it is the question of the Church, which rests upon Him as the immovable rock; it is the question of history, which revolves around Him as the central sun of the moral universe; it is the question of every man, who instinctively yearns after Him as the object of his noblest and purest aspirations; it is a question of personal salvation, which can only be obtained in the blessed name of Jesus. The whole fabric of Christianity stands or falls with its divine-human Founder; and if it can never perish, it is because Christ lives, the same yesterday, today, and for ever.

The Person of Christ is the great central miracle of history, and the strongest evidence of Christianity. The very perfection of His humanity is a proof of His Divinity. The indwelling of God in Him is the only satisfactory solution of His amazing character.

From His miraculous Person, His miraculous works follow as an inevitable consequence. Being a miracle Himself, He must perform miracles with the same ease with which ordinary men do their ordinary works. The contrary would be unnatural. The character of the tree determines the nature of the fruit. "Believe Me that I am in the Father, and the Father in Me; or *else* believe Me for the very works' sake" (John 14:11; comp. 10:38). I believe in Christ, and *therefore* I believe the Bible, and all its wonderful words and wonderful works.

Standing on this Rock, I feel safe against all the attacks of infidelity. The person of Christ is to me the greatest and surest of all facts; as certain as my own personal existence; yea, even more so, for Christ lives in me, and He is the only valuable part of my being. I am nothing without my Saviour. I am all with Him, and would not exchange Him for ten thousand worlds.

THE most spiritual enjoyment is praising God, next to that sweet intercourse with God. There is but a thin veil between the believer's closet and heaven.

THE BELIEVER

1. The *Conscience* of the believer once purged by the Blood of Jesus, is cleansed; he is perfected for ever, and constituted eternally fit for the holy presence of God (Heb. 9:10).

2. The *Sins* of the believer once forgiven because of the Blood of Christ will never again be judicially remembered. Is not this the testimony of Hebrews 10:17?

3. The *Perfection* of the believer for God is founded on the one offering of Christ (Heb. 10:14).

4. The *Acceptance* of the believer is measured by God's delight in Christ and His appreciation of His finished work. Christ on the Cross, forsaken of God, measured my place of *distance* as a sinner, while Christ glorified on high is the wondrous expression of my place of *nearness* as a believer.

5. The *Justification* of the believer, as founded on the Blood of Christ and declared in His resurrection, is ever and absolutely perfect, for there is *now* no condemnation (Rom. 8:1). How, then, can there be in the glory?

6. The *Righteousness* of the believer being Christ glorified as Man on high (1 Cor. 1:30), we, in virtue of Him, possess an abiding and positive place in the presence of God.

7. The *Life* of the believer is Christ Himself (Col. 3:4), and hence no charge of sin or of condemnation can ever be brought against you. Its character is Christ, and its duration eternal (2 Tim. 1:1, 9, 10).

8. The *Standing* of the believer being according to God's declared acceptance of the work of His beloved Son is necessarily complete and perfect, but the actual *state* produced on earth being according to the Spirit's working within, is as necessarily imperfect. The effort should be to pull up the state to the glorious and accomplished standing or high position. Christ is the measure of both state and standing.

9. The *Hope* of the believer is not only glory or heaven, but to be *with* Christ (John 14:3), and *like* Christ (1 John 3:2).

10. The *Object* of the believer is Christ glorified on high. The conscious enjoyment of Christ in the place where *He* is constitutes the true energy of Christian life and service (Phil. 3).

11. The *Path* of the believer is the path trod by the humbled Son of Man (Phil. 2)—the path of lowliness and of gracious consideration for others.

12. The *Testimony* of the believer should be to Christ simply. Does our testimony answer to Him who is Holy, to Him who is True? (Rev. 3:7-13).

13. The *Heart* of the believer should be devotedly at-

tached to the Deliverer, the Lord Jesus Christ. It is one thing to love Jesus; it is quite another to have Him *dwelling* in the heart by faith (Eph. 3:17).

14. The *Service* of the believer should always have definiteness about it, and a savour of Christ pervading it. Prayer should always precede work (Acts 6:4), and communion ever accompany it. Let not results, but Christ, as in all else, be the great aim in all you do. Make Philippians 1:21 your daily motto.

THE LAMB OF GOD

THE identification of the Lamb is revealed in a type perhaps more detailed and more astounding in its fulfilment than any in the whole range of Scripture, for the Paschal Lamb is explicitly stated by the Holy Spirit to be Christ. "Our *passover* hath been sacrificed, **EVEN CHRIST**" is stated of our Lord at the crucifixion (John 19:36); and the Holy Spirit, descending upon Jesus, so unveiled the unknown Victim to John that the Baptist cried, "Behold, **THE LAMB!**" *Throughout the Bible no one is ever called the Lamb of God except Christ.*

1. **THE LAMB OF THE PASSOVER HAD TO BE TAKEN UP ON THE TENTH DAY OF THE FIRST MONTH.** "In the *tenth* day of the (first) month they shall take to them every man a lamb." In that month Jesus was crucified; and John tells us the day on which he entered Jerusalem: "Jesus therefore *six days* before the passover came to Bethany"; and "on the *morrow*"—that is, *five* days before the passover—"Jesus was coming to Jerusalem." Now the passover feast was on the fifteenth; therefore—five from fifteen—*our Lord arrived in Jerusalem on the very day the lamb was to be taken*, the tenth of Nisan.

2. **THE LAMB WAS TO BE BROUGHT ON THE DAY THAT IT WAS TETHERED.** Every householder was to "take" a lamb; by purchase, if not already possessed. As soon as the supper at Bethany was over, "*then* Judas went unto the chief priests, and said, 'What are ye willing to give me, and I will deliver Him unto you?'" At six o'clock that evening, the ninth day had already closed—*Jesus was bought on the tenth*. He was bought for exactly the predicted amount. "They weighed for my hire *thirty* pieces of silver." And the money was ultimately paid to the right persons. "The money for the guilt offerings, and the money for the sin offerings, was not brought into the house of the Lord: *it was the priests'.*" So Judas "brought back the thirty pieces of silver . . . and *the chief priests took (them)*, and said, It is not lawful to put them into the treasury."

3. THE LAMB WAS TO BE KEPT TETHERED FOR FOUR DAYS WITHIN REACH OF THE PLACE OF SLAUGHTER. "Ye shall keep it up until the fourteenth day of the same month." From the tenth to the fourteenth Judas kept watch over the bought Lamb, with a view to its sacrifice: "They weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver Him unto them."

4. THE LAMB MUST BE OF SPECIAL BIRTH, CHARACTER, AND BEHAVIOUR. It must be a firstborn. Jesus could not have been the Lamb, did we not read "she brought forth her *firstborn* son." It must be without *any* evil-favoredness; "Your lamb shall be *without blemish*." So Pilate pronounced, "I find *no fault* in Him *at all*"; and Caiaphas, the priestly examiner of lambs, pronounced the witnesses against Him false. The prophets foretold Messiah as standing on His death-day as a *dumb* lamb (Isa. 53:7): "And He gave him no answer, *not even to one word*."

5. THE LAMB MUST BE KILLED ON A SPECIFIC DATE, AND BY THE WHOLE ASSEMBLY OF THE CONGREGATION. "They *killed* the passover on the *fourteenth day* of the first month." "The whole congregation of Israel shall kill it *between the two evenings*." The Crucifixion was on the fourteenth, for "It was the *preparation* of the passover." Between the two evenings, says Josephus, was from the *sixth* hour until the *ninth* hour. "Now from the *sixth* hour there was darkness over all the land"—a more dreadful going down of the sun than the world had ever known—"until the *ninth* hour. And about the *ninth hour* . . . Jesus yielded up His spirit." To the month, to the day, to the hour, God's Lamb was slain. "Our passover *hath been sacrificed, even Christ*" (1 Cor. 5:7).

6. NO BONE OF THE LAMB MIGHT BE BROKEN. "Neither shall ye *break a bone* thereof." The Samaritans, whose sacrifices today are living survivals of Jewish ritual, pierce each lamb by a wooden spit, with a cross-bar near the extremity; that is, *they transfix the lamb with a cross*, they crucify it. Golgotha is said to have been the mound of Precipitation, from whence criminals sentenced to stoning were hurled; had our Lord so suffered, he could not have been the Lamb. How did God provide for this? Forty years, says the Talmud, before the destruction of the Temple—that is, *the year before the Crucifixion*—the Romans deprived the Jews of the power to inflict their capital punishment, stoning; therefore our Lord suffered the Roman death. "The Jews said unto (Pilate), It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled . . . signifying by *what manner of death* He should die." But a peril of the breaking of a bone

yet remained. For a Jew who was hung, the Law commanded burial on the same day (Deut. 21:23): breaking of the legs, therefore, only ensured death, enabling burial. But the Spirit that had borne the sins of the whole world had already flown. "When they came to Jesus, and saw that he was *dead already*, they brake not His legs, . . . that the Scripture might be fulfilled, *A bone of Him shall not be broken.*"

7. THE BLOOD OF THE LAMB ALONE COULD GUARD THE HOUSEHOLD FROM THE ANGEL OF DEATH. Blood on the over-arching lintels—for none can mount to heaven save through blood: blood on the right post, blood on the left post—for none can pass into salvation except through blood: blood in the bason on the threshold—for *every saved door was thus stamped with the four points of the Cross*. The Crucified hangs between every saved soul and the Destroying Angel.

It was a never-ceasing expansion climbing up into a perfect Atonement: a lamb for a man—Abel; a lamb for a family—Noah; a lamb for a household—Israel in Egypt; a lamb for a nation—Israel on the Day of Atonement; at last a Lamb for a world—"Behold the *Lamb* of God, which taketh away the sin of the *world*" (John 1:29). Twice named as the Lamb in the Old Testament, three times in the Gospels and Acts, once in the Epistle (1 Pet. 1:19), *but twenty-eight times in the Apocalypse*, His sacrificial title is the peculiar glory of our Lord throughout the eternal ages. "Behold, THE LAMB OF GOD!"
Author Unknown.

THROUGH TRIAL TO TRIUMPH

ONE of the remarkable features of the Bible is that it throbs with human life. Men and women of like passions to ourselves abound and increase in number from the Garden of Eden to the Great White Throne. These can be divided into three classes.

1. Those who were TRIED AND TRIUMPHED, as Abraham, Moses, Joseph, David, Daniel, Mary, Martha, Paul, and the chief among the tried, as He shall be among those who triumph—our Lord JESUS.

2. Those who were TRIED AND FAILED, as Adam, Cain, Saul, Samson, Jonathan, Peter, Thomas, Demas, and the greatest of all failures—JUDAS.

3. Those who NEITHER WERE TRIED NOR TRIUMPHED, so far as their records go, and their name is legion.

Each one of us today may safely class ourselves with one or the other. Class 1 demands our special attention in these days of unbounded sorrow. We select five sample cases to

show that "Blessed are they that are tried, and trust alone in the Living God, for they shall surely triumph."

Distress

Genesis 28:10-17

JACOB is a fitting picture of one in distress. Through seeking the blessing in a carnal way, he finds himself in the wilderness, going back from the Land of Promise, in the midst of danger, with a doubtful future in front of him—fatherless, motherless, friendless, homeless—less everything but God. Yet in that night of distress, with a bed of sand and a pillow of stone, he had a vision of God. "Behold a ladder" reaching from the wandering boy to the Eternal Throne. "Behold the Angels of God, ascending and descending"—ascending first, because God's guardians were there before the ladder, or before Jacob saw the ladder. "Behold THE LORD above it," controlling ladder, angels, darkness, circumstances, and all. "Behold I am with thee, and will keep thee, and will not leave thee." Well might Jacob say, "The Lord is my helper, I will not fear what man shall do unto me." A desert spot of trial became "none other than BETHEL, the House of God," the place of triumph to Jacob, as it has been to thousands in all ages who have followed in His train.

Disaster

Genesis 37:24

JOSEPH is sent by his father to look after his brethren. He follows them from Hebron, the place of *communion*, to Shechem, the *shoulder*, and to Dothan, which means *decrees*. Here all the decrees of his brethren to hinder only helped in a marvellous way to develop the counsels of God. The disaster of the Pit is followed by the tragedy of Potiphar's house, and by the greater trial of the Egyptian Prison.

You can almost understand trials coming upon cunning, crooked Jacob; but here is obedient, loving, true-hearted Joseph, *how* does trial upon trial crowd upon him?

Turn to the Period of Triumph. See him with "a gold chain about his neck," ruler over all the land of Egypt. See his brethren at last bow down and make obeisance before him whom they had despised and rejected. Hear Joseph give the golden key which unlocks all the mysteries of God, as he says, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life." They meant ill; God meant good; and His Eternal Counsel triumphed in the case of Joseph, as it will finally triumph with all the "blessed who put their trust in Him."

Dearth

1 Kings 17:9-14

A WIDOW WOMAN of Zarephath, rightly named Sarepta, or the smelting-house, is seen in her deep trial gathering sticks to share the last meal with her darling boy ere they lie down and die in the land of dearth. A *widow*—bread-winner gone; a *handful* of meal—barrelful gone; a *little* oil—larger supplies gone; a little flicker of flame—hope gone; a few moments more—mother, son, and all will be gone.

Now comes the test, "Make me . . . a cake first . . . and after make for thee and for thy son." God *first* even in dire moments of dearth. "She went and did" (vs. 15). She obeyed, and she triumphed. Hear the ringing notes, "*Fear not*," thus saith the Lord God, the barrel of meal shall not waste, neither shall the cruse of oil fail."

That barrel not only satisfied prophet, widow, and son for "a full year" but has been the bread of God to the "destitute, afflicted, tormented," as centuries have rolled by. The scraping of the bottom of the barrel precedes the song of deliverance (Ps. 32:7).

Despondency

1 Kings 19:2-8

ELIJAH the Prophet is a fitting type of despondency. The victory on Carmel is followed by Jezebel's threat. He fled for his life 200 miles to Beersheba, left his servant, then to be more secure went alone a day's journey into the wilderness. Exhausted, he sat down under a juniper tree, and uttered the despondent wail, "O Lord, take away my life; for I am no better than my fathers." Far down, indeed, must be any prophet, any preacher, or any one when he confesses himself to be a useless creature, no better than his fathers, only fit to die.

Yet in the dire moment of weakness, strength is perfected. An angel touching him says, "Arise and eat," not once, but twice. He arose, obeyed, and was so refreshed that he "went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

That "cake and cruse" is still sufficient to enable the tried to say, "My strength is made perfect in weakness" (2 Cor. 12:9).

Death

John 11:11-44

LAZARUS and the home of Bethany bring us face to face with the trial of all trials—Death, the king of terrors and the terror of kings. Sickness is followed by death, death by burial, burial by the lamentation—"If Thou hadst been here."

Into this, the most famed of all the scenes of sorrow and death, come the ringing notes of Resurrection triumph, which have cheered countless thousands in the hour of woe and the hour of sorrow. Here we see a threefold chord of triumph.

1. A **WEeping SAVIOUR**. "Jesus wept." Of all the verses in the Bible, this verse though least, would be the last with which we would part. Which of us have not stood by the open grave of a loved one and by faith seen those true tears of sorrow fall afresh from the Man of Sorrows and felt our burdened hearts relieved as we blest His thrice Holy Name.

2. A **RISEN BROTHER**. "Jesus said, Thy brother shall rise again." This assures us that mother, brother, son, babe, and every loved one laid to rest in lovely mausoleum, or nameless grave, or battle-scarred ground, on land or sea, "*shall rise again.*"

3. A **REUNITED FAMILY**. "There they made a supper" (chap. 12:2). **MARTHA**, busy, serving Martha; **MARY**, quiet, studious Mary; **LAZARUS**, dead, decayed Lazarus—types of the saints of today.

Hy. Pickering.

CONTENTMENT

SUPPOSE thyself in as great sadness as ever did load thy spirit, wouldst thou not bear it nobly and cheerfully if thou wast sure that within a certain space some excellent fortune would relieve thee, and enrich thee, and recompense thee so as to overflow all thy hopes, and desires, and capacities? Now then, when a sadness lies heavy upon thee, remember that thou art a Christian, designed to the inheritance of Jesus. Or, have they taken all from me? What now? Let me look about me: they have left me the sun and the moon, a loving wife, many friends to pity me, and some to relieve me. I can still discourse; and unless I list, they have not taken away my merry countenance and my cheerful spirit and a good conscience. They still have left me the providence of God, all the promises of the gospel, my hopes of heaven, and my charity to them, too.

And still I sleep and digest, I eat and drink, I read and meditate. I can walk in my neighbor's pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights, that is, in virtue and wisdom, in the whole creation, and in God Himself. He, that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns.

OUR MEETING PLACE

WE are sometimes told that there is no need to speak about coming out from the systems of religion, to meet only in the Name of the Lord Jesus, because it is said that *all* God's people are gathered to the Lord already, for "*Christ is our meeting-place.*"

Now we know that all God's people are one in Christ; we are all members of the one body of which Christ is the Head; and where He is, there, one day, will His members be. It is blessed to know this. But this does not relieve us of our individual responsibility to gather together according to the Word of God. Nay, the very fact that we, His people, are one in Christ, declares to us that we should dwell down here in that unity which God has formed—the unity of Christ's members gathered to a living Head.

We need to beware of the false reasoning that would lead us away from the simplicity of the Word of God, and make that very Word of none effect. Satan has succeeded in scattering the sheep. They are to be found calling themselves by every kind of name, and sparsely scattered even among the hosts of ungodly worshippers. Believers and unbelievers are mixed up in terrible confusion; and, instead of mourning over the desolation of His people, how many there are who try to justify these divisions, and say, "Of course, we are all together in Christ." Beloved, we are bound to say that we do not find this teaching in the Word of God.

There is a unity which God sees; but there is also a unity which the world is to see (John 17:21-23). The early Christians, in a given place, did not divide into several different denominations to worship God. No. They were together. God says it; and He means what He says. And we are to be together too, gathered in the one Name and by the power of the one Spirit. Christ is our meeting-place, truly, inside the veil; but it seems to be forgotten that He is our meeting-place outside the camp as well.

No one will deny that there must be a bodily coming together of God's people down here. Then seeing this is the case, we must have some rallying point, some center of attraction. What is it? It is *Christ*—not only His name, but Himself. We came to Him as sinners; we come to Him as saints. Let us not spiritualize this great truth out of the Word.

In the old dispensation the Lord set His name in Jerusalem, and told His people to go there; but *now*, it is said that all this has been done away. Quite true, it has been done away.

But *now* the Lord Himself is found wherever two or three are gathered in His name.

If it be the case that *all* God's people are gathered to the Lord, no matter where they go, we may well ask, What is the meaning of the New Testament exhortation to go forth *unto Him* without the camp, bearing His reproach? (Heb. 13:13). If there is no need to speak of these things, why were the Corinthian believers told to come out from among the worldlings and be separate? (2 Cor. 6:17). Simply because God's people needed these exhortations then; and they need them still. We are still to go forth *unto Him*. Yes, we praise His name that He is our meeting-place. "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious" (1 Peter 2:4). And that Great Living Stone is still precious; and no less true is it that He is still "disallowed indeed of men." But we know none other name. It was His own self bare our sins; and it is to His own self we gather. Weak as it may seem in the eyes of many of His people—beggarly as it may appear in the eyes of the world, it is the simplicity revealed by His Word; and this is enough for us.

May the Lord continue to separate His people from the uncircumcised in heart and ears, and gather His scattered ones to that One whom He delighteth to honor. Pathway.

THE artist, when he paints, knows right well that he shall not be able to excel Apelles; but that does not discourage him; he uses his brush with all the greater pains, that he may at least in some humble measure resemble the great master. So the sculptor, though persuaded that he will not rival Praxiteles, will hew out the marble still, and seek to be as near the model as possible. Thus so the Christian man; though he feels that he never can mount to the heights of complete excellence and perceives that he never can on earth become the exact image of Christ, still he holds it up before him, and measures his own deficiencies by the distance between himself and Jesus. This will he do; forgetting all he has attained, he will press forward, crying, *Excelsior!* going upwards still, desiring to be conformed more and more to the image of Christ Jesus.

HE that knows the nature of sin, the worth of the souls, the way of salvation, and the preciousness of Christ knows four of the greatest things which God can teach him; and he knows what no one can teach him but God.

THE CHARIOT

CHRI**S**T is the chariot in which souls are drawn to heaven. The people of the Lord are on their way to heaven; they are carried in everlasting arms, and those arms are the arms of Christ. Christ is carrying them up to His own house, to His own throne; by and by his prayer—"Father, I will that they, whom Thou hast given Me, be with Me where I am," shall be wholly fulfilled. And it is fulfilling now, for He is like a strong courser drawing His children in the chariot of the covenant of grace unto Himself. Oh! blessed be God, the cross is the plank on which we swim to heaven; the cross is the great covenant transport which will weather out the storms, and reach its desired heaven. This is the chariot, the pillars wherewith are of gold, and the bottom thereof silver; it is lined with the purple of the atonement of our Lord Jesus Christ.

Hold Thou My Hand

HOLD Thou my hand, and in my inmost being
Repeat to me the whisper of Thy care;
Thus wing my heart to soar above all seeing,
Some newer service of Thy grace to dare.

Hold Thou my hand; the foe is unrelenting,
And every step disputes of our advance;
By subtle fears, by pains our hearts tormenting—
Oh, make Thy presence our deliverance!

Hold Thou my hand; the shadows now are falling;
But life with Thee knows neither ebb nor flow:
Thy mighty Life to my weak faith is calling—
Oh, strengthen me! the power of Life to know.

Hold Thou my hand: shall Satan be the stronger—
Hast Thou not pledged Thy strength to be our stay?
The fight is fierce, we need the daylight longer,
Till present victory past defeats repay.

Hold Thou my hand; Thy presence is the Glory
Brought near, enjoyed in blissful draught of peace;
To walk with Thee and learn yet more Faith's story,
My duty be till crowns make conflicts cease.

C. H. B.

Arlington, Wash.—A. Joyce and D. Adams are to begin a special effort in the gospel in February.

New Haven, Conn.—R. Cappiello and L. Rosania had interesting and well-attended meetings here for six weeks.

San Diego, Calif.—After spending a week in Redlands, Archie Stewart came on here for a series of meetings.

Hawkeye, Ia.—L. H. Brandt is having meetings in this new field and has been joined by Oliver Smith.

NEW ADDRESSES

Los Angeles, Calif.—E. F. Roy, correspondent for the Jefferson St. Assembly, has moved to 1202 South Hudson Ave., Los Angeles 6, California.

Burlingame, Calif.—The correspondent for the Burlingame Assembly is now, H. A. Davids, 38 N. Claremont St., San Mateo, California.

Owen Sound, Can.—The correspondent for the assembly is George Isaac, 854-15th St. East, Owen Sound, Ontario, Canada.

CANADA

Province of Ontario.—J. Gunn and J. H. Blackwood are having meetings in the Pape Ave. Hall in Toronto with a good attendance.

B. Widdifield and F. Watson are having meetings in Huntsville with some interest and one has professed.

G. Taylor and D. Miller are in Barrie. Attendance small to start but is increasing, and they hope to see blessing.

R. N. Bruce is at his home in Parry Sound at present, and his help in the meetings is appreciated. A. Dellandrea paid short visits to Parry Sound, London, and Bolton, where his ministry was enjoyed.

H. Fletcher was in Kitchener for a Lord's Day and one ministry meeting which was a cheer to the saints.

T. Wilkie and R. Booth just finished seven weeks of gospel meetings in St. Catharines. A number professed to be saved.

J. B. McMullen had an enjoyable visit at Oshawa for a Lord's Day.

Montreal, Que.—Noah Gratton is having meetings in the homes of the French people, and is getting a few strangers to preach to.

Glen Ewen, Sask.—Sam Hamilton had a series of gospel meetings, and three professed to be saved. He expects to visit Winnipeg on his way home. He has been in this district about three months, and has seen souls saved in all the places where he has had meetings. He still believes that the Gospel has its old-time power to deliver souls, and has proved it again in these special efforts. This should encourage others to go and do likewise.

British Columbia.—Hector Alves had three weeks of meetings in Langley Prairie, on the coast, Egypt to Canaan. Interest and attendance was good.

A. Douglas had four weeks of meetings in the Cedar Cottage Hall, Vancouver. His ministry was all in the Gospel of John.

The believers in the Main St. Hall are putting out 500 copies of a Gospel Magazine in the homes of the people each month. This has helped to bring out the children to the Friday night meeting and also has helped to build up the Sunday School. The young men believe it is a promising field and enjoy the work very much.

FALLEN ASLEEP

Pawtucket, R. I.—George H. Fisher was called home on January 5. Age 74. In the assembly here for 40 years. The Lord's servants were entertained in his home for 25 years. He was a quiet, steady man.

John Lang, age 90, went home to be with the Lord. Saved in Glasgow, Scotland, and was 37 years in the Pawtucket Assembly.

Springfield, Mass.—Mrs. H. McCombe was suddenly called home on January 15. Saved in 1919 during a meeting held by Dr. E. A. Martin, who preached from the text, "When I see the blood, I will pass over you." Baptized and received into the assembly shortly after.

Los Angeles, Calif.—James D. Gilbert went home to be with the Lord on January 23 in his 85th year. Was in the fellowship of the Jefferson St. Assembly for many years. A lover of the Lord and of His people, and a faithful attendant at the meetings.

Dayton, Ohio.—On January 23, Joseph J. Harniman departed to be with Christ. Age 64. Saved at the age of 25. Was in the East Pittsburgh Assembly before moving to Dayton where there was an assembly established through his instrumentality over which he had an earnest care until his home call. He will be greatly missed.

San Mateo, Calif.—On January 11, Wm. G. Iott departed to be with Christ. Saved 54 years ago in England. Thirty years in the Bryn Mawr, Pa. Assembly. He was instrumental in the forming of the Burlingame Assembly where his ministry and godly counsel were very helpful until his home call.

Hartford, Conn.—Mrs. Wm. Armstrong, whose husband for many years was engaged in the Lord's work, passed into the presence of the Lord on September 14, 1944. Her husband feels her loss very keenly.

Detroit, Mich.—On February 1, Peter Bava departed to be with Christ. Age 79. Saved at meetings, held by R. Cappiello in 1934.

Toronto, Can.—Mrs. Wm. Baillie passed into the presence of the Lord on February 6. She was the wife of the servant of the Lord, William Baillie. Saved in 1907 at meetings held by Wm. Matthews, and in fellowship in the Swanwick Ave. Assembly. Brother Baillie will need our prayers.

On February 2nd, Robt. Dean of the Brock Ave. Assembly passed quietly into the presence of the Lord. In fellowship in this assembly for about 45 years. A godly, consistent man who will be missed.

On January 14, Mrs. Sarah Buchanan of Highfield Rd. Assembly departed to be with Christ in her 92nd year. Saved about 45 years ago in Ireland. Enjoyed the things of God. Her last words were, "Take me to Jesus."

Oshawa, Can.—On January 17, Mrs. Henry Dearborne went to be with Christ. Age 91. Saved at the age of 70, she loved to tell everyone who visited her, how that after living a very religious life and thinking she was all right for heaven, she discovered that she was only a wicked sinner, and how she then received Christ as her own Saviour.

St. Catharines, Can.—On January 3, Wm. Tempest, was suddenly called into the presence of the Lord. Saved many years ago under the ministry of Wm. Beveridge, he lived a godly, consistent life in the shop where he worked, and in the home and in the assembly where he was loved by all.

Portage-La-Prairie, Can.—Mrs. Robt. G. Miller of Fortier, Manitoba, went home to be with the Lord on January 16 in her 88th year. Saved over 60 years ago in Orillia.

Vancouver, Can.—Miss E. Henry was called home in her 93rd year. Saved in 1887 at Brandon, Manitoba, where she lived for many years. She was a godly, praying woman who will be greatly missed. In fellowship in the Cedar Cottage Assembly.

CONFERENCES

Manchester, Conn.—The conference will be held as usual at Easter time if the Lord will. Circulars will be sent later to the neighboring assemblies.

Toronto, Can.—The annual convention will be held during Easter season, March 30, 31, and April 1. Brock Ave., W. Toronto, and Bracondale Assemblies will meet in the Central High School of Commerce, 570 Shaw St. Pape Ave., Highfield Rd. and Broadview Assemblies will meet in the Eastern High School of Commerce, 1 Chatham Ave.

A united prayer meeting in the Broadview Gospel Hall, 194 Broadview Ave., on March 29 at 7:30 P. M.

Address communications for West End, Mr. Joseph Coleman, 112 Spencer Ave., Toronto 3, Ontario. For East End, Mr. John Robertson, 43 Howard St., Toronto 5, Ontario.

Seattle, Wash.—The Christmas meetings here were considered some of the best we have ever had. Eight preachers were present to minister the Word, and there was perfect order and harmony.

Bay City, Mich.—Will Mowat writes: "We held our first monthly fellowship meeting on February 3. Christians from Saginaw and Flint and our own assembly enjoyed the coming together."

Words in Season

THE BIBLE FAMILY MAGAZINE



What Must I Do?



THERE is nothing to do! for being born dead,
Ye must needs have another to work in your
stead.

Christ Jesus, in Calvary's terrible hour,
Has DONE all the work in such marvellous power,
That, raised from the dead, He now offers to you
Life! pardon! salvation! and NOTHING to do,
No! nothing to do till you're saved from your sins,
When the power of doing good only begins.

APRIL, 1915

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, 1903 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

If you are not receiving your issue of the magazine, it is because of incorrect address or your subscription has expired. Write us if you wish it renewed.

Cumberland, Md.—Fisher Hunter is having meetings with a good interest among saint and sinner.

Frostburg, Md.—A. Klabunda had three weeks meetings and two professed to be saved.

Everett, Pa.—George Duncan had some meetings here; he also held some meetings in Toronto, Ohio.

Waterbury, Conn.—C. Patrizio is being encouraged to continue on here as the attendance and interest is increasing.

New Haven, Conn.—R. Capiello writes that the new Italian assembly is going along nicely. Four believers have been added since the commencement of the assembly and strangers are coming out.

Detroit, Mich.—John Elliott had four weeks in the Schoolcraft Road Hall. The Lord's people were refreshed and blessed and one professed to be saved.

Zeeland, Mich.—The Lord has given us much encouragement in our Postal Bible Class which we have carried on for three years. A real interest has been shown, and expressions of gratitude for help received have been received from many homes.

Hawkeye, Ia.—L. H. Brandt and Oliver Smith continued here and a number professed to be saved.

Phoenix, Ariz.—S. C. Keller had interesting meetings speaking on the Church with its privileges and responsibilities.

Los Angeles, Calif.—Jefferson St. saw a little blessing in the gospel meeting recently; a man and his wife professed to be 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. 37

APRIL, 1945

No. 4

GATHERED GEMS

MEDITATION is the handmaid of prayer, to wait on it both before and after the performance. It is as the **plough** before the sower, to prepare the heart for the duty of prayer, and as the **harrow** to cover the seed when it is sown.

« « «

Satan disturbs thee **in** praying that he may make thee weary **of** praying; nor is he likely to miss his mark if thou lettest the vermin of vain thoughts go on breeding in thy heart; for these will rob thee of the sweetness of the duty, and when the **marrow** is once out, thou wilt easily be persuaded to throw away the **bone**. He is in danger to forsake his meat who hath lost his relish for it. Prayer is a tedious work to him who hath no pleasure in it; and weariness **in** it stands next door to weariness **of** it.

« « «

Walk in the company of vain thoughts all the day, and thou wilt hardly shut the door upon them when thou goest into thy closet. Thou hast taught them to be bold; and now they will plead acquaintance with thee, and crowd in after thee, like little children, who, if you play with them, will cry after you when you would be rid of their company.


« « «

"Be careful for nothing," is God's Word; as if He had said, "Leave Me to take care of you." When the males of Israel went to Jerusalem to worship, that they might not carry distracted minds with them, God promises to take special care of their families in their absence; as if He had said, "Let Me take care of your work, and mind you do Mine" (Exod. 34:24).

« « «

The soul can no more live in two places together than the body. If we would prevent wandering thoughts, we should seek warm affections. Flies will not so readily light on a boiling pot on the fire as when it stands cold in the window. Nor will vain thoughts so easily light on thy sacrifice when burning on the altar of a fervent heart, as when offered up with a cold dull spirit.

THAT "WHOSOEVER" DID IT!

OME few years ago a number of dock laborers, who were unemployed in the town of S—, were invited to a free tea, and with the intention of preaching the Gospel.

Many of these hard working men were unaccustomed to the precious sound of the wondrous story of God's love in giving Jesus, and the only way it seemed of ever succeeding to induce them to hear it was to get them together in the above manner.

The invitation was heartily responded to, and several hundreds sat down to tea. What a pleasure it was to see them enjoying it, and afterwards listening to the news of salvation. Many of them, thank God, were drinking it in as earnestly as they had eaten the repast which preceded it!

It was near the close of the meeting, as some were leaving, that I placed my hand on the shoulder of one dear man, and asked about his soul. "It's saved, sir," was the ready answer. "How long has that been?" I further asked. "Just to-night."

"Indeed! and how do you know it?" Pointing to a verse of Scripture (it was John 3:16) framed and placed just a little below the platform where all could see it—"Do you see that verse?" said he; "well, it was that 'Whosoever' did it, sir."

And then, as his face lit up with the animation of a new-born soul whose heart had opened to the truth, and who had just found out what a gift he had in Jesus, and what a great salvation he had received, he told us of perils that he had passed through as a seaman, and that he could see now how God had preserved him to save his soul.

Years have passed since that tea meeting, but we cannot forget the interest it gave us, and the acknowledgment of blessing received that fell from that dear man's lips.

"That 'Whosoever' did it" has often recurred again and again, as John 3:16 has been blessed to other souls before whom that verse has been brought. Dear reader, has that word "*Whosoever*" done it for you? "Done what?" you ask. Why, convinced you of the fulness and freeness of that life eternal that God in love offers, and therefore led you with a thankful heart to accept it.

Now let me ask you to turn to the verse I refer to. "Oh, but I know it already," you say. Never mind, just look at it again.

"God so LOVED the world, that HE GAVE His only begotten Son, that WHOSOEVER believeth in Him should not perish, but have everlasting life."

God loved, and God gave. "Whosoever" believes has what God has promised—*Eternal Life*.

"Whosoever"

Oh, glorious word, "Whosoever." As another has said, "You cannot escape from it. Wherever you flee, it follows you. In the darkest dungeon of despair, it whispers in your ear, 'Whosoever.' It is heaven's great bell. Its boom swells throughout the whole earth, and breaks in as a reply to your objections. I have many doubts. 'Whosoever!' I'm a victim of necessity. 'Whosoever!' I'm a creature of circumstances. 'Whosoever!' I'm not one of the elect. 'Whosoever!' I was never struck down with sorrow for sin. 'Whosoever!' I've been the greatest of sinners. 'Whosoever!' A drunkard. 'Whosoever!' An adulterer. 'Whosoever!' A thief. 'Whosoever!' Everything that's bad. 'Whosoever!'"

Thank God, it means anybody—it means ME.

Yet another word.

"Whosoever"

will do it for you. If not now, in that day when "Whosoever" is not found written in the Book of Life will be cast into the lake of fire (Rev. 20:15). Solemn, awful, terrible word, there fixing the judgment of eternal fire upon all, irrespective of rank, name, condition, or any worldly advantage.

Now the "Whosoever" is one of life—then it will be one of death. Oh, dear reader, let it be the "whosoever" of John 3:16.

"WITH THE RICH MAN WAS HIS TOMB"

WHEN our Lord was crucified it is evident that His "betrayers and murderers" meant only to give Him a felon's grave. At their hands He had received a felon's doom; and, if they had not been defeated in their purpose, His body would have received a felon's burial. But "He that sits in Heaven" was watching that "precious body"; for it was a part of the counsels of eternity that the burial and resurrection of Jesus should be attested by the most complete and unquestioned proofs. These could not well have been forthcoming if our Lord had been consigned to a malefactor's grave as well as a malefactor's cross. It seemed as if Jewish malice was to have its way unhindered, even after the Messiah had been "cut off out of the land of the living." But that malice could not go further than it was permitted by Him who "gave

to the sea His decree, that the waters should not pass His commandment."

Two things had been foretold of the Promised One in relation to His death. In Psalm 16:10 we find it written, "Neither wilt Thou suffer Thine Holy One to see corruption"; while in Isaiah 53:9 it is declared of Him that He "made His grave with the wicked, and with the rich in His death"; or, as it has been beautifully rendered, "His grave was appointed to be with the wicked; but with the rich man was His tomb." These two Scriptures must now be fulfilled; and all the wrath of man cannot frustrate their fulfilment to the letter. His enemies might appoint His grave to be with the wicked; and they might feel confident that their appointment was sure to be carried out. But the Lord Jehovah had appointed otherwise.

It did not seem clear at the time how it would come to pass that "with the rich man" should be His tomb. But the resources of God are infinite; and He had his chosen instruments prepared and ready, under the impulse of unflinching love, to carry out the mandates of His will. When the set time had come—in the very hour when they were needed—Joseph of Arimathaea, and Nicodemus, the man of the Jewish Sanhedrin, stood clear out for God and His Anointed. This Joseph, who is described as "a rich man of Arimathaea, who also himself was Jesus' disciple," had a tomb hewn out of the rock, prepared and ready—"wherein never man before was laid." Joseph resolved that the body of his Lord should be placed in that tomb—a "new sepulchre" as it is elsewhere called, and thus free from all taint of corruption. Having so resolved, he went in boldly to the Roman Governor and craved the body of Jesus. Assisted by Nicodemus, he prepared it "as the manner of the Jews is to bury," and laid it in the tomb.

Thus it came to pass, in spite of all the wrath of man, that the Holy One should not see corruption; and although His grave was appointed to be with the wicked, yet "with the rich man was His tomb."

In the preparation of that tomb it would never occur to Joseph that it should play such a part in the great Redemption plan. Yet we see how a seemingly trivial incident may be deep laid in the councils of eternity. It was needed that there should be at a certain supreme moment a tomb wherein never man was laid—possessed by one of the rich of this world, yet withal a disciple of Jesus. And all that was needed for the carrying out of the divine purposes was ready at the very moment appointed by Heaven!

Wonderful are the resources of God. When it was needful that the Scripture should be fulfilled which tells of Zion's

King riding into Jerusalem "sitting upon an ass, and a colt the foal of an ass," at the exact moment an ass and an ass's colt were found standing at a spot where two roads met—waiting for the messengers of the Lord to lead them away! He who had the ass and its colt in readiness for the entry to Jerusalem, had the new tomb likewise prepared—yea, and two loving hearts to carry out His will concerning the body of Jesus, when all others had fled! Well may we say, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

THINGS THAT CANNOT BE SHAKEN

THE Christian need not despair. The general unheaven cannot affect anything that his faith has built upon. Nothing is more certain than that the waves of the sea of unrest will break harmlessly upon the Rock of his salvation.

One might suppose, from the utterances of some wise and learned folk, that Christianity was played out, and that none but young fools and old fogies believed its hoary doctrines. Some of us, however, are hardy enough to assert that the truth of Christianity was never more needed than it is to-day, and that never was it more effectual where it is allowed free course.

Let us take courage that the great outstanding tenets of our faith cannot be affected by criticism or unbelief, but stand as far above man's puny challenge as the heavens are above the earth.

Let us consider some of these:

The Person and Work of the Lord Jesus Christ

We who have trusted in Christ believe in One who is greater than all creation, which is His handiwork. Before ever a world existed, or any creature in the universe drew breath, He lived co-equal with, and was Himself actually, God. With a word He called into being the vast creation: the fiery stars, the rolling planets, the very earth on which we live. His fiat was final; His power was boundless; His empire universal.

Never shall we cease to wonder that a Person so gloriously pre-eminent should stoop to the estate of manhood, He, who was Maker of earth and heaven, became the object of man's hatred. Misunderstood, despised, reviled, He suffered and threatened not. But it was only by His permission that men mocked and scourged and crucified Him. It was all part of the way marked out for Him before He came to earth, but no hand can now be rudely laid upon Him. He is in triumph and

victory to-day, and whatever men may say of Him, He is beyond their reach for ever. We, therefore, who believe in Him, shall never be confounded.

Then His work upon the cross is done, and done for ever. Men may scoff at the idea of vicarious sacrifice, and despise the blood that God calls "precious," but the finished work of Calvary still stands alone. It has no successor, it cannot have a rival, it needs no complement. All the theories of men, all man-made theologies, all Christless substitutes, will vanish in the day of testing, and those only whose faith is based upon the "blood of the Lamb" shall enter the Father's house. The "old-fashioned" believer will thank God then and through eternal days that

His faith was built on nothing less
Than Jesus' blood . . .

The Word of God

Let us state boldly here and now, and once for all, that we believe the Holy Scriptures to be the Word of God.

To the humble believer, conscious of his ignorance and need of guidance, the Word of God is a "lamp unto his feet and a light unto his path." Through it, by the teaching of the Holy Spirit, He learns the character of God, and his heart rejoices in all the blessed unfolding of grace and truth throughout the Scriptures. To him it is enough that God has spoken, and he is content to believe that what He has said will surely come to pass.

It is confirming to his faith to know that in a thousand ways already the Scriptures have been vindicated—by the fulfilment of prophecy, by the experience of nations and countless individuals, and by the excavator's spade. And the day will come—let us again affirm it—when they who rest implicitly upon the holy Word of God will find it true in every detail, and will thank God for the grace given to them by which they refused all the petty criticisms and the impious reasonings of the human mind.

The Gift of the Holy Ghost

A Person of the Holy Trinity, no less august than the Son who came to earth, dwells in the believer and abides with him for ever. This truth the world knows nothing of, but to the Christian it is a fact most wonderful. What does he need of human wisdom or philosophy who is indwelt by God, the Holy Ghost? As the Comforter He reveals the Father's love, and presents a living Christ in all His glory and perfection; as teacher He unfolds the things that are freely given to us of God; as the seal He marks us off as God's possession,


and as the earnest He gives the foretaste of future glory. Of what account to us—with such a Person as our guest—are all the fierce attacks, whether flank or frontal, upon the citadel of God?

Very easily could we name more of the bulwarks of the Christian faith. Suffice it to say, that God's truth is in God's keeping, and though the Ark may sometimes *seem* to totter, no Uzzah-hands are needed to support it. Many a defence of the Bible has done more harm than the attack it sought to meet. The "assured results" of the higher critics need alarm no thoughtful person. The only thing certain about them is their uncertainty, and they are mainly consistent in their inconsistency.

The Christian is on the winning side; the day of vindication is at hand. In the meantime he may boldly "preach the Word and be instant in season and out of season," and stay calmly confident amidst the clash of creeds, the downfall of dynasties, the overturning of authority; not that he is indifferent to these things, but that his faith and hope are both in GOD.

W. B. W.

RESURRECTION OF CHRIST

 UR Saviour chose that time to die, when the passover was slain; that time wherein Adam was created—the sixth day of the week at evening. He chose that time for His body to rest in the grave, and His soul to rest in Paradise, wherein His Father rested from all the great work of creation—the seventh day of the week; and He chose that day to rise again which His Father chose to begin the creation—the first day of the week; that the same day might bear the inscription of the creation, as in that day the Lord God brought light out of darkness, so this Light, the Light that enlighteneth every man that comes into the world, should in it arise from the land of darkness—the grave. "This is the day which the Lord hath made; we will rejoice and be glad in it."

The time of the day wherein our Lord arose was very early in the morning of the first day of the week, as it began to dawn, when it was yet dark, or scarcely full light; and the manner of it was full of wonder and astonishment. An angel from heaven comes down to draw the curtain of our Saviour's grave, and with an earthquake rolls away the stone that covered it. The keepers, who had watchfully observed the order of their commanders, were stricken with astonishment, and became as dead.

Our Lord, who had power to lay down His life, and power to take it up again, reassumes His body, which, though it has tasted death, yet had not seen corruption, and ariseth, and thereby proclaimed the completing of our redemption; and therefore, it was not possible He should be longer holden of it. It is victory over death and the grave for us.

When our Lord raised up Lazarus, he came forth of the grave bound hand and foot with grave-clothes. Though he was for the present rescued from death by the power of Christ, yet he must still be subject to it; he is revived, but he riseth with the bonds of death about him; he must die again: but when our Lord riseth, he shakes off his grave-clothes, the linen that wrapped His body in one place, and the linen that bound His head in another. Our Lord being risen, dieth no more: death hath no more power over Him.—M. Hale.

TRUE VALUES

G. G. JOHNSTON, Toronto

“THE natural man receiveth not the things of the Spirit of God.” “I, brethren, could not speak unto you as unto spiritual, but as unto carnal” (1 Cor. 2:14; 3:1).

Three men are here spoken of.

First, the *natural* man; that is, the unsaved man.

Second, the *spiritual* man; that is, the normal Christian.

Third, the *carnal* man; that is, the subnormal Christian.

The natural man has only that which nature has given him, and since he is a fallen creature, that nature is a fallen nature—depraved and divorced from God. The spiritual man is possessed of divine life in development. Not only has he that life, but it is throbbing within his soul, causing him to go on from strength to strength, to grow in grace and to bear fruit unto God. The carnal man is possessed of divine life, but for one reason or another it has been dwarfed and stunted so that he is but a spiritual runt.

The natural man sees only the present. He may own a copy of the Word of God, but he exercises no faith in what it says. His natural vision will not carry him beyond material things, consequently he builds all his hopes in the present. Nothing seems real to him, but what he can comprehend with his senses. He expends all his effort in securing for himself, or for others, those things which he can see and hear and feel. He may even scoff at the man of faith and ridicule his hopes as having very uncertain foundation. He is totally blind spiritually.

The spiritual man sees the present in the light of eternity.

He reckons the value of things in their relation to eternity; in relation to what gain they will bring him at the Judgment Seat of Christ, and the degree of profit that will accrue to him from his use of some, and his rejection of others. He is guided by the Word and Spirit of God.

The carnal man sees the future but dimly. His spiritual vision is poor, or as Peter says, "He is short-sighted." There was a time when he possessed clearer vision, but the light that was in him has become darkness. Through lack of the exercise of his spiritual vision, he has lost to some great degree the faculty, and now he sees but faintly, or not at all, that which to faith should be as clear as day.

The natural man seeks worldly, sensual pleasure. He delights in amusements, or so-called pastimes. He may bend every effort to become rich, for he can see what money can do for him. Or, his trend may be after the baser and more degrading things. He may seek after fame, position in the world, honor. He can see the value of that, for he sees as far as life goes, but anything beyond is of little or no value to him. He values charitable institutions for their present good only.

The spiritual man seeks spiritual pleasure—communion with God, the unseen One, and the fellowship of saints. He looks beyond the horizon of time, and rejoices in the prospect of an eternal home of bliss in heaven. Because of his vision of the unseen (a seeming contradiction), he relaxes his grip of seen things, and counts upon those things he has never seen with natural eyes, just because God has promised them. His new nature delights in those graces that were seen in Christ when upon earth, and he seeks grace from God to emulate them daily.

The carnal man had the same spiritual life imparted to him at conversion, but, through lack of personal vision, or from outward influence, he has been turned from the cultivation of that life in himself to the practice of selfish, and even evil, things. Thus he moves in the midst of his brethren in Christ rather as a hindrance than a help. Envy, strife, division, etc., seem to occupy his thought. He cannot develop a sturdy spiritual character. He is dwarfed and short-sighted, so much so that he very much resembles the unconverted, and seems to have little appetite for that which is truly spiritual.

Would it not be indeed profitable for each of us to allow our consciences, exercised as they should be through the Scripture, to reveal to us just where we are spiritually? Are we but natural; that is, unsaved? Or, if saved, are we spiritual or carnal Christians? Thank God, if but natural men, it is

possible yet to become true children of faith through believing God's Word. If saved, but carnal, living to please the senses rather than to please God, we can be restored and know the power of a life in happy fellowship with God. "I am come that they might have life, and that they might have it *more abundantly*" (John 10:10).

THE QUEST OF SOULS

THE Lord Jesus came to seek as well as to save that which is lost, and in this blessed work all His people may have a share. As the Saviour of sinners Jesus is without helpers, but in the work of seeking for sinners He is pleased to employ many of His servants. "Your great business," said an eminent servant of God, "is to save souls." It would perhaps have been more accurate if he had said, "Your great business is to seek for souls." This is the great business of all who have themselves been found of Christ.

There is no kind of service in which there is so much need for skill of the highest kind. He who would catch men must be a well-instructed angler. "I," said Jesus to His disciples, "will make you fishers of men." In such work, man-made ministers must always fail. It is the Christ-made minister alone who can expect success. Those who are guided by the example of Jesus and the teaching of His Word in this holy work will seldom seek in vain. Let us consider what the Scriptures teach as to the way in which this work should be pursued.

1. Those who seek for souls should do so with

A High Sense of the Value of Souls

Who can rightly estimate how much a soul is worth? Think of the *origin of human souls*. Here is the handiwork of the Almighty. The value of a work of art depends largely upon its author. A greater than any human artificer was the author of the soul. The soul of man, though fallen, has the Maker's stamp upon it; and, though the inscription has been obscured by sin, there is still written on the spiritual features of every human being, "This is the work of God."

Think of the *destiny of human souls*. Soon the elements will melt with fervent heat, and the rivers will no longer run down to the sea. Science is in accord with Scripture in its predictions respecting destruction of the earth. The terrestrial will come to an end, but not so the souls of men. In endless woe (Rev. 14:11) or endless happiness (John 3:36), men will still exist.

For the loss of the soul, there can be no compensation. A

man may sacrifice his health and be a gainer if by his act he gives himself the satisfaction of knowing that he has pleased God. A man may part with his temporal possessions advantageously if by so doing he gives himself a grasp of the true riches; but "what shall a man give in exchange for his soul?" Christ asks, "What?" The Bible asks, "What?" Reason unbiased asks, "What?" And there is but one reply. Would you realize the value of souls, think of the shepherd's search for the one sheep that had wandered, of the woman's diligence in seeking the one lost piece of silver, of the father's joy in the welcome accorded to the returning prodigal (Luke 15). Think of the agony of Gethsemane and of the bitterness of the cross. By parables, by precepts, by entreaties, by agony and bloody sweat, God tells how precious souls are; and, if we would be qualified for the work of going after the lost, we must in some measure realize their value. Men search most carefully for the things they value most. Is it a pin that is lost? No one will lose much time in looking after it. Is it a penny? There will be some diligence in the search. Is it a diamond of great worth? Then the owner will search "with earnest care." Our diligence in seeking for souls will in like manner depend upon the value we set upon them.

2. Seekers for souls should

Seek Lovingly

Love often finds a way to lost ones when nothing else would succeed. Love brought Jesus from His throne in glory to this dark world. Love laid Him in the manger. Love bore Him onward through long days of weariness. Love led Him to the hillside, to the market-place, to the street, to the homes of publicans, to the house of a Pharisee, to the cross, and to the tomb. Oh, for such love! It would quicken our steps, unloose our tongues, and carry us over all barriers in the blessed work of seeking to save.

The loving worker often finds a welcome amongst the ungodly when others would fail to do so. Love disarms prejudice, subdues anger, and pushes open the closed doors of unregenerate hearts. A rough working man, telling recently of the way in which he had been won for Christ, said, "It was love that did it."

What the world needs most is sympathy—such sympathy as that of the Master when "He beheld the city, and wept over it"; such sympathy as that of Paul when for the space of three years he visited from house to house with tears.

3. Seekers for souls must

Seek Diligently

The woman in the parable (Luke 15:8, 9) used the broom

and the lamp, and sought diligently until she found the piece which she had lost.

The Devil is diligent in seeking the destruction of souls. "He goeth about" night and day, unceasingly, untiringly, "seeking whom he may devour." When Luther entered a monastery, he said, "I found the Devil was there before me." Shall we be less diligent in seeking to lead men to Christ?

The wicked seek diligently to do the Devil's work. "Their feet," says Solomon, "run to evil" (Prov. 1:16). For three years the Pharisees pursued the work of persecuting the Blessed One, and they never rested until they had compassed His death.

Drunkards are diligent. They tarry long at the cup (Prov. 23:30).

Gamblers are diligent. See how they pursue their pernicious business through long days and nights, as if nothing could wear them out. Shall the servants of Christ be less diligent in the search for precious souls?

4. Seekers for souls must

Seek Wisely

Much earnest work is spoiled by the indiscretion of the worker. "Wisdom," says Solomon, "crieth without; she lifteth up her voice in the streets." Unwisdom often does the same. How foolish it is for an open-air preacher to select a place where there are not likely to be any passers-by, or where a congregation would be sure to obstruct a busy thoroughfare! How foolish is it for a Christian worker to attempt forms of service for which it is evident he is not qualified!

"If any man lack wisdom," says James, "let him ask of God" (James 1:5). No matter how quick or clever or learned a worker may be, he is not likely to be a wise winner of souls unless he has "the wisdom that cometh from above" (James 3:15).

It is never a wise thing to do anything that is clearly forbidden by the Word of God. Eve regarded the forbidden tree as "a tree to be desired to make one wise" (Gen. 3:6); but her eyes were soon opened to the folly of this thought (Gen. 3:7).

It is well for young workers to take counsel with those who have more experience. "With the ancient," says Job, "is wisdom" (Job 12:12); and it is often so. Paul, the aged, was a fitting instructor of the youthful Timothy.

We should be observant of passing events, with a view to deriving wisdom from what is going on about us. Paul seems to have regarded the world as a great university in which he was always an undergraduate. He observed the ways of athletes (Heb. 12:1), of soldiers (Rom. 13:11-13), and

of others. We may do the same. Mark Guy Pearse learned a lesson in the art of soul-winning by the observation of an angler, who told him that he who would catch fish must be sure to keep himself out of sight.

"The wise man's eyes are in his head" (Eccles. 2:14). He is observant of passing events. So must it be with the man who would be a wise worker for God. Lessons in soul-winning may be learned anywhere. One who is proficient in this holy art recently gave an address on "Qualifications for soul-winning," which was full of lessons that he had learned as a medical student in the wards of a hospital.

"Wisdom is justified of her children" (Matt. 11:19). The wisdom of Philip in finding Nathanael, and of Jesus in speaking as He did to the woman of Samaria, and of Peter in preaching on the day of Pentecost, was justified by the result.

Wisdom, as we may gather from the example of our Lord, has regard to times and seasons. When Mary called His attention to the fact that there was no wine at the feast, He said, "Mine hour is not yet" (John 2:4). There was a time which was the best time for the putting forth of His power, and for that time He would wait. "There is a time to speak" (Eccles. 3:7); and the wise worker will watch for that time lest he should speak before it comes or after it has gone.

IN REMEMBRANCE

THE words which mark the Lord's Supper as a perpetual feast of commemoration are found only in the Gospel of Luke and the Epistle to the Corinthians. From the more complete narrative given by Paul, under special instruction from heaven (1 Cor. 11), we may gather that it was necessary, in this view of the institution—which in his time had become the most important view—to recall the exact words, twice repeated, first at the breaking of the bread, and then at the giving of the cup, which gave the service its perpetually commemorative character.

It is this which brings into prominence the Lord's intention of maintaining His own personal place in His people's hearts and minds, during His absence, by this beautiful and simple service. It is not "This do in remembrance of My life, My death, or My doctrine," but "in remembrance of Me." Christianity, indeed, is not a system of doctrine, or a code of rules, or even a sanctifying institution, so much as it is Christ's personal sovereignty in man's heart.

Others have bequeathed their labors, their gold, their opinions, their treasured projects, to the regard and care

of their admirers. Christ, so to speak, bequeathed Himself—"Remember Me!"

No such institution is found elsewhere in Scripture, as a service of love, in memory of an absent friend, appointed by that friend. Strange to say, no such custom prevails amongst ourselves. And yet how natural, once suggested, does it seem, that the departing should say, "Wear this little picture of my face near your heart. Take it forth and gaze upon it every day." "Read my letters as they come, and if any day should pass without one, read the last again." "Gather my children round you day by day and talk of me, or read my words, that I may live while absent in their memory." Love would suggest to the sorrowing all these and many other acts of remembrance of the absent. A special feature of the Lord's memorial was its formal appointment before His departure.

And wondrously He selected the emblem of Himself—not a picture to be gazed at, or kissed, or worn next to the heart; not a letter to be read, or His word recalled; but bread (that is, His body) to be eaten, and wine (that is, His blood) to be drunk. It includes the idea of the portrait, for here we see Himself; it includes His words, for every word He said is better to us than bread. But it goes further, and tells of His sacrifice, His sufferings, His death. And yet even this is not all. Its special beauty and aptitude is in this, that that which thus represents Himself in love and sacrifice, is *partaken of* by us—it is *eaten*—and that which means Christ, is now become part of you and me. We thus proclaim that He and we are one. In Him we live; He lives in us. Perish all, but He remains my life, my food, my second self. By death for me, and resurrection, a living Christ above is sealed to me for ever as my own.

G. F. T.

A CHEERFUL GIVER

GIVING should be a joy. "The abundance of their joy and their deep poverty abounded unto the riches of their liberality." "God loveth a cheerful giver." We never find the heights of spiritual happiness until we touch the fountain of sacrifice. "It is more blessed to give than to receive." We never reach the true standard of giving until we give until it hurts and then keep on giving until it ceases to hurt.

Let us live and give remembering "That Jesus sits over against the treasury beholding the gifts cast in," and, as He sees our gift, may He say that we have cast in the proper proportions "according as the Lord hath prospered us."

"WHILE WE LOOK NOT AT THE THINGS WHICH ARE SEEN, BUT AT THE THINGS WHICH ARE NOT SEEN."

2 Corinthians 4:18

SOME of our modern prophets exhort us to look at "the bright side of things," that so we may be able to pass comfortably and happily over life's journey. But if they mean things visible, there is nothing but darkness; in the unseen there is no darkness at all. If anyone imagines that he can look at the bright side of the things that are seen, he is simply under a miserable delusion. There is not so much as a single ray of true light throughout the wide range of this present evil world, of which Satan is the god and prince. How could there be light in a world out of which the Son of God has been cast? Impossible. To talk of the bright side of things in a region of sin and death, where Satan reigns and Christ is rejected, is to offer flat contradiction to the plainest teaching of holy Scripture.

But we hardly think it needful to press this point. Thank God, those who are taught by His Spirit, are not in much danger of being drawn aside by any popular delusion as to human progress, or the improvement of the world. With all who have learned to make the cross of Christ the one standard by which to measure men and things—self and the world—this question is definitely, because divinely, settled.

It is very evident that the Apostle knew nothing about the bright side of things. He does not say, "While we look not at the dark side of things." Nothing of the kind. He did not look at them at all. He kept his eye steadily fixed on the unseen things. He lived amid those eternal realities of which the living God is the Source; Christ, the Center; and simple faith, the power of realization. And herein lay the grand secret of what he tells us in the profound and exquisite passage which stands at the head of this paper. It was this that enabled him to regard a long life of unparalleled toil and suffering as "light affliction and but for a moment." Nor this only; it enabled him to see and own that the light and temporary affliction worked for him "a far more exceeding and eternal weight of glory." How striking the contrast between the light and momentary affliction and the weight of glory!

C. H. M.

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

OUR EVERLASTING LOVER

GOD loves man and desires man's love. God has from eternity loved us. In ages past He made advances to man, and He has never ceased to make advances to us. "He first loved us."

God wants to be *very near*, wants us to enjoy intimacy with Him. He desires fellowship with us. In the garden of Eden, He walked in the cool of the day, seeking the company of Adam.

The Lord God was intimate with the patriarchs, and on various occasions appeared personally to them. He walked amongst them and held converse with them. He ate the cake that Sarah made, and the kid that Abraham prepared, and communed with Abraham as a friend.

To Moses, He appeared in the burning bush; to the Israelites, in the Shekinah, or glory in the cloud; to Joshua, by Jericho, as an armed man, the Captain or Prince of the host of Jehovah: all showing His desire to draw near, as indeed He expressly stated, "I will set My tabernacle among you, and I will walk among you, and Mine eyes and My heart shall be there perpetually."

Witness the tabernacle at rest in the center of the encampment surrounded by the hosts of Israel, with God in their midst.

Surely this determination to dwell with man, to have man near to Himself, is unmistakably shown by the coming of Jesus as the God-Man—God manifest in the flesh. Jesus came amongst us as one of us, inviting us, alluring us, saying, "Come unto Me." He ate and drank with us; He dwelt with us; He prayed amongst us; He taught us; He reasoned with us; He wept over us.

John lay on His bosom. Little children were taken into His arms. Women ministered to His necessities. See how near He drew to the woman of Samaria; how He welcomed the poor sinner who embraced His feet and washed them with her tears; how familiarly He dwelt with Mary, and Martha, and Lazarus.

Yes, He desired to have us in fellowship with Himself. He determined, no matter what it should cost, to purchase us. He shed His BLOOD for us. He loved the Church, and gave Himself for it.

And having so bought us, He rose a real man. He prayed the Father that we should be *with Him* where He is. He ate and drank with His "brethren." Yes, He ascended to heaven as a man, and there He is now, our High Priest, touched with

the feeling of our infirmities, our Forerunner, ever making intercession for us, and preparing a place for us, that His great love may be satisfied by having His own with Himself for ever and ever. C. B.

TIME AND ETERNITY or THE DYING HOUR

THE desert passed and his service ended, the aged pilgrim leader, Moses, climbed Mount Nebo's height. One hundred and twenty years he lived, and yet his sight was not bedimmed nor strength impaired. And there he stood looking his first and last upon the fair land of Canaan, whilst in the sand-glass of his existence here the last few grains were running out. And so he gazed, whilst across the scene a shadow fell until the fair picture was dissolved, and the first glimpse of the heavenly Canaan dawned upon his eye, now purified from the film and haze of mortality. Freed from this mortal body—the bond which has held the spirit down to earth—who shall comprehend the rapture of heaven's first burst of minstrelsy, as it greets the soul after death? Surely it must eclipse conception!

But what of the lost sinner after death? Awaking as from a dream—time past—eternity begun—hope banished—salvation lost—mercy gone—doom come—the awful accusations of an aroused conscience—the undying worm—blackness of darkness—lost! eternally lost!! Reader, will you, as you walk to-day, and when you put your head on your pillow to-night, ask yourself this question—

Where Shall I Spend Eternity?

I must from God be driven,
Or with my Saviour dwell;
Must come, at His command, to heaven,
Or else—depart to hell.

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Prov. 27:1).

"Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry . . . Thou fool, this night thy soul shall be required of thee" (Luke 12:19).

"Prepare to meet thy God" (Amos 4:12).

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccles. 11:9).

FORWARD OR BACKWARD?

Franklin Ferguson, N. Z.

THERE can be no such thing as a Christian being stationary. We are always moving. Either there will be a pressing forward in Divine ways, or there must be declension from God and the Word of Truth. We do well to consider our motion; for, on the one hand, the backslider's loss is very serious, both now and hereafter; and, on the other hand, there is great present and future gain accruing to the child of God who steadily advances in the way of His commandments.

The annual stock-taking is of vital importance to the man of business, that he may know definitely how he stands financially, and, should times be hard, stock-taking passes by anxiously. None, save fools, carry on business without sometimes closing doors for an investigation of their affairs. How much rather should the Christian, in these "perilous times," face the question in the presence of the Lord.

How am I getting on? Have I declined from the ways of God, turning to the right hand or to the left? There can be nothing more needful for the believer than to enter his room, and, having closed the door, look into the business of his soul in the Divine Presence.

How shall the mariner know that his vessel is out of her course through strong winds and adverse currents, unless he takes his bearings and consults his chart? A fine ship, with precious lives and valuable freight, has been entrusted to him, and neglect would be criminal.

So with our lives as Christians—to whom much has been committed, of them much is required (Luke 12:48). "To the law and to the testimony" was the watchword of the faithful in Israel of old, when the nation's propensity was backward (Isa. 8:20). We are today facing fearful odds, but if there is the "purpose of heart to cleave unto the Lord" (Acts 11:23), then by His grace the obstacles in our path will become so many incentives to renewed effort, and stepping-stones to ultimate victory and blessing. Even the feeblest saint may be enabled to say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

The formation of Godly habits in life, persisted in from day to day, is the only way of spiritual growth and progression. There is no "royal road" to anything. It is a patient continuance in the will of God which crowns life with true success, and at the end earns our Lord's "well done" (Matt. 25:21). May such be ours.

STRONG CONSOLATION

FAITH rests on God as revealed in Christ, and depends on His Word. The sins of all that believe were laid on their Surety. He bore them—endured the punishment; and, *because* the sins are perfectly atoned for, He is where He is. The very facts of Christ being risen—ascended and seated at God's right hand—must for ever silence all our doubts and fears.

As to Hebrews 6, it is very important to read the latter part of the chapter with the former. If I can but answer the question, "Have I fled for refuge to lay hold on the hope set before us?" in the affirmative, then, according to this chapter, see my securities: (1) *God*; (2) *Jesus*, an High Priest for ever after the order of Melchisedec; (3) *God's promise* and (4) *God's oath*, two immutable things. Surely I may have "*strong consolation*," for my anchorage within the veil is both "*sure and steadfast*." I cannot for a moment think that the Epistle to the Hebrews ever teaches the falling away of one of the least of those who believe on Jesus for salvation, but just the contrary. Suppose a case. You and your dear children are living in a very high house. Now, you are quite sure that if one of your children should get to an open window at the top of the house and *fall out*, the child would be killed. If such is your mind, what will you do? Why, make such provision that the children shall never be exposed at open windows without secure railings, etc. This is the teaching of the Epistle to the Hebrews—God's provision and precaution on behalf of His children. He has made their life eternally secure in Christ, according to Colossians 3:3.

SPEAKING TO THE HEART

"I HAD been often spoken to about my soul," said a man of God, "and often warned to flee from the coming wrath. I felt there was truth in what was said to me, but it was often said in a harsh unfeeling way. I was addressed as a culprit receiving his sentence. A dear, godly young man linked his arm in mine one night, as I came from a Gospel meeting, and walked with me to my lodgings. He spoke of 'the wrath to come,' but it was with such feeling and solemnity as I never heard before. Before I slept that night I was converted."

Dear fellow-workers, seek to reach the heart with your words, and do not hurl the truth in a hard and unfeeling spirit at those to whom you speak. Words coming from the heart go to the heart again.

Resurrection Morning

BEHOLD! what glorious light is breaking
Over all the waiting earth,
Late in fear and darkness quaking,
Now surprised with heavenly mirth!
Christ is risen, Christ is risen!
Risen now the Light of earth!

God with majesty enrobes Him—
Son of God with power declared!
Sin and death no longer hold Him,
By His saints the victory shared!
Christ is risen, Christ is risen!
Risen—Saviour, King, and Lord!

Risen in Him hosts outnumbering
Sands upon the vast sea shore!
Erst in captive bonds all slumbering,
Captives now to sin no more!
Christ is risen, Christ is risen!
Their's is life forevermore!

East and west the morning hailleth;
North and south the Light beams o'er!
Round the world the joy prevaileth;
Glory spreads from shore to shore!
Christ is risen, Christ is risen!
Forth the shouts of triumph pour!

With the rolling thunder rising
By ten thousand thousand tongues;
From all earth's redeemed uprising
My glad voice bursts forth in songs—
Christ is risen, Christ is risen!
Christ, to whom all power belongs!

Yet again another dawning!
Saints, your songs yet higher raise!
Lo, the bright millennial morning!
Lo, the Sun of righteousness!
Christ is COMING, Christ is COMING!
Hallelujah, King of grace!

New Address

L. K. McIlwaine has moved to Clementsvalle, Annopolis Co., N. S., Canada.

CANADA

Orillia, Ont.—David Miller and G. Taylor are plodding on here. Attendance and interest have greatly increased. The Lord's people are also being helped, and believers are coming from the sects around.

Toronto, Ont.—Meetings in the Pape Ave. Hall held by J. Gunn and J. H. Blackwood have closed. The attendance was good and some blessing was seen.

Smith River, Ont.—B. Widdifield and F. Watson spent a short time here. The attendance was good and the ministry much appreciated.

Owen Sound, Ont.—We had a much appreciated visit from F. Watson and E. Sprunt. The Word ministered was a cheer to the saints. The assembly goes on happily.

Grand Bend, Ont.—Bren. McBain and Sprunt had some weeks meetings here. Attendance was good considering the difficulties of getting about. They also visited Lake Shore.

Charlottetown, P. E. I.—R. McCracken and A. Ramsey have started meetings here. Attendance was small at the beginning but they are looking for bigger numbers and greater power.

Winnipeg, Man.—Sam Hamilton commenced meetings February 11 and was seeing some encouragement, so is continuing as the Lord may lead. Quite a number of strangers are coming in as well as the Christians' children.

Abbotsford, B. C.—A. Douglas had two weeks meetings here, one week at Westminster, and purposed going to Lynden, Washington.

Smithers, B. C.—Alex McGaughey was planning to start meetings in this small town in the interior of British Columbia. It is about seven or eight hundred miles from Vancouver. Pray for our brother in this effort.

FALLEN ASLEEP

Wellsboro, Pa.—On February 5, Frank Henry passed suddenly to be with the Lord. Age 53. Saved 17 years ago and will be missed by all. Survived by a widow and twelve children. Prayer is requested for them.

Haddonfield, N. J.—On February 13, Samuel Davidson departed to be with Christ. Saved in 1910 under the ministry of B. Bradford. Associated with the Camden Assembly. Bore a good testimony and was a lover of hospitality. His last words to his wife were, "It's heaven and home at last."

Cumberland, Md.—Bryant Wilson, age 44, went to be with the Lord on March 3rd. A man with a good testimony among them that are without. Was a great help in the little assembly and will be greatly missed by all.

Westerly, R. I.—On December 27, 1944, James Smith went to be with Christ. Saved when a boy of 18, he maintained a deep interest in gospel efforts in the assembly until his home call.

Cincinnati, Ohio.—William L. Powers, correspondent of the Norwood Assembly departed to be with Christ February 17 at the age of 68. He was born again at the age of 45, and was a real shepherd among the saints, having the care of the assembly always on his heart. He worked unceasingly in his efforts to further the growth of the assembly, and will be greatly missed.

San Bernardino, Calif.—Miss Jean Ewen in her 74th year passed away to be with the Lord. Saved in Canada under the preaching of John Smith. In later years she lived in Los Angeles, and was associated with the Jefferson St. Assembly.

Penticton, Can.—On January 25, Stanley Paulson went to be with Christ. Age 29. Saved four years ago, he was a great help in the assembly and was beloved by all.

Calgary, Can.—On November 26, 1944, Joshua D. Russell passed peacefully into the presence of the Lord. Age 58. Saved 37 years ago and associated with Christians gathered to the name of the Lord Jesus Christ at Vancouver, Edmonton, and Calgary.

Hamilton, Can.—On February 15, R. Faulkner went home to be with the Lord. Age 60. Saved 16 years ago and was in fellowship at Kensington Ave. Gospel Hall.

Toronto, Can.—On February 7, Hugh Black of the West Toronto Assembly departed to be with Christ whom he loved. Age 78. He was a spiritual man, and his godly influence will be missed.

Victoria Rd., Can.—On February 26, Mrs. Richard Panington went to be with Christ in her 83rd year. Saved 35 years ago, she was a most constant saint ever since.

CONFERENCES

Atchison, Kansas.—In the mercy of God, once again it is our happy privilege to announce our annual conference. The conference will be held this year in the new Gospel Hall, 1145 Commercial St., Atchison, Kansas on March 31 and April 1, preceded by a prayer meeting March 30 at 7:30 P. M. Correspondent, L. R. Townsend, 1103 Atchison St., Atchison, Kansas.

Words in Season

THE BIBLE FAMILY MAGAZINE



"Not I, but Christ"

"NOT I," in conflict with the world's
Alluring legions;
"Not I" to force the way to light
Through fleshly regions—
"Not I, but Christ."

"Not I" to conquer self and sin,
Desponding ever;
"Not I" to fight the fight of faith,
Succeeding never—
"Not I, but Christ."

"Not I" to face the giant foe,
Fiercely contending,
In the last article of death,
To mar the ending—
"Not I, but Christ."

"Not I" to wear the many crowns,
Supreme in splendour;
"Not I" to take the homage meet
Which angels render—
"Not I, but Christ."

H. T.

MAY, 1945

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

Prairie Du Chien, Wis.—Steve Mick is seeking to reach sinners here with the Gospel. One man has professed to be saved.

Blue River, Wis.—Wm. Warke had a week of meetings here. He also visited Garnavillo, Iowa.

Columbus, Ohio.—A profitable day was spent here on March 4 when W. G. Smith, Robert Crawford, and Jim Ednie visited the assembly. The correspondent for the assembly is now William J. Clark, 942 South Roosevelt Avenue, Bexley, Columbus, Ohio.

Fresno, Calif.—S. C. Keller spent a week with saints seeking to build them up in their most holy faith.

CANADA

Orillia, Ont.—David Miller and G. P. Taylor had good meetings with some fruit to the Lord.

Kitchener, Ont.—J. McMullen spent a few days with us here. His ministry was enjoyed by the saints.

Winnipeg, Man.—Sam Hamilton had four and a half weeks of Gospel meetings in the West End Hall with some blessing. He also had some ministry meetings for the Christians which were very much enjoyed and appreciated. Hector Alves also spent a week end and gave good ministry.

Brandon, Man.—O. C. Fish had two weeks meetings which were very helpful. Sam Hamilton also had a few nights with searching ministry.

Vancouver, B. C.—Albert Joyce and David Adams have commenced meetings in the Cedar Cottage Hall and are hoping to see the good hand of God in the salvation of souls.

Words in Season

A MONTHLY MAGAZINE

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

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

Vol. 37

MAY, 1945

No. 5

GATHERED GEMS

NOTHING but Christ, as on we tread,
The Gift unpriced, God's Living Bread;
With staff in hand and feet well shod,
Nothing but Christ, the Christ of God.

“ “ “
If our manner of life—our Christ-like walk—does not
proclaim our heavenly citizenship, it is vain for us to boast
that we are bound for glory.

“ “ “
Thales was once asked, “What was the hardest, and
what was the easiest thing to do?” He said, “The hardest
thing was to know one's self; the easiest, to find fault with
the doings of other people.”

“ “ “
Feeble indeed will be our testimony from the plat-
form, if in the quiet walks of private life we are not a
light to them that sit in darkness and in the region and
shadow of death.

“ “ “
A lecturer recently declared at the outset of his lec-
ture that “he received his moral training at the knee of a
devout mother and across the knee of a determined father.

“ “ “
Believers who make an open shipwreck deceive no
one. But who shall declare the record of those who, while
keeping up a circumspect outward profession, are yet un-
doubted shipwrecks—helplessly stranded upon the bleak
lee shore of Mammon-worship!

“ “ “
There is no self righteousness in an honest man know-
ing that he is honest (Ps. 18:24).

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

“ “ “
As faith is known by its works, and liberality by its
fruits, so the lover of money is known by his tenacious
grasp of the money bags.

“I NEVER SAW THAT BEFORE”

I WAS very much touched a few days ago by the case of a man with whom I held a short conversation, while arranging for a little work he was to do for me. I had selected some reading matter to give him, both concerning the gospel and teaching for the children of God.

“And what do you think is suitable for me?” he asked.

“I do not know; it is according to what you are. Are you a believer in the Lord Jesus?”

“Yes, I do believe on the Lord Jesus Christ as my Saviour, and have for many years. But the trouble with me is, I do not know whether I am saved or not. I made a profession of religion, and have gone on with the church, but somehow I have no peace, for I am not sure about my salvation.”

And this man’s case is like a great many today who, as they call it, have joined the church, and have gone on with their religious duties, hoping that, in some way, or other, they will finally get rest, and assurance, knowing not that God’s first word is *peace*, and that He has made everything as sure as His own throne, and now delights to have all those who believe in Jesus perfectly happy in His own love. In infinite kindness God is now bringing forth the truth to satisfy these anxious souls, who have found all their doing, and feeling, and praying unsatisfactory.

It is most blessed when He leads them thus, as in the case of this dear man—to whom I had only to show what God had said. Opening the New Testament, as we stood for a few moments together, I said, “Let us see, now, whether God has anything to say to you on this matter. Here in John 3:36 we find, ‘He that believeth on the Son *hath* everlasting life.’ And now let us turn to chapter 5, verse 24, where the Lord Jesus says, ‘Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into judgment, but is passed from death unto life!’ Then let us look at the next chapter. In verse 40 it says, ‘This is the will of Him that sent Me, that *every one* who seeth the Son and believeth on Him may have everlasting life; and I will raise him up at the last day.’ And then see verse 47, ‘Verily, verily, I say unto you, he that believeth on Me, *hath* everlasting life.’ Now turn to 1 John, verses 11-13. ‘And this is the record, that God *hath* given unto us eternal life, and this life is in His Son. He that *hath* the Son *hath* life, and he that *hath* not the Son of God, *hath* not life. These things have I written unto you that believe on the name of the Son of God, that ye may *know* that ye have eternal life.’”

“Well,” said my friend, his eyes filled with tears of joy, “I

never saw that before! I have been reading the Bible for years, and yet somehow never saw these words. Why, they are plain enough. God says that I have eternal life, and I now know that I have! I thank you for showing me these words. What a burden they take off my mind!"

"And now to confirm all this, we shall read a few words in John 10:27-29. 'My sheep hear My voice and I know them, and they follow Me: and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand. My Father, who gave them Me, is greater than all, and none shall be able to pluck them out of My Father's hand.' "

"Is not that blessed?" I added.

"Oh yes, yes! I never saw that before. How thankful I am that I can never fall out of His hands. Thank you for showing me, and thank God for the blessed assurance given me in His Word."

And then we clasped hands heartily in the joy of the new relationship, that springs up between those who find themselves believers in the Lord Jesus.

The experience of this man is the experience of many. There is but one way of getting Divine peace, and that is by going to God's blessed Word. That Word alone gives light. There is no trouble of conscience or heart that it does not meet perfectly. And yet many, alas, are resorting to "spiritual advisers" that fail to give peace, because they tell them to do something instead of informing them upon the authority of God Himself that *all has been done*. Or they will look for certain feelings in themselves towards God, that will commend them to Him, or get them occupied with religious duties of various kinds. But all these things are in vain. The Word of God must settle every question between the soul and God.

It must be simple and direct. And this is just what God's Word is. Nothing can be substituted for the plain statement: "He that believeth on the Son *hath* everlasting life." Be assured that if God did not mean it, and did not mean that it should be taken just as it stands, He would not have written it. He is incapable of misleading in such an awfully momentous matter. It would impeach His love and His truth to do so.

It should brand at once the character of teaching as not of God, if it gives uncertainty in regard to this question of eternal life and salvation to him who truly believes on the Lord Jesus Christ. It is no time now to play with terms. God has said that the believer is saved, is a son of God, is as Christ is, is in heavenly places *now*: let the heart rest on it, and let none gainsay it.

THE FIGHT OF FAITH

Ephesians 6:10-13

W. LINCOLN

YOU observe where these instructions are placed—at the close of the epistle. The apostle has shown us what God has brought us into, and then shows us how we are to *keep* that place.

Every child of God has his place in Christ—in heaven. It is not hard work to *get* there, but it is to *stay* there; for though in *one* sense it is the easiest thing possible to be saved, yet it is only by constant fighting that we maintain the ground God has placed us in. “Finally, my brethren, be strong in the Lord, and in the power of His might . . . for we wrestle not against flesh and blood,” etc. We have not to fight against the flesh, we are to count it *dead*; not with the world, but to *separate* from it. But with the Devil it is a fight.

When Christ said He had overcome the world, He meant He had overcome and testified against it; He did not *fight* against it. Here it is fighting against the Devil, who would keep us from our proper place before God; and it is only by constant fighting we can stay there: forewarned is forearmed.

Does not the Devil often try to get you out of the presence of God, experimentally? If not, you are different from anybody else. I always intend, in future, while speaking of *faith*, to mention the words “my heart.” How much there is nowadays of head faith! It is all rubbish—a mere *assent*. But “with the *heart* man believeth unto righteousness”: beloved, it is *hard work* to *stay* up there. I think it would be well to ask ourselves this question: Am I in the presence of God, consciously, this morning, without a cloud, to enjoy the love of God? If not, I believe this passage will show us how we may be. “Put on the whole armour of God”—all the power of God—against the *cunning* of the Devil; not against the power thereof. He has no power; but such is his cunning, we require all God’s power against his wiles. Observe, the word is to *keep*, by his “wiles,” from communion with God. Mark that word “*stand*,” three times repeated. You cannot get higher than the blood of God’s Son has put you. “*Stand* therefore, having your loins girt about with truth.” The girdle of the Easterners was a very important part of the dress, which was usually a loose flowing robe, and, if walking, it had to be bound up by the girdle. We are to see to our affections and desires—not to let our hearts go out in any *one* thing. It is *hard work*. Is my heart set on *any thing* God could not give me? Let us be “girt about with truth.”

Then the "breastplate of righteousness." Now it is not Christ our righteousness here; it is a battle with the Devil. Nothing can touch the salvation of God until it can touch the blood of the Lord Jesus. Am I allowing myself a little license in anything? Is there anything in my life or walk not right? See to it, beloved friends. Then "put on the breastplate of righteousness." Paul had it on when he could say, "I have lived in all good conscience before God unto this day."

Third point—the "feet shod." The idea is, you enjoy peace with God, and through having the peace in your own soul, it flows out from you to others; so, being full of joy and peace, you have the peace *with* God and of God. The Devil is not called the "accuser of the brethren" without a purpose. But "*stand*," and you have God's power; and if you do not *use* God's power, the Devil will get you down from the position you are entitled to as washed in the blood of Christ.

Verse 16: "The shield of faith," and "the fiery darts of the wicked." It does not mean that the Devil will tempt you to believe you are not a child of God, but he will raise up rebellious thoughts of God. When things *seem* to go contrary, bear in mind these are red-hot darts from the Devil's quiver. Keep them off by the "shield of faith." I believe in my heavenly Father's love, and am quite sure it is all right, though I do not understand it.

I have been much struck with Jeremiah 32. Read it at your leisure. Jeremiah is told to buy the field (though the city is given into the hands of the Chaldeans), and he does it, and *then* asks the reason. Let us be *obedient*, even if we do not understand; whatever God tells us to do, let us do it. Satan whispers He would not let you have that pain, or take away that child, if He loved you as He *says* He does. Keep them off—they are all lies from the Devil. Christ trusted God on the cross, saying, "*Thou art holy*." He ever clung to God in faith.

Then the helmet of a known salvation—a very important piece of the armour—the way the power of God is to be tried. Paul says, "He loved *me*, and gave Himself for *me*." Your own salvation, the hope of salvation, for an helmet. "Hope," in Scripture, constantly refers to the coming of the Lord. I hope that Jesus will come back today, and then, I will have done with fighting, and be at rest. Now there comes *active* warfare—"the sword of the Spirit": that requires *practice*. If you want to be real before God, take care how you quote Scripture, or else you will cut yourself. What does God give you the sword for? To use against all temptations. "There is not much harm in this or that," the Devil

says; "don't do so and so; you don't understand, you don't know, the why or wherefore."

When the Lord told the prophet to buy the piece of land, he might have reasoned, "What's the good, if the king of Babylon will turn us all out?" Beloved, let us be *obedient*, and God will make it all clear. Do first what *God says*, whether it be to be baptized or anything else. Don't say you don't see harm in so and so. The Devil sees plenty of harm in it, and you lose communion with God when you yield. He has put you in a wonderful place of blessing: then use the sword against everything that would mar your progress, and interfere with the thoroughness of your walk.

GOD'S PROVISION FOR THE WILDERNESS

ALL our resources for the wilderness must be in God. The world cannot help forward the heavenly pilgrim. It has nothing for a redeemed people; but God has abundant resources even in the wilderness. We notice the following wilderness experiences:

First. They entered the wilderness with a song; the weary slave enjoyed deliverance; he saw those, who held him captive in Egypt, destroyed by the sea. But the path of the redeemed is not all joy.

Second. There are bitter waters at Marah (Exod. 15). The young pilgrim often finds the "reproach of Christ" very bitter. Many things, that were sweet to the taste of the unconverted, are bitter to the new-born soul until the Tree of Calvary is cast into the bitter waters, and submission to the will of God is learned to be the cure-all of Egypt's diseases (Exod. 15:26). This is a hard lesson to learn, but most needful.

Third. Elim speaks of Christian fellowship and intercourse—the one Shepherd refreshing those who seek to follow Him. How refreshing the shade of the "Palm trees" and the "Water of Life." The sweetest thing on earth is fellowship with Him and with His own (1 John 1:4).

Fourth. (Manna, Exod. 16). In the wilderness they required food. They could not live on singing. That food must come from heaven. Think of the task of feeding the inhabitants of a city but even in the wilderness God was all-sufficient. In Egypt they fed on "the roast Lamb." In Canaan they fed on the "Old Corn of the land," which speaks of Christ exalted and glorified. It was not these foods Israel loathed but the manna which speaks of Christ in humiliation. Is not this

which tests the Lord's people today? Moses esteemed the reproach of Christ greater "riches than the pleasures of Egypt." A neglected Bible, a well-read newspaper—no interest in the things of God, but all alive to the things of the world, shows a heart feeding on the leeks and onions and garlic of Egypt. Happy the man who feeds daily upon the heavenly manna, learning of the meek and lowly One, and finding rest in Him.

Fifth. Streams from the Riven Rock (Exod. 17). This speaks of the Holy Spirit in the child of God and with him all the way. He has been sent down as a result of the glorification of Christ, as a seal upon the believer. He testifies of Christ, applying the Word to those who have a heart to listen, and feet willing to walk in the Truth. Besides this He gives refreshing streams in the desert.

Sixth. Amalek (Exod. 17) is a type of the flesh and is ready to destroy those who lag behind or halt in the wilderness. By the intercession of Moses on the mount, and the sword of Joshua in the plain; that is, by the intercessory work of Christ in the glory, and the Word of God, "the sword of the Spirit," God gave victory to Israel. We speak of the Bible as our sword. It is the sword of the Spirit; and only such to those who use it in the Spirit.

Seventh. Provision for defilement (Num. 19). The water, which contained the ashes of the red heifer, reminds us of the Word of God, bringing home to our hearts afresh the Cross of Christ, which in self-will and forgetfulness had been neglected. Christ washes the defiled feet (John 13).

Thus our God takes into consideration every step of the wilderness journey, every trial, every failure and every victory.

Alexander Matthew.

"ABIDE IN MY LOVE"

BE not contented to have right notions of the love of Christ in your minds, unless you have also the gracious *taste* of it in your hearts; no more than you would be to see a feast or banquet richly prepared, and partake of nothing of it unto your refreshment. It is of that nature that we may have a spiritual sensation of it in our minds; whence it is compared by the spouse in the Canticles to apples and flagons of wine. We may taste that the Lord is gracious; and if we find not a relish of His love in our hearts we shall not long retain the notion of it in our minds.

PRINCIPLES OF BLESSING AND GLORY

SOLOMON BRINGS IN THE ARK

2 Chronicles 5

THERE are three great principles of realized blessing and of manifested glory.

First, all our spiritual blessings for time and eternity are founded on *atonement*. Verse 6: Solomon and those "that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude." As though all were too few and small to show forth the inestimable value of the sacrifice of Christ, which those offerings foreshadowed: indeed its priceless value is beyond all human estimate. No mind but the mind of God, no heart but the heart of the Eternal Father, will ever be able to fathom its boundless depths and reach its wondrous heights.

Hence, too, we begin each portion of time, in imitation of the Spirit-taught disciples, by gathering together on the first day of the week in remembrance of that sacrifice and of Him that offered it.

The *second* principle is giving the Lord Jesus His own proper place, central and pre-eminent—"*Jesus in the midst.*" Verse 7: "The priests brought in the ark of the covenant into His place."

In time and in eternity, the place which the Father gives the Son is the center. In the bosom of the Father, as the center of Divine affections; in the midst of the throne, as the center of universal empire; and in the midst of the Church universal, He is seen as walking in the midst of the seven golden lamp-stands; and He is in the midst of the assembly of disciples, gathered to His name; not *in* His Name merely, but *to* or *unto* His Name; that is, to His person.

When the Lordship of Christ is owned, every question is easily settled as to the Church and its discipline; and when the Lordship of Christ is recognized and submitted to in the Assembly, the blessing is unbounded: when none lifts hand nor foot without Him; not only in not acting *contrary* to His will, but not acting *without* His will; none daring to give out a hymn, read a chapter, speak or pray, without having first caught His eye, and obtained direction or permission from Him. Now that the Lord Jesus is away, the Holy Ghost is not setting up a democracy, but maintaining the Lordship of Christ, and bringing every thought into captivity to the obedience of Him.

The *third* principle is *harmony and fellowship in the Spirit*. Verse 13: "As the trumpeters and singers were as one

to make one sound to be heard in praising and thanking Jehovah . . . then the house was filled with a cloud, even the house of Jehovah."

Thus was it at Pentecost. Where there is unity in the Spirit, the glory comes in, and there is no room for the flesh; but where the flesh has its place, the glory is shut out, and the Spirit is quenched. Then the more fleshly are the more prominent.

The *first* principle is represented by Calvary, where the Sacrifice was offered to God.

The *second* by the Mount of Olives, whence the *Son* ascended to the right hand of the throne of the Majesty on high.

The *third* is Pentecost, whence the *Spirit* descended to baptize into the body the members of the risen and exalted Lord and to form them into a holy habitation for God, and for the display of His glory.

Thomas Newberry.

"HE BEHELD"

JUST as Jesus sat over against the treasury in the days of His life on earth so He is watching the gifts of His people today with deep discernment and appreciation. There is no part of our Christian life that more perfectly expresses our spiritual character and our love to God than our giving and the use of our money. From the very beginning the worship of God has always been associated with the recognition of His right in our property.

Abraham presented to Melchisedek, whom he recognized as God's High Priest and representative, tithes of all that he possessed.

Jacob, directly after his conversion dedicated one-tenth of all his means to the Lord.

Moses established a regular system of tithes which amounted to three-tenths. There was one-tenth for the maintenance of the Priests and Levites out of which they gave a tenth for the support of the High Priest. Then there was a second tithe to meet the expenses of the great annual festivals. And every three years there was a third tithe for the poor. All this was in addition to the silver half shekel which they offered as they entered the Temple or Tabernacle, and the regular offerings of the first-fruits and sacrifices at all public feasts. And yet, with all this drain upon their resources, they were never poor so long as they were faithful to God in their giving; but when in later years the spirit of selfishness and

worldliness possessed them and they robbed God of His portion, their land was smitten with blight and mildew, their soil impoverished, and the nation reduced to bankruptcy and ruin.

In Numbers, the seventh chapter, we read the story of the offerings of the princes of Israel at the setting up of the Tabernacle in the wilderness. It took them twelve days to bring their offerings to the Tabernacle, and required six wagons and twelve oxen to carry the precious tributes of gold, silver and costly vessels.

God loves those who are faithful to their trust—those who give to Him what He requires of them. Liberality is one of the main essentials in the Mosaic system, and as long as they were faithful and systematic in their giving, they heard from Heaven and God poured His blessings down upon them. If the people in Moses' day under the Law gave with a cheerful heart, surely we under the enlarged blessings of the Gospel should rise beyond the three-tenths which they gave as a matter of law rather than a matter of love. Surely the power of love and the impulse of grace ought to prompt us to give all.

Let us see what the New Testament has to say about our giving. In our text we see the Master sitting down over against the treasury and watching the gifts of the people. "*He beheld*" how the people gave the money. Rich and poor alike come and place their offerings into the treasury. Some are giving out of a heart of love and gratitude, some of necessity, some to keep up with their friends and neighbors. Jesus, as He sat there knew the motive of every gift and would reward them accordingly. When individuals begin to rob God of that which rightfully belongs to Him, the joy goes out of their life and their very countenance is changed to that of unhappiness and criticism, and soon you find them sitting in the seat of the scornful.

If you are walking in all the light that the Lord sheds upon your pathway, your purse strings will be opened. Be well assured if you are not joyfully and systematically giving to the cause of Christ, you are not right with God. Our God is a jealous God, and He is also a searcher of hearts. You may think you are getting away with your robbery and no one knows the difference—but, the Master is sitting over against the treasury today and "*He is beholding*" what you are giving and what you are withholding from Him.

« « «

THE most spiritual enjoyment is praising God, next to that sweet intercourse with God. There is but a thin veil between the believer's closet and heaven.

ON DOING ONE THING WELL

THE apostle Paul put the secret of his power into five words: *This one thing I do*. None would deny that the apostle succeeded in carrying out the main aim of his life: to spread Christianity through the world of his day. It was no easy task he set himself, and it would have been an impossible task for any man of less stature than himself. The idea of carrying the Gospel to the ends of the earth must have seemed a fantastic dream to all but a few far-seeing and brave spirits; and it took Paul to make the dream come true. But even he would have failed if he had not been prepared to subordinate every other interest to this one aim. All other ambitions were laid aside, and nothing was allowed to interfere with his missionary enterprise. He concentrated all his thoughts and all his activities on proclaiming Christ to the world, and this concentration was the secret of his success.

Perhaps we need to learn the lesson of concentration in our service of Christ today. There are so many opportunities of Christian service that there is a danger of trying to grasp too many of them. The willing horse is always asked to carry the heaviest load, and we are all familiar with the fact that in church life the work tends to be in the hands of a faithful few. Apart from the undesirability of such a state of things from the point of view of the congregation generally, it is not fair to the faithful few themselves. They are asked to do so much that the quality of their service suffers. Besides they may be betrayed into thinking themselves indispensable—a fatal fallacy—or of regarding themselves more highly than they ought. A greater division of labor would avoid these dangers.

How can we discover what is our own special work? What is this "one thing" we ought to do? Fitness is perhaps the surest guide. What can we do best? Along what lines of service do we move most easily and efficiently? Our Lord called a number of men to be with Him as His disciples, but on the other hand He sent some to witness in their own homes and among their own people. Not everyone is called to be a missionary or a preacher or to devote his whole time to what we call Christian work. Only a few are so called: the vast majority of Christian people serve Christ best in the ordinary walks of life. Find out what you can best do for Christ *there*, and concentrate on that.

To be doing one thing well for Christ means peace of mind—a quiet happiness not easily disturbed. Purpose leads to tranquillity. To have a task to do, to know it is our task

and not another's, and to perform it faithfully—that is the secret of living. Learn to say with Pauline conviction and zeal: *This one thing I do.*

FOUR TRUTHS TO BE REMEMBERED IN PRAYER

WHEN we go to our God and Father in prayer, it is most important that our faith should apprehend these four precious truths:

1. At our conversion, we are not only, by the blood of Christ, separated from our sins, and from the “world that lieth in the wicked one”; but we were also united to Christ, who, by virtue of His finished work, is “Heir of all things.” So that, while we have literally nothing we can call our own; yet do we “possess all things” **IN CHRIST.**

2. God has given us “a name which is above every name,” to present before Him—a name which is always “a sweet savour” to Him—a name on account of which has come to this world every blessing it has ever known or will know, from the little dew-drop that refreshes the drooping life of the flower to the redemption of that “great multitude which no man can number.” God delights to honor the name of Jesus.

3. “Our bodies are the temples of the Holy Ghost”; and because we know not what we should pray for as we ought, “the Spirit helpeth our infirmities”; “and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.”

4. He who was essentially the praying One down here—“who in the days of His flesh offered up prayers and supplications with strong crying and tears” and who often spent whole nights in prayer on the mountain top—the same blessed One, “partaker of the human frame,” is now at God’s right hand for us. “For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens”; “who can have compassion on the ignorant, and on them that are out of the way.” “Seeing then that we have a great High Priest, who is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Selected.

THE CHURCH

THE Church of God on earth is not what she seems; nay is what she seems not. She is not a beggar, yet she seems one; she is a King's bride, yet she seems not. It was so with her Lord while here. He was not what men thought Him; He was what they thought Him not.

It often seems strange to us, and it must seem much more so to unfallen beings, that saints should be found at all in such a world—a world without God, a world of atheists—a world that from the days of Cain has been the rejecter of His Son, both as the sacrifice for sin and as the heir of all things. It is not on such a spot that we should naturally expect to find sons of God. It is the unlikeliest place for a soul that loves God, to dwell in even for a day: and if a stranger, traversing the universe in search of God's little flock, his chosen ones, were to put to us the question, "Where are they to be found," certainly he would be astonished when told that they were in that very world where Satan reigned, and from which God has been cast out! Would he not say, "Either this is a mistake and a chance, or else it is the very depth of unfathomable wisdom." It is strange perhaps to find a Joseph in Egypt, or a Rahab in Jericho, or an Obadiah in the house of Ahab; but it is more amazing to find saints in the world at all.

Yet they are here. In spite of everything ungenial in soil and air, they are here. They never seem to become acclimatized, yet they do not die out, but are ever renewed. The enemy labors to uproot them, but they are ineradicable. Nay, they thrive and bear fruit. It is a miracle; but yet so it is. Here the great Husbandman is rearing his plants from generation to generation. Here the great Potter fashions his vessels. Here the great Master-builder hews and polishes the stones for his eternal temple.

Thus, then, one characteristic of the church is, the unlikeness of her present to her future condition. It is this that marks her out, that isolates her, as a gem in the heart of a rock, as a vein of gold in a mine. Originally she belonged to the mass, but she was drawn apart from it, or it fell from off her and left her alone like a pillar among ruins. Outwardly she retains much of her former self; but inwardly she has undergone a change that has assimilated her to "the world to come." Thus her affinities and her sympathies are all with that better world. Her dwelling is still here, and in external appearance she is much as she used to be; but the internal transformation has made her feel that this is not her home, and filled her with anticipations of the city and the kingdom

to come, of which she has been made the heir. Her kindred according to the flesh are here, but she is now allied to Jehovah by the ties of blood, and this draws her soul upwards.

Cut off from a home and a heritage here, yet assured of both hereafter, she of necessity lives a life of anticipation. Giving credit to the message of grace, and resting on the blood of Him through whose cross that grace came down to her, she knows that she shall not come into judgment. Realizing her oneness with the risen and ascended Christ, she reckons herself already seated with Him in heavenly places. Looking forward to the arrival of the King, she anticipates the kingdom. In darkness, she anticipates the light; in sorrow, she anticipates the joy; in the night, she anticipates the morning; in the shame, she anticipates the glory. "All are mine," she says, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are mine; for I am Christ's, and Christ is God's." In these anticipations she lives. They make up a large portion of her daily being. They cheer her onward in spite of the rough wastes she has to pass through. They comfort her; or when they do not quite succeed in this, they at least calm and soothe her. They do not turn midnight into noon, but they make it less oppressive, and take off "the night side of nature."

"I am not what I seem," she says to herself; "and this is joy. I am not the beggared outcast that the world takes me for. I am richer far than they. They have their riches now, but mine are coming when theirs are gone. They have their joys now; but mine are coming when theirs have ended in eternal weeping. I live in the future; my treasure is in heaven, and my heart has gone up to be where my treasure is. I shall soon be seen to be what I now seem not. My kingdom is at hand; my sun is about to rise; I shall soon see the King in his beauty; I shall soon be keeping festival, and the joy of my promised morning will make me forget that I ever wept."

Thus she lives in the morning, ere the morning has come. She takes a wide sweep of vision, round and round, without a limit, for faith has no horizon; it looks beyond life and earth, and the ages, into eternity.

Beyond the death-bed and beyond the grave, she sees resurrection. Beyond the broken hearts and severed bands of time, she realizes and clasps the eternal love-links; beyond the troubles of the hour, and beyond the storm that is to wreck the world, she casts her eye, and feels as if transported into the kingdom that cannot be moved, as if already she had taken up her abode in the New Salem, the city of

peace and righteousness. Beyond the region of the falling leaf, she passes on to the green pastures, and sits down under the branches of the tree of life which is in the midst of the paradise of God. H. B.

“WHERE ARE THE NINE?”

“WERE there not ten cleansed? but where are the nine?” (Luke 17:17). One of the most distressing features of the present day is that so many Christians who have received blessing from the Lord are content with being recipients and rarely take the more blessed place of *givers*—to God and to men.

It is as though some think—though they would surely be ashamed to say it—that having made sure of heaven by faith in Christ, they will now settle down on earth; being themselves blessed, they have no hallowed ambition to respond to the love that has saved them, or to be made a blessing to others. This is ingratitude of the most shameless type, only to be illustrated by the nine lepers, who, being cleansed by the Lord Jesus, departed without a word of thanks. Well might He ask then—and now—“*Where are the nine?*”

Let us not rob God of glory, ourselves of joy, and the others of blessing, but prove by lip and life how much we appreciate the grace that brought salvation to us.

THREE KINDS OF PRAISE

THERE are three kinds of praise representing really three stages in the Praise Life.

First, there is praise for blessings received. This is Thanksgiving. Only one leper out of ten who were healed returned to give thanks. And do we return to give thanks for one blessing in ten?

The second kind of praise is praise for blessings expected. This is Faith. Often the blessings never come until we believe God sufficiently to praise Him in advance. We never praise in vain, for our praises soon become objectified in real and tangible blessings.

A third kind of praise is praise to God Himself. This is Worship. It has no reference to blessings, either received or expected. It rises above our needs and our experiences and is taken up entirely with the present character of the glorious Lord. There are many who know Thanksgiving who do not know the praise of Faith. And of all those who know the praise of Faith there are but few who know extended moments of true Worship.—(B.).

PATIENCE is a lesson to be learned. Christ is the Teacher, but you are the scholar, and it is the scholar who must learn the lesson. Not even Christ can learn it for you to spare you the effort. Nor can it be made an easy lesson for you even by the Divine gentleness. It costs to grow patient, and you must pay the price yourself.

When?

WHEN is the time to trust?
 Is it when all is calm,
 When waves the victor's palm,
 And life is one glad psalm
 Of joy and praise?
 Nay; but the time to trust
 Is when the waves beat high,
 When storm-clouds fill the sky,
 And prayer is one long cry,
 Oh, help and save!

When is the time to trust?
 Is it when friends are true?
 Is it when comforts woo,
 And in all we say and do
 We meet but praise?
 Nay; but the time to trust
 Is when we stand alone,
 And summer birds have flown,
 And every prop is gone—
 All else but God.

When is the time to trust?
 Is it some future day
 When you have tried your way,
 And learned to trust and pray,
 By bitter woe?
 Nay; but the time to trust
 Is in this moment's need.
 Poor, broken, bruised reed,
 Poor, troubled soul, make speed
 To trust thy God.

Trust Him when dark doubts assail thee,
 Trust Him when thy strength is small,
 Trust Him when to simply trust Him,
 Seems the hardest thing of all.

FALLEN ASLEEP

Columbus, Ohio.—On February 28, Guy P. Ohliger went home to be with the Lord. He worked the day before his home call, and passed away in his sleep. Saved in this city 30 years ago, the assembly has been meeting in his home for the past five years. He was quite a Bible student and will be greatly missed. Prayer is requested for Mrs. Ohliger.

Hartford, Conn.—On March 29, Mrs. John B. White passed quietly into the presence of the Lord after an illness of about four months. Saved in Toronto, Canada, in 1901 while Donald Munroe was preaching, and was received into fellowship in Central Hall, Toronto, where she remained until moving to Montreal in 1912. Her home was always open to the Lord's servants. She was a consistent, godly Christian, and greatly loved by all who knew her. In 1943, she moved with her husband to Hartford where she remained until her home call.

Stamford, Conn.—On March 25, Frederick McIlvenne was called home to be with the Lord. Formerly of the Bronx Assembly, N. Y. For the past seven years in the Stamford Assembly.

On March 15, Mrs. Fannie Conrad passed into the presence of the Lord. Was in this assembly for the past 17 years and will be greatly missed.

Worcester, Mass.—On March 6, Mrs. Jonathan Dalzell departed to be with Christ. Age 60. Saved 42 years ago in Glasgow, Scotland. Blessed are the dead which die in the Lord.

Bryn Mawr, Pa.—On January 30, Robert Kerr, Jr. was killed in Germany where he was serving with the Medical Corps as an Aidman. Robert was only 28 years old and was the son of Mr. and Mrs. R. Kerr of the Mascher St. Assembly. He was saved at the age of 11 under the preaching of George Garrett. He had a bright testimony and was loved by all and was a promising young man in the assembly.

Montreal, Can.—On March 2, Mrs. John Dunsmore was called home to be with the Lord at the age of 65. In fellowship with the saints here for many years.

Brandon, Can.—On March 8, E. A. Churchill departed to be with Christ in his 66th year. Saved many years ago and gathered to His name about 25 years ago.

Laghey, Ireland.—On February 25, Adam McClay passed suddenly into the presence of the Lord. For many years he was associated with the assembly at Carrick, Co. Donegal, where he will be sadly missed. Ever a lover of the right ways of the Lord, he had a real love for God's people, and a great interest in the spread of the Gospel amongst the unsaved.

CONFERENCES

Philadelphia, Pa.—Olney Gospel Hall, 314 Chew St., Philadelphia, Pa., will (D. V.) hold their annual conference on June 2 and 3. Meetings will begin Saturday, June 2, at 2:30 P. M., and all day June 3. Christians coming from a distance will be freely entertained.

Frostburg, Md.—The Grahamtown Assembly will hold their conference May 20 preceded by a prayer meeting Saturday evening, May 19.

Pawtucket, R. I.—Owing to traveling conditions and war restrictions, we have decided not to have our conference this year.

Detroit, Mich.—As in former years the annual meeting for Sunday School Teachers will D. V. be held in Central Gospel Hall, Grand River and Harrison Avenues, Saturday, May 12. Meetings at 3:30 and 7:30 P. M., Sunday, 12 noon. Because of government regulations and restrictions, no circulars are being sent out. We do, however, desire the fellowship of the Lord's people in prayer for blessing on these meetings.

Deseronto, Can.—A conference will be held here (D. V.) May 26 and 27, preceded by a prayer meeting May 25 in the Gospel Hall. Servants of the Lord walking in the old paths will be welcome. Address communications to William Root, R. R. No. 5, Napanee, Ontario, Canada.

Sarnia, Can.—The annual conference will be held God willing on June 8, 9 and 10 in the City Hall. Circulars to follow. Correspondent, Guy Kember, R. R. No. 1, Sarnia, Ontario, Canada.

Winnipeg, Can.—The West End Assembly conference will be held God willing on June 2 and 3 preceded by a prayer meeting June 1 at 8 P. M. Circulars to be sent later. All meetings will be held in the Gospel Hall, 491 Victor St. Those coming from a distance will be freely entertained. Communications to W. D. Stewart, 126 Evanson St., Winnipeg, Manitoba, Canada.

Roseisle, Can.—The conference will be held (D. V.) June 9 and 10. For further information, write C. E. Walsh, Box 21, Roseisle, Manitoba, Canada.

Portage la Prairie, Can.—The conference will be held (D. V.) June 15, 16, and 17. Prayer meeting on Thursday evening, June 14. All meetings in the Gospel Hall, First Street and Lorne Avenue. Those coming from a distance will be freely entertained. Correspondent, A. Vanstone, Box 346, Portage la Prairie, Manitoba, Canada.

North Vancouver, Can.—Our conference at Easter was one of the largest we have had. The coming day will declare the results of the Word ministered so faithfully to saved and unsaved. Six of the Lord's servants devoting all their time to the work were with us.

WHAT a blessed thought that I shall be conformed to the image of the Son of God! I learn by divine revelation that according to divine purpose, I shall spend eternity with and like God's beloved Son (1 John 3:1, 2). And since God the Father has chosen me for that, can I be unaffected by it now? Think of not only being forgiven, but of being one of the many sons brought into glory—the same glory as Christ before the Father—in association with Him! What a thought for a creature like me while living down here in this troublesome scene—"Salvation which is in Christ Jesus with eternal glory!"

Words in Season

THE BIBLE FAMILY MAGAZINE



It Is Well



BELoved, it is well:

God's ways are always right;
And love is o'er them all,

Though far above our sight.

Beloved, it is well:

Though deep and sore the smart,
He wounds, who knows and cares
To heal the broken heart.

Beloved, it is well:

Though grief benight our way,
'Twill make the joy more dear
That comes with dawning day.

Beloved, it is well:

The path that Jesus trod,
Though rough and dark it be,
Leads home to heaven and God.

JUNE, 1945

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

LaCrosse, Wis.—Sam Hamilton and Wm. Warke are putting forth a special effort to reach sinners in this place. One man has professed to be saved.

Iowa.—Lorne McBain and E. Jamison are holding forth at Manchester. Oliver Smith is at Hampton.

Detroit, Mich.—Frank Carboni had a month with the Italian believers, and then went on to Sault Ste Marie, Canada, for a special effort in the gospel.

Deckerville, Mich.—John Govan has been conducting meetings the past few weeks using the chart "Egypt to Canaan." The meetings have been instructive and profitable.

Cleveland, Ohio.—Hector Alves and H. Dobson are having meetings in the Addison Road Hall. Three have professed faith in Christ. and others seem interested.

Pawtucket, R. I.—T. R. McCullough had two weeks of gospel meetings, and God was pleased to bless His Word to saint and sinner. Four professed to be saved.

Walkerville, Conn.—Gordon Johnston had meetings in the Italian Assembly seeking to help the saints in the ways that be in Christ.

Poughkeepsie, N. Y.—Frank Pizzuli expected to have some meetings in this place. He also visited Orange, New Jersey, for some meetings. He and F. Carboni have decided on Red Bank, New Jersey, for the tent again this summer. They would value the prayers of the Lord's people in obtaining a permit and in securing a lot for the tent.

Seattle, Wash.—Archie Stewart and James McCullough had three weeks in the gospel with good interest, and a number of strangers coming in to hear the good Word of God. Brother Stewart expected to go to Abbotsford, Canada, and Brother McCullough to Tacoma, Washington.

Lynden, Wash.—The assembly has purchased a hall which they are busily improving; the outside is still unfinished but the inside is very neat and highly commends the gospel. They are much encouraged, and held an all day meeting on May 6 with good attendance at all meetings. At the close of the gospel meeting, a young woman followed the Lord in baptism. The brethren are most anxious that God will send along someone for meetings and that a work might be done for eternity. The hall is attractive, well situated, and the few believers happily striving together for the faith of the gospel.

Atlantic City, N. J.—The permanent assembly located in this area is at Troy and Monmouth Ave., Ventnor, Atlantic City, New Jersey. This address is for the benefit of summer visitors coming to this city.

(Continued on page 104)

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. 37

JUNE, 1945

No. 6

GATHERED GEMS

ASHAMED of Jesus!—empty pride;
I'll boast a Saviour crucified,
And, oh, may this my portion be,
My Saviour not ashamed of me!

« « «
The heaviest cross is often introductory to the choicest comfort. The sun shines brightest after the darkest cloud, therefore let us look for some special mercy when God sends us some heavy trial.

« « «
The influence of woman is most powerful. It overcame Adam, the holiest man; Samson, the strongest man; and Solomon, the wisest man; if such men have fallen, let us take heed.

« « «
I want to realize that God is in the world, in that part of the world where I am; that He is on His throne, that He notices, directs, and over-rules every event; that He judges and vindicates, or condemns every one of His creatures; and that I have nothing to do but consult His will, walk by His Word, aim at His glory, and leave all events in His hands.

« « «
God is with His people to comfort them, counsel them, and co-operate with them; therefore, they will never want a Counsellor, Comforter, or Companion.

« « «
The fullness of Christ can never be exhausted; the more we apply to it, the more we enjoy it; the more we enjoy it, the more we prize it; and the more we prize it, the more we commend it; if therefore we do not commend the Saviour's fullness, it is because we do not live upon it.

« « «
The life of Jesus was one of absolute dependence on His heavenly Father. He had no home, no income, but was cast upon Divine Providence, which tried Him often and severely; but He still exercised faith, walked in fellowship, and manifested contentment.

TWO "MUSTS"

IN our Lord's discourse with Nicodemus, He twice makes use of the word "*must*"—a word of immense depth and moral power in both cases. Let us ponder it for a few moments, as it contains a volume of precious evangelical truth, in whatever light we view it.

I. First, we read, "Marvel not that I said unto thee, *Ye must be born again.*" Here we have the total setting aside of man in his very best estate. The "*must*" of the third of John, like the flaming sword of the third of Genesis, "turns every way to keep the way of the tree of life." It completely shuts out the first man and all, who are linked with him, from the tree of life. If I *must* be born again—if I *must* have a new life—a new nature, then it matters not what I am or what I have; I am shut out. Man, as he came from the hand of his Creator, was made in the "image of God." Man, as he issues from the womb of his mother, wears the image and likeness of his fallen parent; hence the force of our Lord's expression, "*Ye must be born again.*" It is not said, "*Ye must mend, ye must try and be better, ye must alter your mode of living.*" Had it been so, Nicodemus would not have asked, "How can these things be?" A Pharisee would have understood any or all of these things. A change of conduct, a change of character, any moral reform, any self-improvement is perfectly intelligible to a Pharisee of every age; but "*Ye must be born again,*" can only be understood by one who has reached the end of himself and his doings, who has been brought to see that in him, that is, in his flesh, dwelleth no good thing; who sees himself a thorough bankrupt—a bankrupt without a certificate, who can never again set up on his own account. He *must* get a new life, to which the deed of bankruptcy cannot apply; and he *must* trade in the wealth of another, on whom the creditors have no claim.

There is immense power in this little word "*must.*" It bears upon all alike. It speaks to the drunkard and says, "*You must be born again.*" It addresses the most rigid teetotaler and says, "*Ye must be born again.*" It says to every class, to every condition, to every grade, to man in every rank and every clime, to every creed and every denomination, in a clear, emphatic, sweeping style, "*Ye must be born again.*" It bears down with far more weight upon the conscience than any appeal that could be made on the ground of moral conduct. It does not interfere with the question of moral reform in any one of its many phases. It allows as broad a margin as any philanthropist or moral reformer can desire. It does not disturb the various distinctions which society, public

opinion, law, or equity has established. All these are left perfectly untouched; but it raises its commanding voice above them, and says to man as born of a woman—to the worst and to the best of men, “Ye *must* be born again.” It demands not reformation, but regeneration—not amendment, but atonement.

II. What then, it may be asked, are we to do? Whither are we to turn? How are we to get this new life? Our Lord's second “*must*” furnishes the reply. “As Moses lifted up the serpent in the wilderness, even so *must* the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.” A second Man has entered the scene. There are two *men* and two *musts*. Those descended from the first man, *must* be born again; and the Second man, *must* be lifted up. In a word, the cross is the grand solution of the difficulty, the divine answer to the “How?” Am I completely struck down by the first “*must*”? Am I overwhelmed by the insuperable difficulty which it proposes to me? Am I on the very verge of despair as I contemplate the apparent impossibility of what, nevertheless, *must* be? Oh! then, with what power does the second “*must*” fall on my heart. “The Son of man *MUST* be lifted up.” Why *must* He? Because I *must* have new life, and this life is the Son, but it could only be mine through His death. The death of the Second Man is the only ground of life to *me*. One look at Christ, as lifted up for me, is life eternal. The moment this look is given the new birth takes place. The soul that believes on the Son of God, as dead and risen, is “born of water and of the Spirit”; he *hath* everlasting life—he is passed from death unto life, from the old creation into the new, from the first man to the Second, from guilt to righteousness, from condemnation to favor, from darkness to light, from Satan to God. May God the Spirit unfold to the reader's heart, the beauty and power, the depth, comprehensiveness, and moral glory of the two “*musts*”!

C. H. M.

WE endure ten times as much anxiety in this world as we need, because we confide not in divine promise half as much as we might. If we were to live more on God's promise, and less on creature feelings, we should be happier men and women, all of us. If we were to get hold of a promise, and say, “There, let me abide by this; though the world says it is not true, I will believe it,” anxiety would flee. Could we live always in faith on the promises, the shafts of the enemy could never reach us.

ETERNAL LIFE

ETERNAL LIFE is not merely eternal existence. We read of some who have existence, but no life, in the scriptural sense of the Word: "She that liveth in pleasure is dead while she liveth"; "Dead in trespasses and sins"; "He that hath not the Son of God hath not life"; and yet all such continue to exist, and may possibly possess abundance of natural life. To Adam it was said: "In the day that thou eatest thereof thou shalt surely die," and "so death passed upon all men, for that all have sinned."

In 1 John 5:20, knowledge of, and union with "Him that is true," even Christ Jesus, is said to be "eternal life." Again, "This is life eternal, that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The opposite of this is death.

Eternal life was purchased for us through the death and resurrection of the Lord Jesus Christ, who poured out His life for us. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Eternal life is a nature implanted in us, of the very nature and essence of the "Eternal God." The *new birth* consists in being "born from above." The channel of communication is Christ; the life is given to Christ for us; and the Communicator is "The Eternal Spirit." The life is imparted to us *when* we believe in the Lord Jesus Christ as the Saviour, and commit ourselves to Him.

We read that "God hath given to us eternal life," but we must not, therefore, say that all who believe they *have* this life possess it, for the next clause is: "This life is *in His Son*. He that hath the Son hath life, and He that hath not the Son of God, hath not life." This proves that only those who by faith receive the Son of God are real possessors of eternal life. Nor is this faith merely an assent of the mind to the truth of God. We read of some to whom our Lord said: "Ye search the Scriptures because ye think that *in them* ye have eternal life, and they are they which testify of *Me*, and ye will not come to Me, that ye might have life."

The eternal life which we receive from Christ is not a life independent of, or apart from, the life which is in Christ. Though given to us and implanted by the quickening Spirit, yet we read that our "life is hid with Christ in God," and that Christ "is our life." Both facts are true, blessedly true. The life is in us, and also in union with Him "who is our life," and He is responsible to maintain this union. Therefore it is not only eternal in its source, but is the inalienable possession of every child of God. John 10:28 proves this, and verses 29

and 30 show that the Father and the Son have both pledged themselves to sustain this life in us. Adam lost the life which God gave him, but He has not committed the life which He has given us, to our keeping, but has united us to a living and ascended Christ.

Eternal life in us, is hindered in its growth when we grieve the Holy Spirit of God. This is the reason why there is often so little exuberance of life, and so little manifestation of this wondrous new nature. But it need not be so. We have a holy, loving Teacher and Guide within, who, unless we hinder Him, will continually take the things of Christ and show them unto us, and empower us to draw out of His fulness. He delights to feed and nourish the new life within us with the sincere milk of the Word, which God has provided that we may grow thereby. The old nature is still within us, craving for nourishment, but we are to "make *no provision for the flesh*," but to "walk in the spirit," and use the weapons which God has given us to bring every thought and imagination into captivity to the obedience of Christ. The yearnings of the new nature, and the promptings of the Holy Spirit, must be carefully, and watchfully, and lovingly attended to, if this wonderful life is to grow up in us, and become a joy to God, and abound in the fruits of righteousness—each fruit in its season. The new nature is the very life of Christ Himself, and therefore the germ of every beauty which is in Him is planted in us; but these germs will only develop and be manifested, in proportion as we cleave to Christ and draw out of His fulness.

One word more—and that to any unsaved one who may read these lines—"Why will ye die?" Why will you not fly to the Lord Jesus Christ for this unspeakable gift? If you die without receiving this eternal life, you will still have eternal existence—a living death—an existence of misery apart from God, where the worm dieth not and the fire is not quenched. "Whosoever was not found written in the book of life was cast into the lake of fire." Oh, let it not be said of you, "Ye will not come unto Me that ye might have life."

SPIRITUAL ploughman! sharpen thy ploughshare with the Spirit. Spiritual sower! dip thy seed in the Spirit, so shall it germinate; and ask the Spirit to give thee grace to scatter it, that it may fall into the right furrows. Spiritual warrior! whet thy sword with the Spirit, and ask the Spirit, whose word is a sword indeed, to strengthen thine arm to wield it.

GOD'S "FEAR NOT"

THE first of the precious "Fear nots" of the Bible is a very rich one. It was given to Abraham, the "father of the faithful," the "friend of God." They which be of faith, the same are the children of Abraham, and to Abraham and to his seed were the promises made. If we, like him, have believed God, we may take this with the other promises to ourselves; and if "when we were enemies we were reconciled to God by the death of His Son," we have the further claim to them that we too are the friends of God.

It is instructive to see the immediate reason of this word of encouragement. It had a very special meaning to Abraham at that time. By faithfulness to God in refusing to share the spoil with these "sinners before the Lord," Abraham must have forfeited the friendship of the King of Sodom. We cannot read his answer without feeling sure that the spirit of independence it manifested was anything but pleasing to his neighbor. He would not be unequally yoked together with unbelievers, and most plainly declared his separateness from them. He had gone to rescue Lot, not to assist the King of Sodom. Now the confederation might be turned against him: his very success might excite their jealousy and envy now that he refused to be one with them. Such thoughts as these may have been in his mind as he turned away from Salem to go back to Hebron, as Jacob afterwards feared when his sons had made him to stink among the inhabitants of the land. But that night the word of the Lord came to reassure him: "Fear not, Abram: I am thy shield." "You need not be afraid of them, Abram; I am between you and the foe." As was said of little Benjamin: "The Lord shall cover him all the day long." If they attempted to touch Abram, they must reach God first.

God's people today need this encouragement. Faithfulness to God often involves separation which produces enmity; but not the weakest need fear. God's express command is that we should not fear, and lest we should think it unreasonable He gives us the sufficient explanation, "I am thy shield." Is not this sufficient to make one as "bold as a lion," and able to say, "'I will not fear what flesh can do unto me'; if God is a shield about me, 'I will not fear though ten thousands of people set themselves against me round about,' because my God between us is a wall of fire, which all their weapons are powerless to pierce"? When next we are brought into danger for righteousness' sake, may God help us to remember, "Thou, Lord, art a shield about me."

Yet it is true that the Lord's people are sometimes al-

lowed to feel the enmity. Does the Lord fail them at such times, or have the enemies prevailed against Him? Nay; He is just making the wrath of man to praise Him. The shield allows the weapon to pass through, but in the passage it is robbed of its sting, and not only becomes harmless, but a channel of blessing.

Joseph suffered in prison and irons for a false charge, but had it not been for the prison he would not have become a father to Pharaoh; and may we not also be sure that the prison training was found useful in the court? We may implicitly trust our Shield to keep out all but the blessings. The Devil as a roaring lion goeth about seeking whom he may devour, but those with the Shield about them are out of his power. He can only stand without and complain to the Lord, "Hast Thou not made a hedge about him, and about his house, and about all that he hath on every side?"

"I am thy exceeding great reward." Abram had not only incurred the displeasure of those round about him, but had suffered actual loss. The spoil was his right as the reward of his service; but he, the friend of the Possessor of heaven and earth, thought it beneath him to share with such as the King of Sodom. The young men who went with him might take their portion, but he looked higher for his reward. He expected something better, and could afford to let this go. The Lord soon assured him that he had made no mistake in his reckoning. The Lord is sure to recompense for all that has been given up for Him. We do not know if he gave Abram immediate temporal recompense, as He gave Job; but we are sure that He gave him, as He gives us, spiritual blessings which far outweighed all that had been lost. He did not mention in this promise anything but Himself, and this is most like His dealings with us in this dispensation. Often the child of God is put in such a position that he cannot do the thing which promises most temporal advantage without some degree of compromise. Then the matter must be studied to see which will be the greater advantage. A Christian with any experience of God will know that possession of all the treasures of Egypt or the riches of Canaan is as nothing compared with one smile of the Father, one word of His approval. Weighing these only it will be seen that the earthly reward is not worth the sacrifice.

Abram had not only the smile of God in present enjoyment, but also the prospect of possessing the whole land. We know that the time of the saint's poverty is limited. Ere long he will be in enjoyment of such plenty that the desire for more can have no place. The Possessor of heaven and earth

will gratify Himself by heaping upon His beloved ones all the fatness of His house. But without these bright visions of the future, the light of His countenance is ample recompense for any little self-denial. To have His light shining upon our ways, and the secret of God upon our tabernacle, is worth more than thousands of gold and silver. We can count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. If refusal of compromising arrangements threatens utter ruin, fear not. The Possessor of heaven and earth will not fail to supply the needs of His children. We are in our Father's hands, not in the hands of men.

It may also have another meaning for us. We hear nothing of Lot's gratitude for all that had been done for him. Abram perhaps hoped that Lot would now give up his association with the men of Sodom, who were "sinners before the Lord exceedingly." But from Lot he had no reward for his trouble—perhaps like some we have known. We may have failed to find gratitude to us or anything for the Lord. Perhaps we see no use in going on any longer; we see no fruit to our labor. But the Spirit tells us our labor is not in vain in the Lord. We are a sweet savour of Christ unto God in them that are saved and in them that perish. We have given joy to His heart, and He will be our exceeding great reward.

Or, if we are looking for gratitude, the word of Paul comes to us, not to serve men, but the Lord. This is the secret most essential to a happy life. There will be no need then to complain of inadequate recompense; we shall always find our reward exceeding great.

We have this great advantage over Abram, that we have the promise beforehand, while he had to trust to the character of his God without a direct word. M. M. A.

IF THE LORD IS PLEASED to bless you, He will undoubtedly make you humble; for you cannot be either happy or safe, or have any probable hope of abiding usefulness, without it. I do not know that I have had anything so much at heart in my connections with you, as to impress you with a sense of the necessity and advantages of a humble frame of spirit. I hope it has not been in vain. O! to be little in our own eyes! This is the groundwork of every grace; this leads to a continual dependence upon the Lord Jesus; this is the spirit which He has promised to bless; this conciliates us good-will and acceptance amongst men; for he that abaseth himself is sure to be honored.

THE STANDING AND PORTION OF A BELIEVER


THE first part of Romans 5 unfolds our present portion, and then the end of the chapter shows the ground on which we can boast of this standing. We have peace: we stand in grace, and are rejoicing in hope of the glory. Peace as to what concerned the old nature, favour as to present relationship, and we can rejoice in certain things in hope of the glory to come, and in tribulations by the way. They make the hope the brighter and things clearer along the road; and another thing of joy on the road is, "joy in God," in God Himself. The spring of all is grace reigning, and the foundation of all is "the obedience of One."

Look first at what the Christian state is. Here we see how little real Christians have hold of this—how little their state is a settled, defined thing. The portion of the Christian is peace: it is a settled thing. He is justified as to all the evil and sin that requires this justification. Then, as to our relationship with God, it is grace; but when I think of God, it is peace as to the past, and the present standing is grace—favor. Then, as to the future, I have nothing to look forward to but glory. I do not hope for righteousness; I do not hope for life; I do not hope for peace; I have all this; but I hope for glory, that I have not yet. The hope of glory—that is the key to everything. I may have tribulations—plenty, perhaps—but "tribulation worketh patience; patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God "not only is proved in the gift of His Son, but is brought into me by the Holy Ghost. We have the joy of it by the Spirit in us. God's love is shed abroad in our hearts: I know His love, delight in His love, lean on His love. Then I can rejoice in tribulations.

And we not only can rejoice in what He has given—peace, grace, hope; but we can delight in Himself. Every day I get tokens of His love; but to delight in Himself is the best thing. Then I can go on, even counting the tribulations by the way greater prize than the blessings.

Do you think the purpose of God, and what the blessed Son spent on us, and the Holy Ghost sent down, is to have no result? Are we to be left uncertain whether God loves us or not? Has the light come to leave us in the dark? No: it is never His purpose to leave a heart uncertain as to its relationship with Himself. No heart would have right affections without a knowledge of its relationships. A child brought into a house, not knowing whether those it is brought to are its parents or not, has not the affections of a child toward them. A soul born of God, but not knowing its relationship, cannot have the play of holy affections proper to it.

“WHAT IS THAT IN THINE HAND?”

ERVE God in common things of everyday life, not in a sphere above and beyond that of your daily lot. The work is nigh us which we ought to do for Jesus. Where there is one man who has ten talents, and uses them for God, there are a hundred who have but one each, *and bury it* (Matt. 25:14-18). The Gospel could be given to every soul in the whole country weekly, *if all the wasted single talents were employed to do it.*

All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian. God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone, a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod cut out of a thicket, the mere crab-stick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said, "*What is that in thine hand? With this rod, with this stick, thou shalt save Israel.*" And so it proved. With this rod, when God had blessed it, Moses silenced the magicians; smote the waters into blood; covered the land with frogs; changed the dust into lice; filled the air with flies; brought upon Egypt the doom of thunder, hail, fire, locusts, and thick darkness. And when the people were sent forth free, with the same staff the Red Sea was divided, Pharaoh's army was overwhelmed, the rock was smitten, and the waters gushed out. That wonder-working rod was nothing but the common implement of daily toil, *consecrated and used for God.* This lesson does not stand alone.

What is in thine hand, Shamgar? An ox-goad, with which I urge my lazy beasts. Use it for God, and Shamgar's ox-goad defeats the Philistines. What is that in thine hand, David? My sling, with which I keep the wolves from my sheep. Yet with that sling he slew Goliath, whom an army dare not meet. What is that in thine hand, disciple? Nothing, but five barley loaves and two little fishes. Bring them to Me, give them to God, and the multitude is fed. What is that in thine hand, poor widow? Only two mites. Give them to God, and behold, the fame of your riches fills the world. What hast thou, weeping woman? An alabaster box of ointment. Give it to God. Break it, and pour it on thy Saviour's head, and its sweet perfume is a fragrance to the Church till now. What hast thou, Dorcas? My needle. Use it for God, and those coats and garments kept multiplying, and are clothing the naked still.

This is God's way of working. He chooses to use the least things—even things that amount to nothing—to accomplish

His ends and humble us. God is no hard taskmaster. He never asks us to serve Him with what we have not. He asks us to do simple and easy things, and to do them for Him. He does not say to leave your honest business, but He does say to use it for Him. What is your lot in life? What is your calling? What is that in thy hand?

You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, or a clerk, or a student, or a serving-woman. God wants each of you to serve Him *where you are*. You have your business, use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages; preach Jesus to your clerks, not by a long face, but by being like Him, doing good. Use your profits for God, feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the Gospel far and wide. If you have nothing else, use your tools for Him; He can glorify Himself with them as easily as He could with a shepherd's stick, an ox-goad, a sling, or two mites.

A poor girl who had nothing but a sewing machine used it to aid a feeble church; all her earnings above her needs were given towards building a house of worship, and in a year she paid more than a hundred others richer than she. So you can do if you will. Think of the widow with her two mites; the woman with the alabaster box; and Dorcas and her garments: you can do as much, and have as great a reward. If you but knew it, you have Moses' rod in your hands—the simple instrumentality of doing good.

R. J. B.

THE HOLY GHOST COME

WHAT I would wish to bring before you, is that the Holy Ghost has been given, and that He is in every believer. It is the essential characteristic of this present time of Christianity. Without question, the first thing for a Christian to know is the ground of his salvation; how that it is through Christ, His death upon the cross, that we have peace with God. But this being known, the Lord Himself having become precious to the soul, He who hath revealed Him to us through the Word, and who now dwells within us, should be intelligently known also. The prayers of many dear Christians indicate how much ignorance there yet is concerning this. That the Comforter has already come, and needs not to come again, is not speculative but elemental as to truth, which many do not seem to know.

That the Comforter at one time had not come, is evident

from the words, "The Holy Ghost was not yet, because that Jesus was not yet glorified."

Not that He did not exist; no one could imagine that. Not that He had not wrought from the beginning. But He had not been given so as to dwell in us, and remain with us, as the Word is to the end of the age.

No one can deny that at creation the Spirit moved upon the face of the waters; or that holy men spake as they were moved by the Holy Ghost; or that the Lord Himself, before the special promise of the Comforter had been given, could say, "If I, by the Spirit of God, cast out devils," which during His own ministry here He did. But what marks this dispensation, and makes it peculiar, is that the Comforter has now, in a special sense, come, and so come, that He dwells in all believers, never to be taken from them, but to be in them in a way quite unknown to the dispensations that are past.

This peculiarity of the Church is thus described in John 14:16: "I will pray the Father, and He will give you another Comforter, that He may abide with you for ever, even the Spirit of Truth, whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you." Again, in Chapter 15: "When the Comforter is come, whom I will send unto you from My Father." Rejected as Messiah, the Lord, as Head of the Church, which is His body, would "send Him from the Father." For this He must go away; for if I go not away, the Comforter will not come to you; but if I depart, I will send Him unto you.

Accordingly at Pentecost He came. Then was fulfilled the Saviour's word: "John indeed baptized with water, but ye shall be baptized with the Holy Ghost" (Acts 1:5). This was a wholly new thing. In the past the Holy Ghost had come down on David, and he became the sweet singer in Israel. He, in that time, could rightly say, "Take not thy Holy Spirit from me"—words utterly unsuitable to the present moment, concerning which the promise is that He will be with you for ever. He had come down upon Samson, and hence the gates of Gaza were as nothing to him to bear away. He had come down on Joseph and Daniel and Solomon, and had filled them with wisdom. But till now, this age of the Church, the Holy Ghost had never come down to dwell or to remain in us until the day of redemption.

There is great danger in these days, beloved, of being taken off to self and faith, and our own efforts at power and holiness, instead of looking to Christ. It is whilst looking at Christ, self lies in abeyance. It is whilst looking at

and living on Christ that peace and joy are sure, and the comfort of the Holy Ghost is sure. It was when the bitten Israelites looked at the brazen serpent that the reptiles fell off of them. Oh! it is whilst sinners are looking at an uplifted Christ that they are filled with a sense of atonement, salvation, peace, joy, assurance—all in believing. The faith itself, indeed, is not once thought of, as the Israelites did not once think of their eyes, but of the serpent on which they looked. So with a believer; it is whilst looking off unto Jesus that he can lay aside the weight that is on him, and the sin that is in him, which easily besets him; and it is the preaching of Christ that God so owns in the present day, and not the preaching of faith.

Peter preached Christ at Pentecost, and thousands were saved. Preaching Christ gave the Reformation. Luther knew and used the power he saw to be in Christ alone. Then he came filled, not with penances, or merits of men, or with himself, but with Christ. It was all Christ, Christ, that was preached, and the results were just such as He Himself had said, "I, if I be lifted up will draw all men unto Me." Where men are dilating on errors only, or on mere theology, or are preaching the Spirit even, the Spirit has no way, so to speak, of testifying of Jesus, and accordingly there is little or no conversion, and there is no revival. Preach Jesus, and the Spirit works, and as we have seen, the result is great.

J. Denham Smith.

NADAB AND ABIHU

LEVITICUS 10:1-3

The Sin

EVERYTHING had just been set in order. The sin offering had been offered and accepted, and Moses had blessed the people. It was a high day in the history of Israel. It was also a time of great dignity and honor for the family of Aaron.

They had been chosen out of all the tribes of Israel to be especially typical of God's High Priest, and well might they congratulate themselves on their high dignity. Israel stood pre-eminent among the nations as the only one to whom God had revealed Himself, and in this highly favored nation the family of Aaron stood first as the priests of the most high God.

A time of prosperity is a time of special temptation. High-mindedness is often its result; and these young men were probably lifted up by their great honor. There is also some reason to infer from verse nine that they had been guilty

of intoxication. It appears, too, to have been a sin of presumption, not of ignorance, but exactly in defiance of the command of God as given in Exodus 30:9.

Their sin was also aggravated by the eminent station they filled, and by its being so especially calculated to bring the worship of Jehovah into contempt. The priesthood had only just been set up, yet here we see a complete break-down at once. How different was our High Priest! He, through the whole course of His life, was "holy, harmless, and undefiled." This, too, was a way of their own choosing—it was not the Lord's way—and this is an abomination in His sight.

Those who bring their own works to God, or set up any way of their own in worship or approach to Him, or lay any other foundation than that of Christ, commit the same crime: they bring "strange fire."

The Judgment

"There went out a fire from the Lord." We find two fires—the fire in chapter nine, symbolical of acceptance; and here the fire of vengeance. We also see a similarity between the crime and the punishment of it. They offered fire, and they suffered by fire. Just so is it with the sinner. He brings his own righteousness, and God suffers him to stand and fall by it. "Whatsoever a man soweth, that shall he also reap." Besides the similarity between the crime and the punishment, we see the terrible suddenness of it. How little these young men thought when they put on their priestly garments that they should bring down on themselves such fearful judgment! We see in it an example of the certainty and reality of God's threatenings against sin.

The Reason of It

"This is it that the Lord spake" (verse 3). It is, we see, the absolute necessity that God should be had in reverence, in accordance with that Word, "Sanctify the Lord God in your hearts." Who, then, can come nigh to God? Is there any son of Adam that can venture nigh into such a holy presence? How precious—unspeakably precious—is that way of access we have through our Lord Jesus Christ! All carnal excitement, all fleshly zeal, all frivolity, are unfit for Jehovah's presence.

The Submission of Aaron

It was not an ordinary trial. It had been no gradual, wasting sickness. It was at once from perfect health to overwhelming destruction that he gave up his two sons. There is always an especial trial in sudden bereavement; and these

were his two eldest sons. Just after he had seen them invested with the priestly dignity, and with the expectation that the first-born would inherit his own high position, and more, far more, than this, they were cut down in an act of rebellion against that God whom he served. This must have been most grievous to the heart of a godly parent, and Aaron was a "saint of the most high God." It was an aggravated trial. But "Aaron held his peace." Page after page might have been written, but they would not have conveyed so much as these few expressive words. Why was he silent? He saw the vast importance of this signal judgment. He knew, too, his own place. He knew what he was and what God was. "I was dumb with silence, I opened not my mouth, because Thou didst it." "Be still, and know that I am God." He knew it was right, because God did it. Think you Aaron's heart was not oppressed by the stroke? Think you there were no tender recollections? Yes, undoubtedly there were; but he knew who did it, and was silent.

Besides, the same God who afflicts upholds. "God is love," and all He does must be in accordance with that character. He may cause His children to pass through trial, but while they trust in Him there is always comfort for them.

Henry Craik.

CHRIST THE SURE ANCHOR OF THE SOUL

THERE lived at Carthage, two hundred years after the crucifixion of our Lord, a Christian lady named Perpetua. She loved the Lord Jesus, and, not being ashamed to own Him, she was seized, and, together with her dear little infant, cast into prison. Her father, who loved her tenderly, knowing that there was nothing but a dreadful death before her if she did not recant, went to see her in the prison, and tried to persuade her to deny Christ. First he sought to move her by tears and entreaties, and then he tried reproaches, and then he set before her the grief of her mother and the helplessness of her babes. But all in vain; she would not deny Christ. The judge also urged her to consider her own life and her father's tears; but she loved her Saviour better than all, and would not forsake Him. At last the day of execution came, and this lovely and innocent woman suffered herself to be thrown to the beasts in the amphitheatre rather than deny Christ. Her faith had taken a fast hold on her unseen Saviour as the ANCHOR of her soul, and this hold on Him kept her unmoved amidst the fierceness of the storm. She was faithful unto death, and received a crown of life. So also "let

us hold fast the beginning of our confidence steadfast to the end"; for Jesus is "as an ANCHOR of the soul, both sure and steadfast, which entereth into that within the veil," where He appears as our "ADVOCATE WITH THE FATHER."—*An Extract.*

Boise, Idaho.—Archie Stewart had ten days with the assembly here. There was a nice interest among the young people, and some seemed troubled.

Brooklyn, N. Y.—Louis Montalvo is exercised about his work this summer and is thinking especially of the work in the Mexican labor camps. We are deeply grateful to the Lord for the many who confessed the Lord and who are probably being used of Him in Mexico at this very time. Another feature of our work is in the open air. Last year our brother Paul Bitler was able to hold a meeting in the afternoon for the children in the streets; then we had another one for the adults in the evenings. The Spanish brethren give us a good hand in this work. It is a joy to see the activity of the assembly, steadfast in the proclamation of the Gospel.

CANADA

Utterson, Ont.—B. Widdifield had some meetings in a private house; some came in to hear but the prejudice was strong and the work uphill.

Arnstein, Ont.—F. Watson and E. Sprunt are here and having meetings in Port Loring. They get the hall well filled every night, and hope to see a break soon and souls won to Christ.

Oshawa, Ont.—M. Paul and A. Dellandrea are going on here with some interest, and have seen God's hand in salvation to some.

Victoria Road, Ont.—G. P. Taylor is having meetings here with good attendance and interest.

Toronto, Ont.—Bren. Wilkie and Booth had meetings in the Westmount Hall. They found it difficult to get the people of the district in.

Kitchener, Ont.—We had a much appreciated visit from R. N. Bruce. The Word ministered was a cheer to the saints and encouraged them to walk in the old paths. Our brother also visited Lake Shore, and at present is in Parkhill where an assembly still continues; this is the place where Donald Munroe commenced his labors in this country.

Barrie, Ont.—David Miller, 198 Bradford St., Barrie, Ont., has distributed the forty thousand tracts sent to him from different parts of the United States and Canada. He is thankful to the givers, and will distribute any others that are sent to him. Most of these tracts were distributed among soldiers of Camp Borden. He met some very interesting cases in this camp. One soldier was put in the guard house for bad behaviour; he was allowed nothing but the Bible to read, and, through the reading of it, he found Christ to be his Saviour. Needless to say, he is a changed man. The good old book, the Bible, is still the means to point men to Christ.

Atlantic City, N. J.—The permanent assembly located in this area is at Troy and Monmouth Ave., Ventnor, Atlantic City, New Jersey. This address is for the benefit of summer visitors coming to this city.

Vancouver, B. C.—Bren. Joyce and Adams have closed meetings in Cedar Cottage Hall. An exceptional interest was shown throughout the effort. Quite a number professed to be saved.

Halifax, N. S.—J. H. Blackwood is in this city having gospel meetings and getting a good hearing. A good number from the Armed Forces are coming to the meetings, and the little assembly is being cheered and encouraged. He will value the prayers of the Lord's people in this effort.

Tailorside, Sask.—Alex Wilson is having some gospel meetings here and also visiting some of the northern Saskatchewan assemblies seeking to be a help and cheer to the saints in these out of the way places.

Smithers, B. C.—Alex McGaughey had planned to commence meetings in this place, but the night before he arrived, the town was almost demolished by fire; the very place where he expected to have meetings was burned to the ground. However, he had a week seeking to encourage the saved in that place and worked what was left of the town with tracts, then spent a little time in Hazelton and Terrace. He is now in Prince Rupert trying to find a place for meetings, and in the meantime, he is having some street meetings and giving out tracts. There seems to be an ear for the gospel, and help from God to proclaim it. Pray for this work.

FALLEN ASLEEP

Pittsburgh, Pa.—On April 7, after a short illness, our esteemed and beloved brother John Keppie went home to be with the Lord at the age of 85 at his daughter's home in Elmira, New York. Born in Scotland, and saved in England 60 years ago, he came to Pittsburgh in 1891, and was among the first to gather to the Lord's name here. A quiet, consistent and God-fearing man who loved His Word and could use it to the edification of His people.

Cleveland, Ohio.—On April 2, our dear brother Alexander Young passed into the presence of the Lord. Age 63. Born again when a young man of 18 years in Edinburgh, Scotland. Came to Cleveland in 1913. Was identified with the Addison Road and West Side Assemblies for 32 years.

Philadelphia, Pa.—On March 18, Miss Margaret Fulton departed to be with Christ after a serious operation. Associated with the Mascher St. Assembly for over 40 years and was well known to many of the Lord's servants who were entertained in her home. A faithful sister who will be missed in our meetings where she was always present when possible.

Johnstown, Pa.—On May 3, Mrs. David F. Wilson passed quietly into the presence of the Lord after a prolonged illness. Age 74. Saved many years ago in Glasgow, Scotland. Was in happy fellowship at Everett, Pennsylvania, for the past 5 years. Will be greatly missed by many.

Arnstein, Can.—Alex Dellandrea departed to be with Christ April 10. Age 52. Saved 10 years ago. He left a good testimony.

Huntsville, Can.—On April 24, Taylor Cottrill passed quietly into the presence of the Lord in his 62nd year. Saved 35 years ago near Huntsville, and has gone on steadily ever since. His intense suffering made his home going a happy release.

Gonor, Man., Can.—On April 7, Mrs. Wm. Flett went home to be with the Lord. Age 82. Saved about 50 years ago and soon after gathered with the Lord's people in St. Andrews Assembly which is now known as Ashfield Assembly where she continued until her home call. She had a good testimony in the assembly and in the world, and will be missed.

Vancouver, Can.—On February 8, Ray Ironside McLaren (grandson of the late Mr. James Rae), was called home in his 26th year. Saved, when quite young, one evening at the family reading. Was

connected with the South Main St. Assembly. Due to illness a great part of his life, he was unable to take an active part but attended meetings when able. He was a great reader of the Holy Scriptures, and was a satisfied and contented Christian even though a sufferer and weak in body.

On December 9, Mrs. A. M. Smithson of the South Main St. Assembly passed away suddenly. Saved in the Sunday School and baptized, she continued in happy fellowship until her home call. Attended meetings faithfully when able to come.

On March 26, Mr. George Gates passed into the presence of the Lord after a brief illness. Age 77. Saved in 1889 and gathered to the Lord's name later. Formerly of Treherne, Manitoba, and recently came to Vancouver. Always happy and ready to speak of the things of the Lord.

Portage la Prairie, Can.—On April 22, Mrs. Muir was taken suddenly to be with the Lord. Saved eighteen months ago at meetings held by A. Joyce, and was soon after baptized and received into fellowship, and bore a good testimony ever since her conversion.

CONFERENCES

Stout, Iowa.—The Christians are planning to have a conference, D. V. on June 16 and 17. Prayer meeting, Friday, June 15. Servants of the Lord to attend this conference will be welcome. Correspondent, Theodore De Neui, Cedar Falls, Iowa.

Victoria Road, Can.—The annual conference will be held (D. V.) in the Long Point Gospel Hall, June 8, 9, and 10. Prayer meeting, June 7, 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, Ontario, Canada.

Earlton—Carlton, Can.—The assemblies at Earlton, Englehart, Hough Lake, and Charlton will hold their annual conference as follows: June 29 and 30, all meetings at Charlton; July 1 meetings at Earlton and Charlton; July 2 and 3, all meetings at Earlton. There will be a prayer meeting at each of the above places on June 28, at 8 P. M. Address all correspondence to H. Ferguson, Earlton, Ontario, Canada.

Glen Ewen, Can.—The conference will be held (D. V.) on June 30, July 1, and 2, in the Gospel Hall, preceded by a prayer meeting, June 29, at 8 o'clock. Correspondent, Roy Macfarlane, Glen Ewen, Sask., Canada.

Pugwash Jct., Can.—We purpose (D. V.) holding our annual conference in the Gospel Hall, June 30, July 1, and 2, preceded by a prayer meeting, June 29. Visitors warmly welcomed and freely entertained. Address all communications to F. H. Elliott, Wallace, Nova Scotia, Canada.

Mervin, Can.—The Mervin and Louisville assemblies will (D. V.) hold their mid-summer conference, July 14, 15, and 16, in the Mervin Community Hall. Those coming from a distance will be freely entertained. Communications to C. C. Cox, Mervin, Sask., Canada.

MISSIONARY

Aberdeen, Scotland.—W. J. Miller, 92 Walker Road, reports that there was interest in meetings in these parts. He has been ill for some time but is gradually improving, and looking forward to his return to the Shetland Islands as soon as the weather gets a little warmer.

Palestine.—Solomon Ostrovsky, P. O. Box 4140, Tel-Aviv, Palestine, Asia, reports the Lord is continuing to bless the Arabic testimony here and is giving us some encouragement also among the Jews. To Him be all the praise.

Words in Season

THE BIBLE FAMILY MAGAZINE



My Beloved



THOU art altogether lovely,
My Beloved and my Friend.
Thou hast won my heart completely
With Thy love that never shall end.
To Thy banquet Thou hast brought me,
Thou Beloved bore the pain,
Thine own blood the price that bought me,
Now for me Thou liv'st again.

My beloved I adore Thee,
Peerless Thou in beauty art,
Soon I'll share with Thee Thy glory,
Yes, I'll dwell e'en where Thou art.
Then made perfect in Thy likeness,
All of self forever gone,
I will sing Thy endless praises,
Thou art worthy, Thou alone.

H. de G.

JULY, 1945

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

Cleveland, Ohio.—George Duncan has returned home after four months' absence. He had six weeks in Canada visiting Owen Sound, Strongville, Barrie, and Valens.

New Haven, Conn.—C. Patrizio had a few meetings to help the Italian Assembly that was started in January. He and L. Rosania hope to get permission to pitch their tent in Unison City, New Jersey, among the Italians. The Lord's people can help by their prayers, that God will open up the way for them.

Poughkeepsie, N. Y.—R. Cappiello spent a week with the Christians here. He also visited New Rochelle.

Michigan.—Wm. Ferguson is hoping to continue work in the more or less isolated parts of the State amongst the villages and towns and country districts, especially the Mining country of the north, and would like to enter some "new" fields, as well as re-visit former circuits.

Iowa.—L. McBain and E. Jamison had good meetings at Manchester and a number professed to be saved. They also saw four saved at Central City and expect to work a tent in that vicinity this summer. Oliver Smith and Wm. Warke expected to be in Hitesville for a week or more. Hector Alves purposed having a few meetings at Stout. J. J. Rouse was to be in Clayton, Garnavillo, and Manchester for a time.

Seattle, Wash.—At meetings conducted by Archie Stewart and James McCullough, we were cheered by hearing of a lad being saved following the last meeting.

Los Angeles, Calif.—J. Dickson has been visiting Jefferson St. Assembly taking the regular meetings. He also visited Fresno.

CANADA

Arnstein, Ont.—F. Watson and E. Sprunt are now in their sixth week here. God has granted blessing, hall has been packed and a number have professed to receive Christ.

Lake Shore, Ont.—R. Bruce had two weeks' good meetings, and the practical ministry was enjoyed by the Lord's people. He also visited Parkhill. God has granted some increase there lately which has been a cheer to the little Assembly.

Oshawa, Ont.—A. Dellandrea and M. Paul are holding forth the Word of life here. Attendance and interest are good and increasing.

Sault Ste Marie, Ont.—Frank Carboni had well attended meetings here and good interest to the last.

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. 37

JULY, 1945

No. 7

GATHERED GEMS

“ “ “
TRUE worth is in being, not seeming—

In doing, each day that goes by,
Some little good, not in dreaming
Of great things to do by and by;
For, whatever men say in their blindness,
And in spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

“ “ “
We're not to square the Word of God by our experi-
ences.

“ “ “
The one that says, "I must sin," denies the foundation
of Christianity. The one that says, "I cannot sin," deceives
himself. The one that says, "I may not sin," utters a divine
truth.

“ “ “
The one that pleases God is a man of God.

“ “ “
Aim at something higher than sinning and confessing.

“ “ “
Some say that faith comes out of works, but works
comes out of faith.

“ “ “
Never do anything in secret that you would be
ashamed to tell out. What's done in the secret unless the
knife is put to it, will break out in the life.

“ “ “
Our knowledge of Him should run parallel with the
knowledge of His Word.

“ “ “
The question is not, "Are the difficulties too great for
us—but are they too great for God?"

“ “ “
Never mind what the world may think and say about
us. If we have the testimony that we please God, it will
lift us far above the likes and dislikes of the world.

HE'LL NEVER GO BACK ON HIS WORD

NOW, Alexander, I think you know about the Gospel of God's blessed Son, and I would like you to tell me what you personally think of the Lord Jesus. When I say you know about the Gospel, I simply mean that you have now a head knowledge of God's great plan of redemption, and so I would like you to tell me what you mean to do with the Lord Himself, 'Who was delivered for our offences, and raised again for our justification.'"

"I think of Him very often, and last Sunday, when listening to you in the school, I thought surely I could never do anything wicked again; but when I came out and mixed with the boys, I could not hold out, and very soon I was just the same as before."

"So you were, my boy," I said, "for instead of submitting to the righteousness of God, and simply trusting in the work finished for you by the Lord Jesus on Calvary, you began to endeavor to establish your own righteousness as a ground upon which to make your peace with God, so disregarding the One who loved you with an everlasting love, and made peace for you through the blood of His Cross. If you could have propitiated divine justice in that way, it were indeed in vain that Christ died. You see what I mean, don't you? Christ Jesus came into the world to save sinners, and if sinners could in any way save themselves, it would not have been necessary for God to sacrifice His only begotten Son in order to redeem us from the just deserts of our sin."

"I see what you mean," said the lad, with solemn emphasis, "and now I think I understand that very clearly."

"Very well, my boy, that is the first step," I replied. "'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, and he that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.' Do you believe this also?"

"I do indeed," said the lad.

"And you are a lost, and condemned sinner?"

"I am indeed," he admitted, tremulously.

"And don't you think the Lord Jesus wants to save you, my boy?"

"I am sure He does," he replied, speaking in slow tones, in order to hide his feelings.

"Then why do you not come to Him, Alexander? He would not cast you out."

"Oh, no; I am sure He would not refuse me," he assented feelingly.

"Refuse you, indeed," I repeated. "He could not refuse a poor, lost sinner. Think of the gracious words in John 6:37: 'Him that cometh to Me, I will in no wise cast out'; and then remember the blessed invitation in Revelation 22:17, which reads: 'And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst

come (that's you, Alexander). And whosoever will, let him take the water of life freely.' What a glorious message for guilty, hell-deserving sinners!"

"It is, indeed," he replied, solemnly.

"Then, my boy," I went on, earnestly, "I must really confess that I do not see what hinders you from trusting your soul to the Lord Jesus. You freely admit that you are a poor, condemned sinner, and verily believe that Christ Jesus came into the world to save sinners. You clearly see that you can do nothing to merit God's favor, which I think I have shown you to be a free gift, and bestowed upon all who believe in Jesus. You tell me that you are sure the Lord wants to save you, and you are equally sure He would not cast you out. There must be some hindrance in the way that I do not fathom. I am sure the enemy of souls is busy suggesting doubts, and hedging up the way with thorns. Now, speak to me like man to man, and let me see what hinders you. Remember I have gone over every foot of the same way, and have every sympathy with those in your present critical condition. Satan never gave up possession of one soul without a struggle, and that same struggle is going on in your mind now; but Christ will give you strength if you only look to Him, in whom dwelleth all the fullness of the Godhead bodily."

He had turned fully toward me while I spoke and set his eyes steadfastly on my face, but when I finished his face fell and he spoke with a quiver of pain and sorrow in his voice.

"Oh, yes," he began, "Satan suggests many doubts and brings up many fears. I am afraid I cannot stand the scorn and contempt of the world. That is the chief thing. Then he tells me that I will not hold out, and says also there is time enough yet to think of all these things."

"Ah, my dear boy, he is still the same old deceiver and father of lies; but we will test all his crafty suggestions by the unerring Word of God, and see if they stand the light of truth. He first tries to frighten you with the scorn and contempt of a poor, condemned world, so soon to be brought into judgment for the murder of the Son of God; but he never reminds you of the blessed promise of the One who created this world and overrules everything in it and out of it, and who has all power in heaven and on earth. This is the Lord, who in the Person of His Son declares that He will give to His own, power to overcome the world, even their faith; that therefore they shall be kept by His own power, and that no man shall be able to pluck them out of His hand. All these are the declarations of God, who, when you trust Him, Alexander, is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; therefore He says, 'Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings; for the moth shall eat them up like a garment, and the worm

shall eat them like wool: but My righteousness shall be forever, My salvation from generation to generation.' You will surely receive grace to withstand the scorn and contempt of a sin-blinded world, but there will be no escape from the terrible judgment of the resurrection of condemnation, when poor, lost souls, upon whom the door of mercy is forever closed, shall awake to shame and everlasting contempt. The position will be reversed then, assuredly, and the scorner will be scorned. Do you understand me, Alexander?"

"Oh yes, I understand you, indeed," said the lad feelingly: "I seem to see it all."

"Very well, then, we will now go on to Satan's last suggestion, and generally his most potent one with sinful men; that is, 'There is time enough yet to think of these things.' But before we proceed—stop a minute, Alexander. How much more time do you want? Just one year from to-night—would that do?" He looked at me in blank amazement, as if he doubted my sanity.

"No, no," he replied, awed at such a thought, "I might not live till then."

"Very well, then, supposing I give you just one month?"

"But I might not live till then."

"Perhaps you would take a week, then?"

"Oh, no, I am willing to come to-night, if I only knew the right way!"

"But, my dear boy, there is no wrong way of coming to Jesus. He is the way, the truth and the life. You come as a poor, guilty sinner to an all-sufficient Saviour. It is the Person that saves, not the manner of coming to Him. Did you ever read in the Lord's career on earth of the many sinners that came to Him under the same conditions, and in the same way?"

"No, I do not think I did."

"And He saved all who came for salvation, didn't He?"

"Yes, every one."

"And do you really think He would refuse you?"

"Oh, no, I don't think He would."

"Then what are you going to do with Jesus? You will decide at once Alexander, and come and tell me the result. "Yes," he said, as he left me, "I will settle the question one way or the other to-night." It was therefore with mingled feelings of hope and fear that I sat down in the little shieling late that night and watched in the stillness of the calm, summer twilight for the sound of the lad's footfall, should he come to tell me of the great decision of his life. He would stay for the night in a shieling quite near the one I occupied, and he could come to me at any moment; but the night wore on, while I maintained my prayerful vigil, and it was about eleven o'clock when a shadow from the open door

fell athwart the room, and Alexander stood before me, agitated and determined. A glance at his face showed me at once that he had not yet found peace.

"Come forward, my boy," I said, encouragingly, and take a seat. "I see you have come to yield yourself for time and eternity into the safe keeping of the Lord Jesus, and rest assured you will receive a loving welcome."

"Oh, yes," he said, as he took a seat, "I have come at last! But the devil gave me a fearful handling since I parted with you this evening. He has been saying everything to me, and my mind is all confused, and I have not one blink of light; but at last I thought I would come just as I was, and I know He will take me in."

"How do you know that, Alexander?"

"Just because He says it Himself," he replied, wondering at my question.

"Well, my boy, He also says, 'He that believeth on the Son hath everlasting life.' Could you tell me what it is to believe on the Son of God?"

"It is just to believe what He says," said the lad, slowly, as if rather uncertain of his ground.

"Exactly!" I declared. "Now, Christ says, 'Him that cometh to Me I will in no wise cast out,' and if He were here in this room to-night, you would at this moment go and cast yourself at His feet, wouldn't you?"

"Oh, I would, most truly," he replied.

"Well, Alexander, He is here, just as really and truly as if you could see Him with your eyes." He gazed at me fixedly, and a gleam of light shone upon him.

"Oh, I see!" he exclaimed. "I see it all." But I went on:

"Now you can come to Him just as if He were here, visible to human eyes, in exactly the same way; and when you have come, you must believe He has accepted you, because He says He will in no wise cast out. You must just take Him at His Word."

"Oh, I understand it all," he replied, and as I finished he knelt down beside me at the seat and yielded himself unreservedly to the Lord. We unitedly praised the Father for His great love wherewith He loved us in sending His Son to be the propitiation for our sins. Truly there was joy in the presence of the angels of God, and also in the grateful hearts of two of His redeemed children in a remote corner of the far Highlands that summer night.

"You have no doubt of your acceptance with God?" I asked the lad a little later.

"Oh, there is no doubt about it," he exclaimed joyfully. "I just believe Him, and He'll never go back on His own Word."

THE REVIEW OF THE CHURCH

TO the true believer in the Lord Jesus Christ, the assurance has been given in the Word of God that for us the sin question has been definitely settled. The Lord Jesus took the place of the guilty; met and settled forever the claims that were held against us; and, like a debt disappears when payment has been made, so Christ put away sin by the sacrifice of Himself, and never shall the believer be brought into danger on account of sin.

Death and judgment are behind us,
Grace and glory on before;
All the billows rolled o'er Jesus,
There exhausted all their power.

To the Church at Corinth the Spirit of God revealed the truth that all believers in the Lord Jesus Christ must appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. The Bible is the complete revelation of God and raises the standard by which His people will be judged. Upon conversion, a new record is started in the life of the believer and every deed is recorded, both good and bad; therefore it will be at the judgment seat that our lives will be gone into and we will give an account to God as to how we lived since we were saved. The sacrifices, the self denial and labors of the people of God as well as their infirmities and failures; not one shall be forgotten. That which represents gold, silver, and precious stones will be in their favor and as such will bring reward; that which represents wood, hay, and stubble will result in loss and to some the loss will be so great that they will be saved, yet so as by fire.

Some have thought from the reading of 1 John 1:9, that if a believer confessed his sin, it is forgotten and will never be brought up at the judgment seat of Christ, but the passage speaks of the restoration of the believer to fellowship with the Father which has been broken on account of sin and has no relation to the judgment seat. The sin of Abraham is recorded in the Bible; the sin of David is there although he was exceeding sorrowful and confessed it to God. The sin of Peter is also on record though he wept bitterly about it.

When a believer fails and falls into sin, it is against him and is put on the wrong side of the book, for this he will suffer loss. When the sin is owned and confessed, it is in his favor and is put on the right side of the book and he shall gain thereby. It is always honorable for a child of God to confess failure and forsake the path that has caused grief to God and his own soul.

K.

A WORD IN SEASON

JAMES Brainerd Taylor, a devoted Christian man, was driving in the country one day, and drew up his horse at a watering-trough to give him a drink.

While there, another young man drew up and did the same. While the two horses drank, the Lord's servant, ever watching for an opportunity to speak a word for his master, said, "I hope you know the Lord Jesus. If you do not, I want to commend Him to you as the best Friend." That was all that passed. They parted, each to his own way, and they never met again. But what was the result! That young man, was then and there awakened to think on eternal things, and before long he was converted to God. He gave himself to the Lord for mission work, and went out to Africa to tell sinners there of the Saviour.


He often wished to know who the man was, who spoke to him that day at the watering-trough, that he might cheer his heart by telling him how God had owned that word he had spoken, but no trace of him could he find. In a parcel of books sent out to him by friends at home, there was one little book, a brief biography of one who after serving the Lord faithfully in a humble sphere, had gone to his rest and home. On an inside page of the book there was a portrait of the man of whom it spoke, and as the missionary's eyes fell upon that earnest peaceful face, he exclaimed, "This is the man who spoke to me at the watering-trough! This is the man by whose words I was led to Christ and Salvation!" And although the soul-winner and convert never met in the earthly harvest-field, they have long ago met in the harvest home above, where in the light of the Great Master's presence, the hidden links will all be seen, and the faithful ones who lose no opportunity, in season and out of season, to speak to men of Christ and heaven, will find that their words have not been forgotten, or been in vain.

Let us then dear fellow-workers buy up every opportunity, and testify to small and great the message of life and peace, with which our Master has entrusted us. There are opportunities all around us day by day. If we walk with God, and make it our aim to please Him, we shall always have the right word, for the right person, at the right time.

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In the valley of humiliation we never quarrel with God, or object to His sovereignty, but on the mountain of proud self-importance, we do both.

THE CLEANSED CONSCIENCE

 O great and penetrating is the virtue of the precious blood of Christ, that we read of "having our hearts sprinkled from an evil conscience."

In the human mind there is a divinely implanted monitor named conscience. The word means "joint-witness," and carries the idea of a man being witness for or against himself, according as he deems his act good or bad. "Conscience is the consciousness man has of himself in his relation to God, manifesting itself in the form of a self-testimony." It is an activity of the heart, for we read that by nature men "show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them."

Conscience is not infallible; it cannot determine whether an act is in itself good or bad. It is the judgment which determines this, being the judge of the rightness or wrongness of a matter; and the judgment of fallen man being blinded and biased needs the guidance of the Word and Spirit of God in forming decisions.

The function of the conscience is this: If the judgment decides that an act is right, the conscience urges that the thing should be done and reproves the man should he not do it; but if the judgment decides that the thing is wrong, the conscience protests against it being done and reproves the man should he do it. Hence, a murderer of the saints of God and a blasphemer "verily thought with himself that he ought to do" his persecuting work; but later, his judgment being rectified, he as heartily condemned that work. Let me therefore be cautious in condemning my neighbor as unconscientious, for one may be doing a wrong act with a good conscience.

If, therefore, to-day one deems an act right, conscience approves the doing and reproves the not doing: if however, tomorrow, through clearer light, one has altered his judgment, and deems that wrong which yesterday he deemed right, now conscience reproves the doing and approves the not doing. From this it is clear that no one is justified in doing a thing merely because his conscience may not condemn it, for conscience is only the officer of the court who enforces the decisions of the judge, the judgment, that is, the man himself. If the judge alters his decision, conscience as definitely enforces the new verdict as it did the former.

Now every son of Adam arrived at the age of moral responsibility is made conscious by his conscience that he has "done those things which he ought not to have done (trans-

gression), and left undone those things which he ought to have done (disobedience)." This is a "defiled" conscience, an "evil" conscience. His conscience witnesses against himself and brings him in guilty at the bar of his own judgment. He knows that he is guilty before God.

By habitually defying this conviction of guilt it is fearfully possible so to cauterize the conscience that it is reduced to insensibility and no longer protests; a dreadful state most easily reached by such as give themselves up to spiritism and theosophy, as stated in the passage just mentioned and as we ourselves have witnessed in more than one sad instance. But if, on the contrary, the convicted sinner presents himself before God, the supreme Judge, humbled and sorrowful, he is by Him directed to the atoning work of Christ, whereby the deficiencies and the outrages of his acts before the law of God were made good. He is informed that the full penalty due to him under the law, even death, has been rendered by Christ, the God-appointed Surety to act on his behalf; and his attention is drawn in particular to the copious flow of the blood from Christ as the visible proof that He actually died, for the life is all one with the blood, and the pouring forth of the blood is the pouring out of the life.

Thus "the penalty was exacted, and He was made answerable" but inasmuch as the full penalty was death and the full penalty has been paid, there can be no question of any further payment by works to be done by the sinner, for a debt once completely discharged has ceased to exist.

In the scale of moral values, a bull or a goat is not of equal worth with a man; hence, the sacrifice of such creatures, as under the law of Moses, could never give a sinner the comfortable assurance that his penalty was completely met, for no life of equal value to his own had been surrendered to justice.

"It is impossible that the blood of bulls and goats could take away sins."

But as soon as the guilty man sees that Christ fully met the claims of the law of God, and puts his whole confidence therein as the legal meeting of his personal need, the Spirit of truth gives him the assurance that his sins are entirely cancelled, and that he will not, indeed, that in law and justice he cannot be called upon himself to answer for them. His suffering Surety has done this with entire adequacy; this adequacy being witnessed by the presence of his Surety exalted by God to His own right hand, where in no wise could He be were He in the least measure still responsible for our sins.

God will not payment twice demand,
First from my bleeding Surety's hand
And then again from mine.

Upon seeing this to be necessarily so, and that one is therefore "justified by faith, we have peace with God, through our Lord Jesus Christ."

Under the law the leper, upon being healed by God's power, was to be cleansed, so as to be again fit for the society of his holy God and His people. The first act in this cleansing was that the blood of the atoning victim that had died on his behalf was dropped into living water, and this blood-tinged water was sprinkled upon him. Thus he was marked openly as one for whose sin atonement had been made. This would give to him peace and security before God and man. No one could now drive him out of the camp as an odious leper; the blood-stains forbade. The very law that formerly demanded his banishment now protected him from it.

To the believer in the atoning sacrifice of Christ, the Holy Spirit, the living water, reveals and applies the cleansing virtue of the blood of Christ, through the saving grace of which he likewise secures through faith a yet diviner peace than did the leper, and a far deeper and more comfortable assurance that he is accepted by God. The consciousness of guilt and the fear of deserved doom are displaced by the firm persuasion that his past life is cancelled: "his heart is sprinkled from an evil conscience"; his thoughts no longer accuse; his feelings no more alarm; his will to please God is no more crippled by the dead weight of past sins.

Apart from this blessed emancipation of the conscience, no progress in purity is possible. The lark cannot soar heavenward, bubbling over in song, if fastened to the ground by a weight; but when the conscience is set free, by the assurance of Scripture that all guilt is put away from before God by the blood of Christ, then advance in holiness is possible and imperative. It now remains for the believer, with Paul, to "exercise himself to have a conscience void of offence toward God and man always," to have a "good" conscience, a "pure" conscience.

A very real and strenuous exercise it is thus to live in this evil world, but the cleansing of the heart makes it possible by the energy of the Holy Spirit. And when the believer becomes aware in his conscience that he has failed and sinned, let him neither despair nor delay, but with renewed repentance and renewed confidence let him look immediately to the same ever-virtuous sacrifice, to the precious blood of Christ. The Spirit will then maintain him in the

blessedness and peace of forgiveness, justification, acceptance; whereupon he can address himself further and hopefully to the blessed work of purifying his soul by obedience to the truth.

G. H. L.

HE IS AT THE HELM

“IT was now dark, and Jesus was not come to them” (John 6:17).

It turned out to be a dark and stormy night, and, to outward appearance, the disciples were left alone in the midst of the raging billows. There was no Jesus in the ship with them—no blessed Master to compose their troubled minds or encourage their drooping hearts. Had the night been calm and clear, they would not have felt His absence in the same way. But now everything seemed against them. The troubled sea, the stormy wind, the darkness of the night, the difficulty in rowing, and the Lord’s absence made their position one of perplexity and distress.

But where is the Lord all this time, and whither has He gone? Has He ceased to care for His disciples or is He not aware of their distress? He has gone to the place of power, and that power He is using on their behalf. From the mountain, whither He had gone to pray, His all-seeing eye is following them unweariedly. Not a single wave has touched the vessel without His measuring hand, and not a breath of wind that He has not sent forth from its chambers. He is at the helm, we may say, of the winds, the waves, and the vessel. His hand lays hold on everything; He rules over all. Never was He more near to His people, or they more dear to Him, than when they were passing through the storm, apparently alone.—Publisher Unknown.

THE one condition of freedom from condemnation is being in Christ Jesus. It is this that distinguishes, as by a sharp line of demarcation, those who are “of faith” from all the rest of the world. To belong to the family of the first Adam is to be in the sin and under the condemnation that came by him; to be in Christ is to be like Noah in the ark, safe from judgment and in possession of the righteousness which is by faith. The expression “in Christ Jesus” tells of personal, vital union with Him who has been raised from the dead. Dying for us on the Cross, Christ made an end of our condemnation when He put away our sin, and now, united to Him and partakers of His life, we are as free from condemnation as Christ Himself.

W. H. Bennet.

RECEIVING

NONE can be received on the simple statement by themselves that they are Christians, for there are Unitarians who call themselves Christians though they deny the Divinity of Christ.

There are Materialists who deny the separate existence of spirits, and some of them deny the resurrection, and nearly all deny eternal punishment, and yet maintain they are Christians. There are those who deny the "New Birth" and maintain they are Christians because they are not immoral. Indeed scores of more or less heresies clearly defined and others implied in certain hazy beliefs are characteristic of many who claim to be Christians but are not acquisitions anywhere. Some seem to have a craze on something doubtful.

Persons ought never to be received into fellowship on the recommendation of any one of doubtful wisdom, penetration or spiritual discernment. It is well known there are persons of very doubtful characters who always are ready to take the part of the unwise against the well known and trustworthy.

Fellowship is dependent on knowledge, and a gathering can never receive unto fellowship one of whom they have known nothing, and never spoke to before the Sunday morning on which fellowship is asked. In order to have mutual confidence there must be acquaintanceship. Fellowships made rashly are usually troublesome and of short duration.

While this is true there is not one scrap of Scripture known to us for delaying fellowship to one well known to the Assembly in order to maintain a system. Each case ought to be settled on its own merits. If one be well known as a trustworthy Christian to an Assembly, why should not such be heartily received without any delay or formularies, after the request is properly made or formulated and enquired into?

On the other hand, it is most reprehensible that Christians in fellowship should canvass among the audience for persons to remember the Lord with them.

In receiving any person four things ought to be maintained as necessary to fellowship:

1. Conversion—undoubted Godliness.
2. Scriptural walk and ways.
3. Scriptural beliefs.
4. Have a good report of those without.

In order to fellowship, those seeking it should be known to the Assembly, receiving of their own immediate knowledge

or by the testimony of one, two or three of those who have the full and undoubted confidence of the meeting.

After the proposal for fellowship of persons not sufficiently known the best way would be to appoint a deputation to visit the party and find out matters, and in that deputation there ought to be one at least in whom all the Assembly has confidence, as generally all the Assembly cannot visit the party, by any means.

The present are dangerous times, as those who have been most extreme in closeness, are now (that so many of them are getting rid of their old trammels most likely in their reaction against their close system) to go very loose and become as extreme in their new role as they were in their old.

BIBLE SCHOOLS

FREQUENT reference in conversation, and in publications, to the subject of a school, or schools, for the preparation of workers for the Lord's vineyard has created a question mark in the minds of not a few of those connected with assemblies of saints, who gather in the name of our Lord Jesus Christ. The question, as always, is whether there is precept, command, or example in the New Testament for such an institution. It is the writer's conviction that there is not, nor that anyone who is exercised about serving the Lord in a public way should consider himself "forced" to attend a school which has no connection with scripturally gathered assemblies.

The apostles surely felt the need in their day for capable men to further the work of God, and were certainly better fitted to have conducted a school for their training than any today. Is there any hint that they even wished to inaugurate one? Or, that they sought funds from among the saints for the same? Did they, or the early assemblies, require, as an essential to commendation to the Lord's work, that the applicant should possess a diploma, or a degree of any kind?

Certainly the New Testament Scriptures do not leave us in ignorance of how workers were prepared then. Can we hope to improve upon those principles by imitating the practice of the religious systems around us? Peter and John were known to be "unlearned and ignorant men" (Acts 4:13), but what impressed the rulers of the people was that "something" about them that betokened they "had been with Jesus." Nor did the Saviour send them to some school when He called them, but said: "Come ye after Me, and I will make you to become fishers of men" (Mark 1:17).

When the Lord had need of a man of education, He could

break down the pride of Saul of Tarsus and use him and his preparation in His work. But before He did so, He kept him in the school of experience for several years, in Arabia and elsewhere (Gal. 1:17), then gave him a season in the assembly at Antioch, where as one of their number he took an active part in ministry. Schooled in this way, he and Barnabas were "separated" by the Holy Ghost to full-time work for God (Acts 13: 1-3).

Objection is raised that exercised and likely candidates for the work of the Lord are often connected with small assemblies where there is no one with gift to teach, and that it is therefore necessary to provide schools. But if they can leave the little assembly (where perhaps the Lord means them to stay and live for God) to attend a school, why could they not remove to a locality where there is an assembly blessed with capable teachers? The writer can testify to the profit received on moving, when young in Christ, to an assembly where practical and searching teaching from the Word of God, and opportunity to work it out in service for the Lord in connection with the assembly, increased his desire to extend his activities.

The Philistines' success in conducting the Ark on a cart evidently gave David the idea that this was preferable to having the Levites bear it upon their shoulders. But David's new cart brought inexpressible grief to him and to others, and such will be our experience if we depart from the ways of the Lord. Mushroom preparation and a diploma are poor substitutes for daily private exercise of heart over the Scriptures and dealing with God in prayer, followed by the public employment of such gift as the Risen Head may be pleased to bestow, whether it be for gospel work or ministry to the saints.

G. G. Johnston.

IF you have no ambition to understand God's Word for yourself, you must make a sorry teacher of others. It is truly painful the sorry platitudes one hears in the things of God because of sheer slothfulness. And does it not frequently happen that when one consults books on Scripture in the hope of finding a difficulty solved or a text explained, he finds neither help nor solution because of the want of the requisite study, labor and pains in writing it. While the salvation of sinners is generally accomplished through their *ears*, the edification of believers is largely given them through their *eyes*. God meant it to be so, else why give us the Holy Scriptures to *read*?

THE GRACE OF TEARS

REMEMBER," said Paul, in addressing the elders of the Ephesian church, "that by the space of three years I ceased not to warn every one night and day with tears." Oh, those tears which seem to contain a whole body of Christian theology, Christian morality, and Christian experience. Next to the tears of his great Master, shed over Jerusalem, they might affect us more than any tears ever dropped on our cold hard earth. And both together, the tears of Jesus and of his servant Paul teach us that one of the qualifications of a good minister of Christ is a tender affectionate heart, and that one of the fittest occasions of his tears is the condition of impenitent sinners. Let us for a moment dwell on Paul's words—"for the space of three years"—what a contribution! Three years out of thirty to a single church! So much for the time. "I warned"—earnestly, solemnly entreated and besought men to be reconciled to God—so much for the manner and matter of his ministry. "Day and night"—whether refreshed or fatigued, in season and out of season—so much for opportunity. "I ceased not"—without intermission or interruption—so much for perseverance. "Every one"—not only the ministers, but the members of the Ephesian church; not only the members collectively, but individually; not only after conversion but before—so much for persons. "With tears"—so much for charity. It is manly to weep where there is occasion for weeping.—J. A. James.

PRAY for the grace of tears; our watching will be all the clearer for our tears. Thomas Toller of Kettering was once asked how he could remain so unmoved when all his hearers were weeping. He replied, with deep emotion: "My weeping time was yesterday." "Let the priests, the ministers of the Lord, weep between the porch and the altar" (Joel 2:17).

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.

READINESS FOR RAPTURE

THE undated Advent is the perpetual star for the Church's undying preparation, a preparation never ceasing, never finished, short of the event. "Every one that hath this hope purifieth himself, even at He is pure." "The imminent return of our Lord is the great Bible argument for a pure, unselfish, devoted, unworldly, active life of service. In much of our modern preaching, people are urged to live holily and work diligently because death is swiftly coming, but that is never the Bible argument. The Bible argument always is, Christ is coming. Be ready when He comes. This leads inevitably to the question, 'What constitutes readiness for the coming of Christ?' Answer: Separation from the world's indulgence of the flesh, from the world's immersion in the affairs of this life, and intense daily earnestness in prayer is the first part of preparation for the Lord's return."

Readiness, therefore, does not consist in conversion alone. So our Saviour says: "Pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." God has not revealed the date of the Advent, in order that we may always be watchful; nor has He revealed the standard of holiness for rapture, in order that we may be always pressing on to perfection. What then is required?

THE GIRT LOIN: "Let your loins be girded about." Flowing Oriental garments, if loosed, check work, and impede flight. "Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. For I will go through Egypt . . . and will smite." A pilgrim people, on the eve of the last judgments, must be instant in service, and unimpeded for flight: The world will become our coffin unless it becomes our enemy. "The time is shortened, that henceforth both those that have wives be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those that use the world, as not abusing it: for the fashion of this world is passing away." They who stand on the brink of the last flight must stand with tightened robe and shod feet.

THE BURNING LAMP: "Let your lamps be burning." Lamps are kept burning at night only; and all night, unless we sleep. "Now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand." "The spirit of a man is the lamp of the Lord." Every disciple is a lit lamp;

and right through the moral midnight Christ expects a burning flame. Of John He said: "He was the lamp," holding the Light, "that burneth and shineth." "From evening to morning before the Lord," the lamp is "to burn continually." Burning without shining—zeal without knowledge; shining without burning—light without love. God demands both: burning with heat to God, shining with light to men.

THE FIXED GAZE: "Be ye yourselves like unto men looking for their lord." Christ said: "It is expedient that I go away." He never said, "It is expedient that I stay away." He commands conscious acceptance of the truth of the Second Coming. A visionary is one who sees visions that have no correspondence with reality. The looking disciple beholds the march of God's purposes from eternity to eternity, crystalizing into fact as they precipitate into time, so that every prophetic word is an inevitable fact. "Watch, for ye know not the hour." "Pray that ye may be accounted worthy." Perpetual watchfulness; perpetual prayer—these are the mind and heart that come from God. So, "blessed are those servants." Not, blessed are all servants: but, "blessed are those servants, whom the Lord when He cometh shall find watching." The carnal disciple forfeits the beatitude. The deeper the midnight, the more urgent the vigil. The first watch has yesterday's wakefulness in it; the fourth watch has to-morrow's wakefulness in it; but, "if He shall come in the second watch, and if in the third, and find them so, blessed are those servants." Christ returns not so early as impatience desires, nor so late as carelessness assumes. The unknown hour of the burglary compels that the householder sit up all night, watching, in Rutherford's words, as men who have no to-morrow.

The fruit of the vigil is such as to make the loss of a thousand worlds as dust in the balance. "He cometh"—inquisition, approval, promotion; "He maketh them sit down"—rest, glory, enthronement; "He **SERVES THEM**"—the King of kings girding Himself once again with a towel, at the side of His watchful child. This is a verse beyond all human comment. Then build all life upon this fact, for to build on aught else is faithlessness to Him, and folly for eternity.

THE PREPARED LIFE: incessant readiness. "Be ye also ready: for in an hour that ye think not the Son of Man cometh." Death can be sudden, but it nearly always throws out warning symptoms. There will be no warning symptoms here. Sudden as an avalanche, swift as the lightning, irrevocable as death—one flash, and the watchful will be gone, and the last judgments will be here. One fact is supreme. Christ might have returned at any moment these eighteen hundred

years; He may return at any moment now. Much unfulfilled prophecy remains before He comes with His saints, but none before He comes for them. Therefore "become"—so the Greek—"ye also ready." One known sin undropped, one known command unobeyed, one known truth unbelieved, one part of the life knowingly unyielded, and the perfection of our readiness stands in jeopardy. Unbeliever, the last shadows are falling across the world, and therefore across your life; yet you are still utterly unready. But "there is time"—as Napoleon said, on the news of a great defeat—"to win a victory before the sun goes down." Your coming Judge is your present Saviour. **"BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED."**

NO MAN SHALL DESIRE THY LAND

WE find one of the beautiful touches of divine grace in connection with the annual feasts which the men of Israel were commanded to keep. In Exodus 34:23-24 it is written, "Thrice in the year shall all your men children appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year."

Jehovah's ancient people had no need to fear that the uncircumcised nations would take advantage of the absence of the men when up at the annual feasts, and seize the land. While they were keeping Jehovah's feast, no man would desire their land! He who had the hearts of all in His hand, had so arranged it. No attack would be made upon their borders. Not even the thought of it would occur to any one! Israel walking in the ways of God, were as secure as if their cities were walled up to Heaven. How blessed is the heritage of those that fear the name of the Lord! It was as if Jehovah had said, "Fear not to keep My statutes: no hostile foot shall touch your land when you go up to appear before Me. While it is your care to walk in My ways, it shall be My care to see that no enemy shall encroach upon the possession which I have given you."

The lessons which all this has for us are not far to seek. "The young lions do lack and suffer hunger: but they that seek the Lord shall not want any good." In the keeping of His statutes there is great reward. To tread the path of subjection to God is the secret of keeping in subjection that lower nature which is so ready to cross the boundary line of our spiritual heritage, and rob us of our peace. The measure of

our subjection to God will ever be the measure of our victory over the enemies of the soul.

Israel were assured of safety from earthly enemies. But our enemies are of a different nature; "for our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." How, then, shall we carry on a victorious conflict with these enemies of the soul? How shall we be delivered from the dominion of the flesh, and keep in subjection the forces of evil that would fain come in like a flood and lead us captive at their will? We answer, "By the power of the risen One, through whole-hearted surrender to the will of God."

It is wonderful what peace is the portion of those whose heart is fixed, trusting in the Lord. In the deep calm of resting in God, the forces of evil seem to be hushed to rest. We say "seem to be." In reality they are not hushed to rest. They are rather overshadowed—held in abeyance—overpowered by the joy of God! Thus following Him, and delighting in His ways, our portion is that joy which is strength. And is it not written, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusted in Thee"?

THE GREAT PHYSICIAN

HUMBLING as is the statement, yet the fact is certain, that we are all more or less suffering under the disease of sin. What a comfort to know that we have a great Physician who is both able and willing to heal us! His cures are very speedy—there is life in a look at Him; His cures are radical—He strikes at the centre of the disease; and hence, His cures are sure and certain. He never fails, and the disease never returns. There is no relapse where Christ heals; no fear that His patients should be merely patched up for a season; He makes new men of them; a new heart also does He give them, and a right spirit does He put within them.

He is well skilled in all diseases. Physicians generally have some specialite. Although they may know a little about almost all our pains and ills, there is usually one disease which they have studied above all others; but Jesus Christ is thoroughly acquainted with the whole of human nature. He is as much at home with one sinner as with another, and never yet did He meet with an out-of-the-way case that was difficult to Him. He has had extraordinary complications of strange diseases to deal with, but He has known exactly with

one glance of His eye how to treat the patient. He is the only universal doctor; and the medicine He gives heals in every instance. Whatever our spiritual malady may be, we should apply at once to this Divine Physician. There is no brokenness of heart which Jesus cannot bind up. "His blood cleanseth from all sin." We have but to think of the myriads who have been delivered from all sorts of diseases through the power and virtue of His touch, and we shall joyfully put ourselves in His hands.

We trust Him, and sin dies; we love Him, and grace lives; we wait for him, and grace is strengthened; we see Him as He is, and grace is perfected forever.

DEMAS, LUKE, AND MARK

"**D**EMAS hath forsaken me . . . Only Luke is with Me. Take Mark, and bring him with thee" (2 Tim. 4:10, 11).

Here are three typical men, such as are common among those who make profession of Christ.

Demas finds the tide too strong for him. He sets out, possibly with the best intentions, on the Christian path, but finds that the majority are against him, and as such men as he believe in being—as they imagine—on the winning side, he deserts the lonely prisoner Paul, who is without influence, position or wealth. Poor dupe of an evil world! He chooses present advantage, he loses eternal reward—and there are many such to-day.

Luke is the beloved physician, able to minister to Paul's infirmities, and always at hand to do so; the steady, reliable brother, who was glad to stand by Paul when all others had left him. The price of such men is above rubies, though they make no great show in the world; they are content to wait for their reward. God raise up many Lukes!

Mark was the man who turned back, and afterwards wrote the story of the One who never turned back, but set His face as a flint to go to Jerusalem. He is typical of a timid servant turned from the path of service to a rejected Christ for a time but afterwards graciously restored. It is wonderful what God can do with men of his stamp, who have learned to mistrust themselves. They are usually so humbled and penitent that any service, however menial, is welcomed by them, and so the highest service may be safely entrusted to them. Hence Paul sends for Mark, now profitable to him for the ministry.

GOD'S COMMANDS ARE GOD'S ENABLINGS

IF you are *sure* that a certain path is God's will for you, never ask what the *consequences* of taking that path will be. The difficulties may be insurmountable from a human standpoint; they are as nothing when God is brought in.

Unbelief cried out with trembling knees and blanched lips. "And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

Belief cried out with confident and ringing faith, "Neither fear ye the people of the land; for they are bread to us: their defence is departed from them, and the Lord is with us: fear them not."

Aye, and the bigger the giants, the bigger the meal. The greater the difficulties, the more glorious the help of the Lord. "*MORE than conquerors*," is a wonderful word. There must be enemies before there are conquerors.

Faith's Outlook

THE days are sad and troublous.
Commotion fills the air;
The earth is filled with violence.
Man's wrath is everywhere.

This world is quickly passing,
But faith can see the day,
When Christ will reign in glory.
And all shall own His sway.

God's world of living splendor,
Ere long will be displayed:
The City He hath builded,
And for His pleasure made.

Then will be seen God's triumph,
His glorious victory;
And through the countless ages
His name will hallowed be.

Already faith looks onward,
In glad expectancy,
And hails the coming kingdom
Of peace and equity.

L. C. C.

FALLEN ASLEEP

Arlington, Wash.—On April 29, Alfred Johansen passed into the presence of the Lord. Age 59. Bore a good testimony in the world and in the assembly here where he was in fellowship for years.

Dakota, Minn.—On May 16, John Trocinske passed peacefully into the presence of the Lord after a brief illness. Age 72. Saved by grace when 25 years of age and walked to please his Lord. A spiritual man whose godly influence will be missed.

Steubenville, Ohio.—On October 8, 1944, James Elliott passed away suddenly to be with the Lord in his 80th year. Saved about 50 years ago on board ship during a storm on his way to the United States. Coming to Pittsburgh, he was in fellowship there, also in Homestead, Pennsylvania, and Steubenville, Ohio. A godly, consistent man who is much missed in the assembly. The memory of the just is blessed.

Pittsburgh, Pa.—On April 15, Mrs Elizabeth Booth (widow of Thomas Booth) departed to be with Christ at the age of 89. Saved in Black Rock, Dublin, 67 years ago. Came to this country in 1883 and was in fellowship with the Lord's people in Philadelphia, Pennsylvania; Toronto, Ohio; and Homestead, Pennsylvania.

Kitchener, Can.—On June 2, Albert Haviland passed away to be with Christ. Age 75. Saved 61 years and was in fellowship here for the past 8 years. Will be greatly missed in the assembly.

Victoria Road, Can.—On April 26, Percy Everson passed away suddenly after plowing with a team of horses. Age 53. In fellowship here and had been to the meeting the night before. Leaves a widow and children to mourn his loss.

Owen Sound, Can.—On May 5, Miss Cassie Shaw departed to be with Christ. Saved in 1893 at meetings held by John Smith and John McFadyen, she was baptized and received into the assembly soon after, in which she continued in happy fellowship until her home call. A quiet and consistent Christian who faithfully attended meetings when at all able and who indeed will be missed. Her last words were "I am His and He is mine."

CONFERENCES

Cleveland, Ohio.—The Addison Road and 85th St. Assemblies will hold their annual conference (D. V.) on September 1, 2 and 3 preceded by a prayer meeting, Friday, August 31 at 7:45 P. M. Meetings: Saturday at 2:30 and 7:30 P. M.; Lord's Day and Monday 10:00 A. M., 2:30 and 7:30 P. M. All meetings will be held in the Addison Road Gospel Hall, 1477 Addison Road. All communications addressed to J. Smith, 3303 Clarendon Road, Cleveland Heights, Ohio.

Frostburg, Md.—Our conference was large and good. About one hundred broke bread, and well over fifty unsaved were present to hear the gospel on Sunday night. A young woman from Cumberland professed to be saved at the gospel meeting. Brethren Conaway, Rae, Calderhead, Winemiller and W. F. Hunter ministered the Word.

Garnaville, Iowa.—The conference was larger than usual and was good. The presence of God was in the meetings. Brethren Rouse, Warke, Alves, Hamilton, Dobson, Jamison, O. G. Smith, and McBain ministered.

Midland, Can.—The conference meetings were encouraging both as to ministry and attendance. Seventeen preachers were present and most of them shared in the ministry which was varied and practical. The new hall in which it was held proved most commodious.

Deseronto, Can.—The conference here was a time of blessing. Practical and profitable ministry was given by Brethren Bruce, Smith, Thompson, Bailey and Pearey.

Orange, N. J.—The two day Italian conference was large and good.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Worship of Praise



HOW can the lip be dumb,
The hand all still and numb,
When the heart doth see and own
Her Lord and God alone?
Tune for Thyself the music of my days,
And open Thou my lips that I may show
Thy praise.

Yea, let my whole life be
One anthem, Lord, to Thee,
And let the praise of lip and life
Out-strip all sin and strife.
Oh, Jesus, Master! be Thy name supreme,
For heaven and earth, the one, the grand,
eternal theme.

AUGUST, 1915

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

Pittsburgh, Pa.—W. P. Douglas was here for a week and took the regular meetings. To hear him recount the goodness of God throughout his many years of serving the Lord was a cheer to all.

North Adams, Mich.—Robert Crawford had a few meetings with the little assembly. There seemed to be a hunger for the Word.

Springfield, Mass.—J. Pearson and Clay Fite had a few meetings with us here.

Hartford, Conn.—C. Patrizio had some good meetings here. He and L. Rosania hoped to pitch their tent in Unison, New Jersey, but so far have been unsuccessful in obtaining a lot.

Atlanta, Ga.—Paul Plubell and Gordon Reager are in their fourth week in the tent and are looking to the Lord to bless the Word that has gone out in past nights.

Miami, Fla.—Recently we have had with us: Tom Smith, Cuba; Mr. and Mrs. Duncan Reid, Dominican Republic; the Misses Stetter and Yuill, Bolivia.

Iowa.—Sam Hamilton had some meetings for saints and sinners at Aredale, on "Egypt to Canaan" Chart. The last we heard, two had professed to be saved. Our brother purposed (D. V.) to join Louis Brandt at Hawkeye for tent meetings to commence July 8. L. McBain and E. Jamieson have a tent pitched at Central City. Oliver Smith expected to be at Manchester for all day meetings on July 4th, and was looking to the Lord for guidance in connection with tent work this summer.

Hutchinson, Kansas.—L. E. Lindsted and M. J. Kennedy are working a tent in this place. Attendance is not large, but there are some things to cheer them.

Oklahoma City, Okla.—John Elliott and T. R. McCullough planned to begin tent meetings June 15 but weather was unfavorable; they hoped however to get started soon, God willing.

Albuquerque, N. M.—C. G. Davis is enjoying fairly good health but is getting more feeble in mind and body. He is able, however, to go on and to give us a little word once in a while.

Boise, Idaho.—James McCullough had ten days' meetings with us here which were appreciated. Quite a few unsaved came in. Had some meetings for children which were quite well attended and we are looking to God that the seed sown may bring fruit that will remain.

Creswell, Ore.—S. C. Keller had some meetings and a baptism near here, and then visited Tacoma, Seattle, and Arlington, Washington, for believers' meetings.

Words in Season

A MONTHLY MAGAZINE

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

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

Edited for 11 years by Charles R. Keller

Vol. 37

AUGUST, 1945

No. 8

GATHERED GEMS

O! to be nothing, nothing,
Only to lie at His feet;
A broken and emptied vessel,
For the Master's use made meet.
Emptied, that He might fill me,
As forth to His service I go;
Broken, and so unhindered—
His life through me might flow.

« « «

Before rebuking a man, go and pray for him; and,
while rebuking him, lift up your heart to God for him;
and when you have rebuked him, go and pray to the
Lord to make your rebuke a blessing to him.

« « «

The Saviour will never forget us, until He forgets
what He endured for us, and the glory He is to gain
by us; and that will never be. May we never forget Him.

« « «

Christ, by His sacrifice, gave satisfaction to His
Father for His people; and the Father, by drawing the
redeemed to His feet, will give satisfaction to the Son;
and as the Father could only be satisfied by the atonement
made for us, so the Son can only be satisfied by salvation
being conferred upon us.

« « «

He that would glorify God greatly must commit all
to Christ, leave all with Christ, expect all from Christ,
do all for Christ, and in everything seek the honor of
Christ.

« « «

The moment you believe, you are saved; but the
enjoyment of salvation will depend on the strength and
activity of your faith.

« « «

The last thing a kind father will part with is his
child; now all believers are children, and they are all
in their Father's hand, and He has pledged His Word
that they shall never perish. This ought to satisfy us.

GOOD NEWS

WHEN a man has broken the laws of his country and is under sentence of death, as he paces the floor of his gloomy cell behind the iron grate, thinking of the fearful morrow—that is something like being lost to this world! Let us go down the dark passage and speak to him at the iron grate.

Now what shall we say to him? Would a lecture on morality do? Would you tell him to be a good man and keep the laws of his country? Would he not reply, "You much mistake my case, sir; that sort of talk is no help to me at all. I am under the sentence of death." Poor lost one! the only good news that would meet his case would be a free pardon from the one having authority to grant it.

Such is the case of an awakened sinner who knows himself lost. God's holy law and his conscience pronounce him guilty! Is it your case, dear reader? Innocent you are not, nor ever now can be. "No worse than others" will not help to clear one before God. His just law points out your many sins, and its verdict is, "The Wages of Sin is Death" (Rom. 6:23); and "Cursed is every one that continueth not in All Things which are written in the book of the law to do them" (Gal. 3:10; Deut. 27:26). Where does that leave you, my reader? Where does it leave every sinner? Under the sentence of death and the curse!

Now what is the good news that will meet a man who has thus learned the truth about himself and knows himself lost?

Will it meet his case to tell him to amend his life, to love God, and to keep His commandments? Would he not reply, "You don't understand my case at all; if I could do that, I should not be lost: but I am lost, I am vile, I am condemned; I have forfeited my life—heaven—everything!"

Reader, art thou one who knoweth thyself lost? Then hearken; I will tell thee of One who came to seek and to save the lost. I come not to thine iron grate to tell thee what thou must do. Nothing that thou canst do can save thee from condemnation or thy future fearful doom. I tell thee, if the Spirit of God has thus made thee know thou art lost, I have good news from heaven to thee. There sits Jesus at the right hand of the Majesty on high; He who once, in pity to the condemned, took the sinner's place, died, the Just for the unjust. Hast thou forfeited thy life? He gave up His own, even to the death of the cross. Hast thou forfeited heaven? He left it and became a Man of sorrows. Oh, think of the glory of this mighty Saviour! He knew that nothing short of His very life's blood could meet thy guilty, condemned

state. He gave it freely. He bore the curse that rested upon us, and thus opened a righteous way for the pardon of all them that come to God by Him. What a plenteous redemption He has provided! Thou hast sinned against God, and God is satisfied, justified, glorified by Jesus' precious sacrifice. God hath raised Him from the dead, "and through Him is preached the forgiveness of sins"—free, full, everlasting forgiveness—through Him, not through thy doing; and by Him, not by thy doing, that thou, and all that believe, may be justified from all things from which we could not be justified by the law of Moses.

Thy door is open. Come out, and rejoice in the gospel—that precious gospel—which suits the man who knows himself to be lost.

THE REVIEW OF THE CHURCH

THE review of the church, which is the review of the life of the believer, does not take place here on earth, for life time is working time.

We are not to judge things before the time (1 Cor. 4:5) but are to wait until the Lord comes, when the church will be taken home to be with Himself. Then He will bring to light the hidden things of darkness and will make manifest the counsels of the hearts. We may know nothing against ourselves; our actions may appear to be right in our own sight, but when the motive back of it is brought to light at the judgment seat, it may put a different light on them and show them to be wrong though we thought them to be right. Satan also will be there as the accuser of the brethren (Rev. 12:10).

Three subjects will be dealt with in detail there, so that we shall receive a reward according to our works. These are

Our personal life—how we acted toward fellow believers.

Our ambassadorship—how we acted toward the people of the world.

Our assembly life—how we acted toward the Lord Himself.

The first of these is dealt with in Romans 14. Here we learn that none liveth to himself and none dieth to himself, for we are under the Lordship of Christ. For to this end Christ died and rose and revived, that He might be Lord both of the dead and living, and if one—even Christ—died for all, then all have died in the person of the Substitute (2 Cor. 5:14). We have been crucified with Christ (Gal. 2:20), nevertheless we live, for Christ liveth in us. Just as it is true that we died in Christ, so we now live in Him and He

in us. The life we now live should no longer be lived to ourselves, but unto Him who died and rose again. This reveals to us the blessed, but solemn, responsibility that we have no right to live in this world if we do not live for Him.

Our actions to our fellow-believer should be with this in mind, for the principle of Matthew 25:40 applies here also, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." We may despise our brother, set him at naught, as Herod with his men of war did with the Lord (Luke 23:11), but this will all come to light at the judgment seat of Christ. We may go further, and judge our brother, question his motives and actions, put our own construction upon them; this is not our right or privilege.

Men may misjudge thy aim,
Think they have cause to blame,
Say thou art wrong.
Hold on thy quiet way,
Christ is the judge! Not they.
Be strong.

We may put a stumbling block in their way; make it hard for them to be true to God and His Word, through lack of consideration for them and their weak conscience, acting as if we had no one to please but ourselves. Let none think any of this will be passed over, forgotten and kept in the dark. God did not forget the sin of Elijah, even bringing it over to the New Testament after the cross, how he made intercession to God against Israel (Rom. 11:2, 3).

It is good to pray for the Lord's people but we must not pray against them. God has also sworn (Isa. 45:23) that every knee shall bow and every tongue shall confess to God, so every one of us shall give account of himself to God. We will be asked the reason of our words and actions, as Cornelius was asked by Peter, "For what intent have ye sent for me?" (Acts 10:29). The Lord has declared that every idle word that men shall speak, they shall give account thereof in the day of judgment, and we shall be called into account for our stewardship as the unjust steward was (Luke 16:2).

The guides in Hebrew 13:17 had this in mind, and watched for the souls as they that must give an account. These things should stir us up to seek grace from God that we may be enabled to do good to all men, especially to them who are of the household of faith. Then we shall have the praise of God, when our account is rendered unto Him.

The whole Bible will be at the judgment seat of Christ.
K.

PSALM 139

NEARLY everybody knows that the psalms were written the way our hymns are written—in verses. You can trace that in reading the Book. It is quite easy to divide the psalms up the way they were written.

This psalm falls into four parts. The first expression in each section of the psalm gives us the thought running through it. Verse 1: "O Lord, Thou has searched me, and known me." The next one, verse 7: "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence?" The third, verse 14, "I will praise Thee; for I am fearfully and wonderfully made." The last one, verse 19: "Surely Thou wilt slay the wicked, O God."

The first one gives God's complete knowledge of everyone of us. The second one tells us that there is no place in all the universe where we can get away from God. The third one carries us away back to the very creation; there was no time that God did not have us in mind. And finally when the Psalmist sees God's dealings with the wicked, he separates himself from them and comes into the presence of God and says, "Search me, O God."

First of all, how thoroughly God knows every person! Nobody knows you as well as God knows you. We are told that there is not a thought but what God knows of it. A number of years ago somebody asked Edison if he ever thought that an instrument would be invented so that we could read each other's thoughts, and Edison replied, "God forbid that any such machine should ever be invented."

Look at verses, 2, 3 and 4: "Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." The thoughts come first, then the actions, and then the words. If I had been writing this psalm I would have probably put this some other way—God knows my every action, my every word, and reads my every thought. Our thoughts lead to our actions, and our words are merely expressions of our thoughts. God puts the thoughts first. He sees the thought first before it takes shape in action. God couldn't save me from hell unless He knew my thoughts afar off. How could He lay my sins on Jesus if He didn't know every thought that would flash through my mind from the moment I was born until the day I go to heaven?

Nineteen hundred years ago when Christ hung on Cal-

vary's Cross, God took my every sin, even that which is in my thoughts, and laid them on Christ. This psalm makes me think of the wisdom and power of God. Perhaps at the present time there are 2,000,000,000 people on this earth, and not a single thought can pass through the mind but what God reads it and sees it. It behooves you and me to be very honest when we are dealing with God; we can hide nothing from Him. How perfectly He is acquainted with us! God has put this in the Bible so that we might be aware that He knows all about us. Think of the care God has for us! He numbers even the hairs of our heads.

Look at the second part, verse 7: "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence." Following this verse the Psalmist suggests the places where he can get away from God. Verse 8: "If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there." You can't go to heaven to get away from God, and there isn't a place even in the darkness and fire of hell where a man may hide from God. Look at the circumstances he suggests that may hide him from God.

Verse 11: "If I say, Surely the darkness shall cover me, even the night shall be light about me." There are no circumstances in God's universe that can hide this man. He has tried in earth, in hell, and in heaven. Verse 14: "I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well." This is the verse that doctors like to quote.

Verse 15: "My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." He goes back to the creation of the world when God called the earth into being, and even then God had him in mind. When God created the dust of the earth, He knew the very particles that would go to make up the body I live in.

The next part takes us even farther back. Verses 17 and 18: "How precious also are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand; when I awake, I am still with Thee."

He finally speaks of the wicked in verse 19: "Surely Thou wilt slay the wicked, O God: depart from me therefore, ye bloody men." Instead of fleeing from God, he flees into the presence of God. May the Lord help us to keep living in His presence, knowing His eyes are upon us, and knowing that He cares for us.

William Warke.

"TREES OF RIGHTEOUSNESS"**Isaiah 61:3**

FROM my window I can see two trees. They were planted at the same time in the same soil. One is a noble tree, a thing of beauty, widespreading and free. The other, though its branches have reached up as high as its mate's, is slower in putting forth its leaves, and has neither symmetry nor grace. What is it that has made the difference between these trees? To my inexperienced but observant eye, it is one thing only. Years ago ivy had fastened itself upon the trunk of the second tree and spread upward to its branches which have been crabbed and spoiled in their growth, and the very life of the tree was threatened. Yes, it is the ivy that has caused the mischief.

I am glad that someone seeing the plight of the tree has taken an ax and cut the root of the parasite, and so relieved it of that which was robbing it of its vitality and beauty. It will live, and develop more freely now, but will it ever reach the perfection of its mate? I fear not.

I turn from contemplating on these trees to my New Testament and I read, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings" (1 Peter 2:1). These are the things that cling to Christians and hinder their growth and mar their grace. More deadly parasites are they than ivy. If they fasten themselves upon any soul and are allowed and indulged in, how ugly they make the life. The ax must be laid to the root of them, for they spring up out of the evil flesh. What beauty there is in "loving one another with a pure heart fervently" (1 Peter 1:22), and in the "meek and quiet spirit which in the sight of God is of great price" (1 Peter 3:4). It is on these things that Christians develop according to God's own design and can be called "trees of righteousness, the planting of the Lord, that He might be glorified" (Isa. 61:3). But let us be vigilant and watch against these deadly parasites that will surely spoil our growth, and mar our grace, and grieve the heart of our God; at the first knowledge of them thrusting their evil tendrils into the soul, let us be unsparing in our judgment of them.

Some lives have been greatly spoiled by them; what was indulged in with a bad conscience at the beginning has become a habit, and they, who ought to have been attractive in the life of Christ, have become crabbed and ugly, miserable and unattractive. What then! The Lord is gracious and we may all taste His grace; and what we have no strength to accomplish, He can do if we get near to Him and ask Him. He can

lay the ax at the root of the ivy and set us free from its grip upon us, and it may be that there is yet time for the tree to put forth its true beauty to be a tree of righteousness indeed.

Keep Thou my feet, O Lord, lest I should stray

From the straight path which Thou wouldst have me tread;
Hold Thou my hand, lest I should miss the way

By which my wandering feet are Homeward led.

"HOLDING THE HEAD"

LET this be sought, and in humble faith and communion maintained as the attitude of a Christian assembly, and however fractional in numbers, its divine strength will be manifested as surely as God is true. There will be no need of conventional codes or hypothetical tests to prevent heresy or contamination. Order and discipline will be insured through all the ranks, and strength and counsel for every emergency as it arises will flow from the manifold wisdom of the Head.

The strength of this position will always be felt in the professing Church, and in the world around. It must bring blessing in some measure. For "a true witness delivereth souls."

It will also most probably arouse contempt and dislike.

Wheresoever a few raise the banner of simple allegiance to God, they must remember that it is a challenge to Satan. They must be prepared for constant conflict, not indeed against flesh and blood, but with wicked spirits in the heavenly places.

If in that war, in which there is no discharge, that war which each maintains, or should maintain daily in the citadel of his own heart, the enemy gains ground, then the struggle will be transferred to a wider arena, and the evil manifested in a more concrete form. The assembly itself will be disturbed, as it was in Corinth, by evil doctrine or evil practice.

Yet still the weapon, which fell from the hand of the individual member when he yielded his post, is the only one that can be caught up and used again to discomfit the enemy. Though one or more have failed of the grace of God, still in that power alone the victory is to be won.

God has laid down sufficient outlines in His Word, and sufficient precedents for the practical course to be adopted in every case.

For instance, if there be difficulty arising from misunderstanding, weaknesses, and sins of temper, pride, or other outbreaks of the wicked and despicable heart within, then Matthew 18:15-17 tells us plainly how to proceed.

If the evil declares itself in immorality in any form, and that faithful remonstrance does not bring self-judgment and repentance, we have the precedent of 1 Corinthians 5, and many other directions in the same epistle.

If there be irregularities of order in worship or ministry, we have 1 Corinthians 11 and 14.

If it be a question of false doctrine, the course to be adopted is clear in Titus 3:9-11.

For, written inspiration was continued to the Church by the Holy Spirit, during a period amply sufficient to lay down rule or example for guidance throughout the present age. So that no contingency can arise in the experience of an individual, or in the history of an assembly, which has not been foreseen and provided for.

The Lord Himself has delivered to us principles which should instruct under every emergency with divine clearness, and He teaches the application of those principles to every case through the living men who are given by Him to His Church, in every generation.

Let the graces be added to the gifts, as taught in 1 Corinthians 13, and enforced throughout the epistles. Let no link in that golden chain of 2 Peter 1:5-7 be wanting in the assembly, and difficulties will be but preludes to victory. Every storm that blows, will serve but to teach how deeply the Church is rooted and established on its one foundation, and how, being built up according to divine revelation and pattern, it stands "not in the wisdom of man, but in the power of God."

R. J. M.

THE MAN IN THE GLORY

Acts 7:54, 55

IN the case of Stephen the Holy Ghost opens and inaugurates for us the way to Jesus in glory. Ezekiel 1:26 is fulfilled to Stephen. There the cloud of glory was departing from Israel because of their perverseness, but though it was going away, yet in the brightest spot there was a Man. Stephen sees the Man in glory. The glory never returned to the earth from Ezekiel's day until the scene in Luke 2, when it came to announce the coming of Christ to the earth. Now Stephen sees Him in glory, and thus he is prepared to suffer from the religious man here, man under the law, the council, the elite of Israel; at their hands he suffers a cruel death because of their unrelenting antipathy to Christ—the Man in glory. The more Stephen suffered from those who assumed to be for God here, the more he was established in the blessedness of being with Christ in glory.

The way is open now for us by the Spirit.

DELAYED ANSWERS

WE should wait upon God for the answer to our prayers. This is where many dear children of God fail and lose the blessing. They pray a while, and, because their prayers are not answered, write bitter things against themselves; and then say that their prayers are not answered because they are so unworthy. None are worthy. Only Christ is worthy. The answer is delayed for other reasons. The promise does not say at what time or in what manner our prayers will be answered.

Our requests may be for such things as will injure us, or God delays the answer in order to strengthen our faith. If all our prayers were answered immediately, our faith would not have the exercise that would be necessary to strengthen it, and it would remain as at first. God is well pleased to have His children offer the prayer of Peter, "Lord, increase our faith."

This delay is one of the means he uses to answer that prayer. If the answer is delayed, our patience is increased.

By delaying the answer God prepares us for receiving the blessing. I myself have had thirty thousand answers to prayer immediately, or in the same day and hour that the prayer was offered. Sometimes I have had four or five answers in one day. At other times I have been obliged to wait months and years—sometimes many, many years, before an answer was obtained. One request was repeated at least twenty thousand times before the answer came.

While a student in the university, the Lord showed me my sinful condition and brought me to Christ. Soon afterward, two of my university friends, with whom I had been intimate, and who were living a life after the code of the world, came to me, and I told them what the Lord had done for me, a poor sinner. I exhorted them to repent of their sins and ask God to have mercy on them. They replied that they did not feel that they were sinners. I fell on my knees and prayed the Lord to show them that they were sinners and needed a Saviour. After praying, I arose from my knees, left them in my sitting-room, went into my bedroom, and there prayed for them again. At length I returned to my sitting-room, and found them both in tears. While I had been praying for them, the Holy Spirit had convicted them of sin, and they found the Saviour. Thus, the Lord answered my prayer immediately, while in other instances I have waited years for the answer.

It is thirty-six years and two months since I first began to pray for the conversion of five persons who seemed to be placed on my heart. The request was according to the mind of God. I continually offered the prayer in the name and for the

sake of Jesus. I believed that God was able and willing to answer. I thanked God many times that He was going to answer the prayer. I prayed for this every day, sick or well, on land or on sea. I prayed eighteen months, and one was converted. I thanked the Lord for the conversion of this one, and continued to pray for the other four. I prayed five years, and another one was converted. I thanked the Lord for the conversion of these two, and continued to pray for the other three. I prayed for twelve years, and another was converted. I thanked the Lord for the conversion of these three, and continued praying for the other two. I prayed fifteen years, twenty years, five-and-twenty years, thirty years, until now thirty-six years have passed, and two remain unconverted. I am still praying for them.

George Muller.

OPPORTUNITY

IN one of the Greek cities there stood, long ago, a statue.

Every trace of it has vanished now, but there is still in existence an epigram which gives us an excellent description of it, and if we read the words we can surely discover the lesson which those wise old Greeks meant that the statue should teach to every passer-by.

The epigram is in the form of a conversation between a traveller and the statue.

"What is thy name, O statue?"

"I am called 'Opportunity.' "

"Who made thee?"

"Lysippus."

"Why art thou standing on thy toes?"

"To show that I stand but for a moment."

• "But why is thy hair so long on thy forehead?"

"That men may seize me when they meet me."

"Why hast thou wings on thy feet?"

"To show how quickly I pass by."

"Why, then, is thy head so bald behind?"

"To show that when I have once passed, I cannot be caught."

The believer may learn a lesson from the old statue "Opportunity." Let him remember that NOW is the instant for his service. The opportunity to serve his Master will soon have gone for ever. The word to him is "Work while it is called to-day, the night cometh when no man can work," and to the unbeliever the old sculptor speaks and tells him urgently that now is his opportunity.

Now is the accepted time.

Now is the day of salvation.

EXCUSES FOR BACKSLIDING

WHEN a believer gets away in heart from the Lord, he usually finds some "excuse" for his departure from "the right ways of the Lord" (Acts 13:10).

Any trifling excuse satisfies a conscience clouded by distance from God, and wholly unexercised as to what course he is pursuing. A common excuse for such backsliding is that "there is NO LOVE" among his fellow-believers. He never considers at this stage of his departure from God that his own conduct and ways are the chief cause of others "holding aloof" from him in his downward path, as all rightly instructed fellow-believers must, if they are to maintain a scriptural relation toward one who is "out of step" with God and His people, and walking in self-willed and disorderly ways (2 Thess. 3:6, 14).

It is a sure sign of an unexercised conscience when one gives the lack of "love" as an excuse for leaving the company of the godly, to walk in companionship with the unspiritual and the worldly. But "like draws toward like," and when one is away from God in heart and way, it is astonishing how easily he can find company among those who are in the same carnal and backslidden condition as he is in himself, and how plausible a story he can tell, as to the causes of his departure from God and His Word.

But no "excuse," however plausible, can give a disturbed conscience rest, apart from honest confession of, and cleansing from, the evil that has been allowed to cloud his conscience, and bring darkness on his path. And he KNOWS it. There is only one true way of getting "right with God," and this is as Proverbs 28:13 has it, "He that COVERETH his sins, shall not prosper; but whoso CONFESSETH and FORSAKETH them shall have mercy."

How strange it is, that any one with "the life of God" in him, should delay or prevaricate in dealing with God, about that which may cost him present and eternal loss, by continuing in darkness and hardness of heart, such as one in the state described has fallen into.

O YOUNG man, build thy studio on Calvary! there raise thine observatory, and scan by faith the lofty things of nature. Take thee a hermit's cell in the garden of Gethsemane, and lave thy brow with the waters of Siloa. Let the Bible be thy standard classic—thy last appeal in matters of contention. Let its light be thine illumination, and thou shalt become more wise than Plato, more truly learned than the seven sages of antiquity.

NO TIME

HOW is this, when you waste a good deal? How much do many of us spend in silly talk? How much time do certain professors spend in frivolous amusements? We have heard people say that they have no time, when none can know what they can have to occupy them. Are there not many professors who, if they were tied together and thrown into Lake Michigan, would be missed by nobody, for they do no good to any human being? They are living without an object—purposeless, aimless lives, and yet they talk about not having time. Such pretences will not do. Does this appear to God like common sense or pretension on your part?

You have no time, and yet you undertake more secular work. You can find time for that—for speculation, for engagements, and yet say that you could not find time for visiting the sick, for giving tracts, for speaking a word for Jesus, for studying God's Word. To plead that you have no time for serving God is simply a fraud. It will not do. It is lying to God to say that you have no time. When a man wants to do a thing, if he has no time, he makes time. I beg the idle man not to go on to deceive himself with the notion that he has no time. "Where there is a will, there is a way." Where there is a heart for God's work, there is plenty of time for it. Blame your unwilling hearts and not your scanty hours.

More teachers are needed in the Sunday school, but you have no time—you are so busy doing nothing. Help is needed for this meeting or that meeting, or to give a personal invitation to Mr. So and So, who has not been at a meeting for twenty years. Oh, but you have not time. No; but you have habituated yourself to that lazy, listless, pithless, gripless way of allowing anything and everything to slide any way or every way, that it is not expected you can be caught on deck when needed, whatever the storm may be.

Better Than Even Reading the Bible

Many years back, in visiting and looking after absentees on a Sunday afternoon between meetings, a father in the gospel and the writer, then young, elastic, hopeful, and inexperienced, called at a well-known house to inquire after the lady professor in it. She expressed herself as feeling honored by a call from two preachers.

"Yes," says she, "I'm not very well, but am not particularly sick, but I thought I'd stay at home and read my Bible." "But," says my friend to her, "it is certainly good and proper to read the Bible, but there is something better than even reading the Bible." "What is that?" she said, quick and snappish. The answer was: "Doing it, Madam. We read the

Bible in order to do it. In that Bible the Lord said: 'Do this in remembrance of Me,' and you have not been doing it. You set aside the Lordship of Christ by your disobedience."

Reader, are you practising what you know, or are you hoarding up knowledge you do not practice? By all means increase the knowledge and let the practice be continually on the increase; also, knowing and doing should go together.

It is a curious thing that practicers can always find time, and more time and more still, while the lazy, listless do-nothings can scarcely find time for anything. Their lives are purposeless and aimless. They simply drift. "Daniel purposed in his heart." Have you?

The Apostle Paul says to Timothy, "Thou hast followed my teaching, conduct, purpose," (R. V.); and Barnabas exhorted the young believers to cleave to the Lord with purpose of heart.

Donald Ross

WITH WHOM ARE WE TO BE IN FELLOWSHIP?

THE one body of Christ has within it all, whether Jews or Gentiles, if born again. In this body are found some Christians with whom we cannot fellowship because they keep bad company, and are neither sound in the Faith nor scriptural in their walk.

Scripture is quite clear . . . "Follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart," i. e., as may be seen in the previous three verses. Separated from the one or purged (a stronger word), and with all who own the Lordship of Christ and call on Him as Lord; not with feigned pretensions to obey Him as Lord, but honestly, truthfully and really desiring to be subject to Him as Lord and Master. "Whatsoever He saith unto you, do" (John 2:5). "Why call Me Lord and Master and do not the things that I say unto you?"

The body of Christ remains intact, independent of all fellowship on earth, and is not touched in its integrity by any thing man can do or undo.

It is true that the body of Christ as "one body," has been, and is, by many (to their own sorrow and shame) associated with their own Ecclesiastical fellowship exclusively and asserted by them to be such. A more audacious and unspiritual statement was never penned. What grace has done for us is, like Him who did it, perfect. What we in our responsibility to Him do, is very much like ourselves, imperfect and intermittent, but never worthy of our privileges.

Obedience to Him demands separation from those not His, from practices not worthy of the grace we have received, and from participation in other men's sins. Our own safety

demands separation from what is defiling, and our desire for the good of our fellow man demands our being bright and shining lights in this poor, dying world.

WORKING FOR A GOOD FIRM

IT was in the midst of the "selling" season, and a number of commercial travelers were journeying across the state to their "territories." Comparing notes as to the last season, one and another was complaining of "poor business," while some seemed to be satisfied, and boasted of how they "worked" some of their customers for good orders, etc. One man in the group had nothing to say, but with a quiet smile regarded the others. At last one of them turned to him, saying: "How did you come out, Smith?" "Oh," was the quiet reply, "our trade was a little above normal, but," he added, "it's not to the salesman, it's to the goods and to the firm behind the goods that the credit should be given. I work for a good firm!"

The firm he worked for was known for the quality of its goods—the integrity of its methods, and the honesty of its dealings with all its customers, great or small—and that sold the goods. Said the Apostle Paul, one of the greatest soul-winners this world has ever known, "It is not I but the Grace of God; I can do all things through Christ, which strengtheneth me." "The Lord . . . whose I am, and whom I serve." "Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." "To him that soweth righteousness shall be sure reward." We work for a "good firm," dear believer, let us serve faithfully. The joy and the reward will surely come.

"WHEN ye stand praying, forgive, if you have ought against any; that your Father also which is in heaven may forgive you your trespasses" (Mark 11:25).

A wealthy planter in Virginia who had a great number of slaves, found one of them reading the Bible, and reproved him for neglect of his work, saying that there was time enough on Sundays for reading the Bible and that on other days he should be in the tobacco house. The slave repeated the offence and he ordered him to be whipped. Going near the place of punishment, soon after its infliction, curiosity led him to listen to a voice engaged in prayer. He heard the poor black implore the Almighty to forgive the injustice of his master, to touch his heart with a sense of his sin, and to make him a good Christian. Struck with remorse, he re-

ceived forgiveness of sins through Christ which made a complete change in his life. He burned his profane books and cards, liberated his slaves, and sought to use his wealth and talents in a way to benefit others. Such is the power of a forgiving spirit.

OUR ALL IN HIM

- Our LIFE
in Him can never be FORFEITED.
- Our RIGHTEOUSNESS
in Him can never be TARNISHED.
- Our PARDON
in Him can never be REVERSED.
- Our JUSTIFICATION
in Him can never be CANCELLED.
- Our ACCEPTANCE
in Him can never be QUESTIONED.
- Our PEACE
in Him can never be BROKEN.
- Our JOY
in Him can never be DIMINISHED.
- Our REST
In Him can never be DISTURBED.
- Our HOPE
in Him can never be DISAPPOINTED.
- Our GLORY
in Him can never be CLOUDED.
- Our SUN
in Him can never be DARKENED.
- Our HAPPINESS
in Him can never be INTERRUPTED.
- Our STRENGTH
in Him can never be ENFEEBLED.
- Our PURITY
in Him can never be DEFILED.
- Our COMELINESS
in Him can never be MARRED.
- Our WISDOM
in Him can never be BAFFLED.
- Our INHERITANCE
in Him can never be ALIENATED.
- Our RESOURCES
in Him can never be EXHAUSTED.

NEW ADDRESSES

The Lord has opened up the way for our brother, Mr. Samuel McCune, to return to his home in Ireland. For many years our brother has served the Lord in the Bermudas. His new address will be % Thomas J. Robinson, Ballyhackamore, Belfast, N. Ireland.

Robert Crawford has moved to 555 Elderslee Road, R. F. D. No. 3, Pittsburgh 10, Pa.

CANADA

Mimico, Ont.—F. Watson and G. Shivas have their tent pitched here and hope to see God's hand in blessing.

Kirkland Lake, Ont.—B. Widdifield is plodding on alone in this needy northern part. His help amongst the little assemblies is very much appreciated.

Elk Lake, Ont.—A. Dellandrea and D. Adams had some meetings here. The former hopes to return immediately and spend the summer in this needy district.

Owen Sound, Ont.—J. Gunn and E. Sprunt expect to pitch the tent here again and hope to thus follow up last year's work while reaching another part of the town.

Deseronto, Ont.—G. P. Taylor is working the tent again in Prince Edward County near where he had it last year. He would like to follow up last summer's work while getting into a new field.

Sarnia, Ont.—Our dear brother Dan McGeachy has had an accident with his car and is in London Hospital seriously injured. The last report was that he is doing as well as can be expected. Pray for our brother.

Sault Ste Marie, Ont.—Gordon Johnston and Frank Carboni were hoping to start meetings July 8 in an Italian section of the city. Mr. Johnston will take the English part and Mr. Carboni will take the Italian part. Pray for this effort in this section.

Eden Grove, Ont.—David Miller and H. Fletcher have been holding meetings in this village. It is a new place and they have rented the Village Hall and the people are coming out in good numbers. They have also put tracts, with invitations to the meetings, in the farms for miles around. Pray for this work.

Portage-La-Prairie, Man.—The tent has been pitched north of Portage, where the Gospel has been preached during the past year in the schoolhouse. There seems to be a fair interest. Weather conditions have hindered a little but we hope to see work done for eternity. Bren. Adams and Gratton are operating this tent.

Mervin, Sask.—C. H. Willoughby had over a week of meetings for ministry and gospel preaching. The Lord's people have enjoyed these meetings. Our brother carries on a gospel service through the mail to points not easy to reach now.

Chilliwack, B. C.—Hector Alves, Jr. of Vancouver and Wallace Cudmore of Orillia have pitched the tent here, a town of several thousand inhabitants where there is no assembly gathered to the name of the Lord Jesus Christ.

FALLEN ASLEEP

San Diego, Calif.—On June 4, after a brief illness, our beloved and esteemed sister, Mrs. Mary Elizabeth Barnts, went home to be with the Lord in her 63rd year. Saved for many years and was a quiet, consistent Christian. She will be much missed in the assembly at Front Street where she had been in fellowship for about five years.

Hitesville, Iowa.—On June 23, Alrich Groothius passed peacefully into the presence of the Lord at the age of 64 years. Was in the Hitesville Assembly from its beginning and was a steady brother who will be missed. Some of his last words were to an unsaved son who stood at his bedside, his father telling him his need if he were to see him in glory were he was about to go.

Detroit, Mich.—On June 8, our aged sister, Mrs. Mary Joss, formerly of Winnipeg, Canada, went home to be with the Lord. A native of Scotland and saved in 1894. A very bright Christian and one who enjoyed the Lord in spite of much suffering to the last. Identified with the Central Gospel Hall.

Pawtucket, R. I.—Mrs. Nelson (widow of Alexander Nelson) went home to be with the Lord on June 6. Age 85. Saved in Cookstown, Ireland, 57 years ago and formerly identified with the assembly there. In fellowship in Pawtucket Assembly for 37 years.

On May 26, Mrs. Charlotte Timperley passed into the presence of the Lord after a brief illness in her 74th year. Saved in 1921 and has been in happy fellowship with the Pawtucket Assembly ever since. Her salvation was a very real thing to her and her testimony was the means used of the Lord in the conversion of a number of souls.

Springfield, Mass.—Our aged and esteemed sister, Mrs. Wm. Killops, of this place fell asleep in Jesus at the age of 89. She was the widow of the late Wm. Killops of Westfield, Mass. Saved in 1875 and bore a good testimony all these years.

Toronto, Can.—On June 3rd, Mrs. Geraldine Spreeman, went to be with Christ in her 79th year. Soon after her marriage to the late John Spreeman, Sr., they heard Mr. Robert Telfer preach on the Two Roads chart and discovered their need of the new birth. Since that time they have been in fellowship in or near Toronto. Three sons and three daughters, all saved, mourn her loss. The eldest daughter, Mrs. Gordon Johnston, was for several years connected with the Lord's work in Venezuela, and her son John has long labored in the gospel in the fanatical province of Quebec.

Hamilton, Can.—On May 25, our sister, Mrs. Beven, went to be with Christ which is far better. She was in McNab St. Assembly for 4 years and in Kensington Ave. Assembly about 4 years. As she was blind, a brother and sister went each Lord's Day to the Home for the Blind and brought her to the meeting. What a labor of love.

On June 7, our brother George Fraser departed to be with the Lord in his 77th year. Came to know Christ as his Saviour in 1898 and was one of the first in the assembly in the East End of Hamilton.

CONFERENCES

Hitesville, Iowa.—Our conference will be held on August 25 and 26, preceded by a prayer meeting on Friday evening. Only servants walking in the old paths are welcome. Communications to Walter Eltjes, Kesley, Iowa.

Hartford, Conn.—The annual conference will be held in the will of the Lord, September 1, 2 and 3, in the Oddfellows Hall, 420 Main St., Hartford, preceded by a prayer meeting in the Gospel Hall, 53 Whitmore Street, August 31, at 8 P. M. Usual order of meeting will prevail. The Lord's servants walking in the old paths will be welcomed.

Orillia, Can.—The conference will be held, Lord willing, over Labor Day commencing with a prayer meeting on Saturday, Sept. 1st, at 7:30 P. M. Meetings on Lord's Day at 10:30 A. M., 2:30, and 7 P. M. Monday, Sept. 3, meetings at 10:30 A. M. and 2:30 and 7 P. M. for prayer and ministry of the Word of God.

Sarnia, Can.—The conference here was a time of profit and blessing. Thirteen of the Lord's servants were present and all shared in the ministry of the Word.

Earlton-Charlton, Can.—The conference here was a good one; halls packed and some having to sit outside the windows and in cars. Wholesome ministry was given by B. Widdifield, R. Bruce, G. Shivas, G. P. Taylor, A. Dellandrea, F. Watson and others.

Victoria Road, Can.—Conference was the largest in recent years and considered to be a time of refreshing and benefit to all.

Winnipeg, Can.—The West End conference was one of the best we have had for years. A number of the Lord's people came from various assemblies around the district. The preachers were Brethren A. T. Stewart, R. W. McCracken, A. Douglas and W. Cudmore.

Portage-La-Prairie, Can.—Our conference this year was larger than usual and the ministry given was good and practical. Ministering brethren were A. Stewart, A. Douglas, R. W. McCracken, G. Smith, Cudmore, Adams and Gratton.

Stout, Iowa.—We had a nice conference. The Word was good from first to last and two professed to be saved.

Words in Season

THE BIBLE FAMILY MAGAZINE



::: His Rest :::



He lets us weary out ourselves
That we may find His rest.
He planteth briers—not to wound—
To keep us on His breast.

He stilleth dulcet songs of earth,
That we may hear His voice,
He leadeth us by Marah's pool,
To Elim's fountain choice.

Who teacheth like Him, Ah! His way
Is perfect—this we know—
And yet—and yet, our foolish hearts,
Some lessons would forego.

Though weeping may endure a night,
"Joy cometh" at His call;
And in the Father's house above,
We shall give thanks for all.

SEPTEMBER, 1945

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

Red Bank, N. J.—F. Pizzuli and L. Netti are in their tent here carrying the glad tidings to those who know it not. House to house visitation with invitations and gospel literature is being done, and our brethren will appreciate the prayers of the Lord's people on behalf of this place.

Pittsfield, Mass.—Clay Fite and George Winemiller hope to operate a tent in this new field, and would value prayer for this effort in the gospel.

Goessel Kan.—Bren. Lindsted and McCullough have commenced tent meetings and are getting bitter opposition from the enemy.

Oklahoma City, Okla.—John Elliott had some nice meetings here; the Lord's people showed a real interest and received much help. Three professed to be saved. Lord willing, our brother will operate the tent in this city this summer.

Iowa.—After having two weeks in Hawkeye, L. H. Brandt and Sam Hamilton moved their tent to Dubuque. Meetings are just fair with not much to encourage at present but they hope to see better things. Oliver Smith seems to have a good interest near Waterloo. L. McBain and E. Jamison had some meetings in Central City but are now holding forth in Mason City.

Detroit, Mich.—C. Patrizio and L. Rosania are taking the regular meetings in the Italian Assembly and doing a much needed work of visiting the Christians, seeking to help those who are not in a good state of soul.

Munising, Mich.—W. Warke and A. Stewart have moved their tent from Nagaunee to this place. We have not had word as to how the meetings are progressing.

Los Angeles, Calif.—The Jefferson St. Assembly have their tent pitched in a new section of the city. It is being operated by J. Dickson with the help of the local brethren. As they have been late getting started, we have no reports to make as to the progress of the meetings.

Mr. J. Pearson writes that his wife has been in the Copp Hospital for four weeks suffering from a heart ailment and the doctor gives little hope for her recovery but rather to be prepared for "almost anything." The prayers of the Lord's people will be appreciated at this time for our sister and her husband.

Words in Season

A MONTHLY MAGAZINE

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

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

Edited for 11 years by Charles R. Keller

Vol. 37

SEPTEMBER, 1945

No. 9

GATHERED GEMS

OH, let our love and faith abound;
Oh, let our lives to all around
With purest lustre shine—
That all around our works may see,
And give the glory, Lord, to Thee,
The heavenly light divine.

The highest act of homage we can pay to God is to believe His Word and exercise confidence in Him. From this flows all acceptable worship, filial obedience, and holy love.

True faith perceives Christ, relies on Christ, and refuses to trust in any one but Christ. It is jealous of the Saviour's honor and therefore so greatly honored.

He that will not listen to God's warnings shall be punished; the saint in this world and the sinner in that which is to come. The prudent man foreseeth the evil and hideth himself; the wicked pass on and are punished.

God will not always chide, but will always love; His anger endureth but for a moment; His mercy is from everlasting to everlasting.

A constant sense of need is intended to lead us to make a constant application to the Lord Jesus. God will never give us anything that will render us independent of His Son, or furnish us with a reason for living at a distance from Him.

Faith is never surprised at what God does because it is great; or at what God gives because it is good; but unbelief will never give God credit for being as great or as good as He is.

We never expect enough from God, except that we expect all that He has promised; His promises tell us what He is willing to give us. He may go beyond them, but He will never stop short of them.

"I CANNOT GET AWAY FROM GOD"

NOT many years since, a young coachman was living in a gentleman's family near London. He had good wages, a kind master and a comfortable place; but there was one thing that troubled and annoyed him. It was that his old mother lived in a village close by, and from her he had constant visits. You may wonder that this was such a trouble to him. But the reason was that, whenever she came, she spoke to him about Christ, and the salvation of his soul. "Mother," he at last said, "I cannot stand this any longer. Unless you drop that subject altogether, I shall give up my place, and go out of your reach, when I shall hear no more of such cant." "My son," said his mother, "as long as I have a tongue, I shall never cease to speak to you about the Lord, and to the Lord about you."

The young coachman was as good as his word. He wrote to a friend in the Highlands of Scotland, and asked him to find him a place in that part of the world. He knew that his mother could not write, and could not follow him; and, said to himself, "Anything for a quiet life." His friend got him a place in a gentleman's stables; and he did not hide from his mother that he was glad and thankful to get out of her way.

You may think it was a pity she thus drove him to a distance. Would it not have been wiser to say less, and thus not to lose the opportunity of getting in a word in season? But she believed, in her simplicity, that she was to keep to the directions given her in the Word of God—that she was to be instant, not in season only, but also out of season. And thus it is that the foolishness of God is wiser than men.

The coachman was ordered to drive out the carriage the first day of his arrival in Scotland. His master did not get into the carriage with the rest of the party, but said he meant to go on the box instead of the footman. "He wishes to see how I drive," thought the coachman, who was quite prepared to give satisfaction. Scarcely had he driven from the door, when the master spoke to the coachman for the first time. He said, "Tell me if you are saved?" Had the question come to the coachman direct from heaven it could scarcely have struck him with greater consternation. He felt simply terrified. "God has followed me up to Scotland!" he said to himself, "I could get away from my mother, but I cannot get away from God!" And at that moment he knew what Adam must have felt when he went to hide himself

from the presence of God behind the trees of the garden. He could make no answer to his master, and scarcely could he drive the horses, for he trembled from head to foot.

His master went on to speak of Christ, and again he heard the old, old story so often told him by his mother. But this time it sounded new—it had become a real thing to him. It did not seem to him to be the glad tidings of great joy, but a message of terror and condemnation. He felt that it was Christ, the Son of God, whom he had rejected and despised. He felt for the first time that he was a lost sinner. By the time the drive was over, he was so ill from the terrible fear that came upon him, that he could do nothing more.

For some days he could not leave his bed, but they were blessed days for him!

His master came to speak to him, to read the Word of God, and to pray, and soon the love and grace of the Saviour he had rejected became a reality to him, as the terror of the Lord had been at first.

He saw there was mercy for the scoffer and despiser; he saw that the blood of Christ is the answer before God even for such sin as his had been, and he now felt in his soul the sweetness of those blessed words, "We love Him because He first loved us." He saw that Christ had borne his punishment, and that he, who had tried to harden his heart against God and against his own mother, was now without spot or stain in the sight of that God Who had so loved him as to give for him His only Son. The first letter he wrote to his mother, was to tell her of the joyful tidings, "God has followed me to Scotland, and has saved my soul."

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

"For when we were yet without strength, in due time, Christ died for the ungodly" (Romans 5:6).

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

SATAN is a fowler; he has been so and is so still; and if he does not now attack us as the roaring lion, roaring against us in persecution, he attacks us as the adder, creeping silently along the path, endeavoring to bite our heel with his poisoned fangs, and weaken the power of grace and ruin the life of godliness within us.

NAZARITE STRENGTH

THE Church of God has been endued with power from on high, but the present value to us of all our endowments is limited by our faith, and this we are prone to forget. Were it otherwise, the whole purpose of God in the life and walk of faith would be frustrated. Faith is not an abstract idea, but a living laying hold on God. What the Church of God is groaning under is intellect feeding on abstract truth, instead of rejoicing by the Spirit's power in Him who is the Truth.

We all believe that the Spirit of promise has come, and we have all read of what that Spirit was to be to the Church of God; but if we compare this with what we individually possess, we may sorrowfully ask, Where are we? We have not to wait for the endowment; that has been bestowed; but verily we have still to wait on God, that our faith may so lay hold of His gifts that we may live and minister in the Spirit's power. It was thus that the apostle's word came to those among whom he went, testifying the gospel of the grace of God. Paul could say of his Lord, "Whose I am, and whom I serve"; for to him the truth was living, and the glory was real; and hence he was clothed with power for all he took in hand.

We have wonderful illustrations of the Spirit's power in individual histories in the Old Testament, and they are given us not to be any longer exceptions as they were then, but as examples; for that which was the exception then has become God's rule now.

John the Baptist came in the "spirit and power" of Elijah. As a Nazarite, and as forerunner of the Son of God, he came in the power of a testimony before which men bowed as reeds before the wind.

The Master's footsteps followed those of John, and as the perfect Nazarite, His words were in power; for "He taught as one having authority." We are baptized into a Nazarite Christ, and cannot set aside the vow of Him who has provided for our Nazariteship to God in those solemn words: "And for their sakes I sanctify myself, that they also may be sanctified by the truth."

But we soon lose our Nazarite locks if we allow ourselves any contact with the world, except in the line of our secular or our spiritual service for God. Like Samson shorn, we are then as if we had not been endued with power, and are weak like other men.

Yet, even then, is there no remedy? Thank God there

is; and the epistle to Laodicea tells us where. The Laodiceans had fallen asleep on the world's lap, and were brought under the rebukes and chastenings of the Lord; and His words of loving counsel to them are even now His words to all who have lost the Nazarite power of the gospel: "Buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Though the Lord gives these things to those who truly seek them, there is a very real sense in which they have to be bought. We must give up our indolence and worldliness, and above all our self-sufficiency and pride.

Oh! that the Church of God may even yet be able to say of her Nazarite members, "They are purer than snow," "whiter than milk," "more ruddy in body than rubies," and "their polishing of sapphire." Then it will be found that power will not be lacking, whether for service amongst believers, or for carrying the gospel to those who know it not.

H. Groves

TROUBLE-MAKERS

"BLESSED are the peacemakers, for they shall be called the children of God" (Matt. 5:9). "But what about the trouble-makers?" asks an aged servant of God. The man, who comes into an assembly and whose presence is a benediction among them, carries with him his own commendation.

"A peacemaker" may not be a great talker; he may not be able to carry the day by his ability to give out truth, possibly learned from books, or other preachers; hence he may not seek or get a place as a preacher or a teacher among the saints. But he lives before God, and he has the welfare of the saints at heart, and in his quiet, godly way heals troubles, rather than makes them, so that as time goes on he grows in the estimation of the Lord's people, and they recognize in him one who is not seeking his own glory, or his own advancement, but the profit of the children of God. Backsliders are restored, wandering ones are recovered, alienated ones are reconciled, and the healthy growth of the little company assured. He avoids the making of a clique or party of which he himself is the center and leader, but sets himself out to seek the mutual profit of all.

The "trouble-maker," however, is not so. He may or may not be able to get a place for a time through ability to talk.

It may suit his policy to need "coaxing" to take part, and this may appear like humility. But he has in him an ambition to be "at the top," and "loveth the pre-eminence," and so, when in something he is opposed, the mask is dropped, and he becomes the leader of a little faction whose motto is to "rule or ruin." He never travailed in birth for that little company, and so it causes him no sleepless hours because dissension, dissatisfaction, or even division is brewing. It never occurs to him to go and seek those who are staying away, or to bring together those alienated; if things get too bad he can slip away to some other place, to eventually repeat there what he has done before. For the chronic trouble-maker cannot be "good" very long; "there is no fear of God before his eyes." With him the main business of life is to carry his point, for thereby he hopes to retain his place and prestige. But God has a blessing for the peacemaker, and a woe for the trouble-maker. May God multiply the former and deliver his people from the latter.

D .M.

"COME AFTER ME"

IF any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23).

Before the Lord asked me to take up my cross, He removed the burden of sin from my conscience. You cannot follow Jesus as His disciple until you know the rest of Matthew 11:28. First, deny self, then take up your cross and follow Him: these go together. "Deny himself": that is, practise self-denial. Have you learned that the cross spells glory? That's what the death of Christ on that Roman cross has accomplished. His cross has forever transfigured your cross and mine. Until Jesus died on the Roman cross, the cross meant shame. His cross has been transfigured into the symbol of victory and glory. Christ hid His glory in the Babe in the manger in Bethlehem. Only the wise men from afar could see it. That glory can only be seen by the enlightenment of the Holy Spirit. The disciples before Pentecost could understand the Son of God as Jehovah's servant; but they could not understand Him becoming the Lamb led to the slaughter. The Holy Spirit taught them the distinction between these two aspects of His work. We need the Spirit in His fulness in our souls to know and serve Christ in power. Paul desired to know Christ and the power of His resurrection and the fellowship of His sufferings. He knew Christ as few have known Him and yet he prayed that he might

know more fully. Some people would have God to change their circumstance, but what they need is a spiritual transformation. The Christian path is a narrowing path; the cross will block up that path unless it is taken up entirely. Some stumble over their cross instead of carrying it. Others make much of the cross, but little of Christ. The Spirit would teach us to magnify and extol Him.

Put your cross on your shoulder and God will enable you to bear it. If you shirk the cross, then you will lose the glory that attaches to it. You are to say "Amen" to your daily cross. We cannot follow the Lamb whithersoever He goeth by the power of our own will. Only the Spirit can enable us to follow Him. The blood of the Lamb is our title to glory. The pathway of the Lamb is the only path that leads to glory. If you want to reach the place where the Lamb is now; He has left His footsteps. They were steps downward; not upward. There is no other pathway in which your life can be fruitful. This is the pathway in which you can glorify God. It is only as we follow the Lamb that we can depend upon the unerring guidance of the Spirit and be assured of eternal glory. We will find the footprints of the Lamb clearly seen in the path He trod, given us in the Gospels.

GOD'S PURPOSE

WHAT was God's intention in setting up His Church at first? According to His purposes it must have been a vessel of wondrous beauty, for it was meant for the display of His virtues; not by word of doctrine merely, but in life and character. It was to be a living expression of the divine character; a revelation of that God of whom we read that "God is Light, and God is Love."

It was all this for a while—though but for a little while—a vessel so unique and blessed that the Holy One was not ashamed to own it. With sorrowing hearts we confess, however, the great change that has taken place in the character, conduct, and condition of what claims to be a witness for Him! Called out of the world, to be separate to Him and kept unspotted from the world, how low has the professing Church fallen! But has His purpose been altered or is His calling changed? Have the obligations of those saved and set apart by Him become the less? Certainly not. We are still under obligation to "show forth the praises of Him who called us out of darkness into His marvellous light," and thus be His witness to the world.

Judging from what we see and hear on all sides, we

might suppose the Church to be an organization set up for the improvement and special benefit of the world, to help it to get on with God—a sort of mutual improvement society. Such appears to be the general trend of opinion, and the danger lies in those who have heard His call to “come out,” getting caught with such sophistry, and so becoming mere “helpers” of the world, instead of being “deliverers” out of it. “A true witness delivereth souls.”

What is the place of faith, and where is God’s path amidst all this? First, that of subjection to the Word of God, not allowing present disorder to slacken our obedience; and second, a steady holding fast of the Hope set before us—His coming, which will remove His own out of this scene forever. Thus, individually, the believer is to be a witness for, and a follower of, the Lord Jesus Christ in this the place of His rejection. And then as he companies with such as “call upon the Lord out of a pure heart,” that they in a local and corporate sense, should be in their district, town or city, a testimony for Him—a little and feeble remnant it is true, but having their faces set heavenward, and their hearts aglow with the hope of His coming.

MAN’S RESPONSIBILITY AND GOD’S SOVEREIGNTY

HE, who views everything in relation to the glory of God, takes Scripture as he finds it. He has no need to explain away even one verse or clause of the Book of Truth. He enters into the purposes of God; he looks at things in the light in which God looks at them; and he finds all harmony. There is no conflict, no discord.

One class of passages show him the yearnings of God’s heart over sinful man. They show him that God is in earnest in beseeching men to come to Him; that He really means what He says when He makes proposals of friendship and reconciliation to them. They show him that the sinner’s unbelief is the cause of his damnation; and that if he is lost, it is not because God would not be reconciled to him, but because he would not be reconciled to God. They show him that the water of life is free—free to every man—free to every sinner as he stands; and that he is invited to partake, without price or preparation, not only although he is a sinner, but just because he is a sinner. They show him these things, and in them he greatly rejoices. He does not wish to abate one jot of the blessed freeness, or close by one restriction the joy of the glad tidings. No. He takes these passages just as he finds them. He sees how suitable they are to one of the objects on which his heart is set—I mean the conversion of souls.

But then he finds another class of passages which follow out another line of truth. They carry him at once into the purpose and will of Jehovah, as the fount and cause of every thing great or small. They are quite explicit; just as much so as the other. He cannot explain them away. They are so plain and simple that a child may see what they mean. He has no wish to take them in any other than their obvious sense. He sees in them that which exactly meets his own feelings, and coincides with his view of God's glory as being the paramount and all-regulating end in all the movements of the universe. He sees in them, not a restriction upon the Gospel, but a simple statement of an infinite truth—a truth not arbitrarily thrown across the sinner's path as a stumbling block, but a truth necessarily arising from the fact that God is God, the Creator, and that man is man, the creature, the sinner. That truth is just this: That God's will is the law of the universe—His glory, the object and end both in creation and redemption—His everlasting purpose, the mighty and all-perfect mould in which all things are cast, and from which they take their shape and fashion from first to last.

H. Bonar

THE INDIFFERENT WORLD AND THE LUKEWARM CHURCH

THE indifference so prevalent in the world to-day is, to some extent at least, accounted for by the indifference in the church. It is very rare to see a Christian who gives the impression that he truly and whole-heartedly believes all that he professes. The onlooker in consequence, frequently labels Christianity as cant, and affects to believe that there is nothing in it.

No reasonable excuse can, of course, be made for such an attitude, but it would be well if the folly of it were demonstrated by the general consistency and fervor of Christian lives.

No sober-minded believer who truly mourns over the alarming indifference of the age will fail to mourn also over his own coldness and lethargy. It was said of the Lord Jesus "the zeal of Thine house hath eaten Me up," and the life of the Gentile Apostle astounds us with its burning zeal and ardour. But where shall we find men of bold decision, profound conviction, and consuming zeal to-day? Alas! for our Laodicean lukewarmness, so nauseous to the Lord. "I would thou wert (either cold or) HOT!"

The patent fact is that the church of the present day

is burdened with a false gentility and an unctuous respectability that puts decorum before doctrine and ease before earnestness. It is time that we Christians undertook a little self-examination. Do we really believe the doctrines we profess and the texts we freely quote? Let us consider one or two of them.

1. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." "Go ye into all the world, and preach the gospel to every creature." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Do we believe that the gospel, and the gospel only, is the God-appointed means of salvation? That the great majority of people in the world to-day have never heard of it? That men and women are living and dying in their sins all around us? Dare we, who know the glorious, gracious provision for man in his sin and bondage, withhold it from the people?

May the Lord thrust out preachers, truth-distributors, soul-winners into the midst of the sin and strife and squalor of "all the world."

Some Christians confine their "fellowship in the gospel" to attending gospel preachings or contributing of their means to those who are working for the Master, but did He not say, "He gave to every man his work"? Are you and I doing some work for Christ? If you have not found your "line" yet, ask the Lord to show you speedily what it is, and see that you put a hook at the end of it! For both line and hook are needed if men are to be caught.

2. Do we believe in "Eternal Punishment" for impenitent souls? As to our creed we may still give this truth a place, but oh, brethren, do we preach and live as if the meaning of it had really gripped us? Shall we not retire into the presence of God and ask Him to make us realize as much as we can bear of its appalling meaning? No hope! No mercy! No escape for ETERNITY for the man or woman, no matter how amiable, how cultured, how near and dear to us, who neglects so great salvation! And how the mind reels and the heart aches as we behold the giddy, careless, godless throng, madly pursuing pleasure, sin, lust, on the downward way to a Christless HELL!

May God sober us, melt us, give us compassion, send us to our knees, and set us on our feet to win men for their own sakes and for Christ's sake.

3. "Surely I come quickly" (Rev. 22:20). Do we believe that the Lord is coming back very soon? Everything points to it,

and most of us affirm it, but does the truth practically affect us?

At any moment—so we say—and “in a moment, in the twinkling of an eye”—so Scripture says—our opportunities for service may die away for ever. No more sorrow, no more failure, truly—and our hearts are glad to know it; then we shall see Him, “Whom, not having seen, we love,” and His joy and ours will be complete.

But what about those who are left? What will the Lord's coming mean to them?

When Lot was hurried out of the doomed city of Sodom, the angels asked him urgently, “Hast thou here any besides? Son-in-law and thy sons and thy daughters, and whatsoever thou hast in the city, bring them out of this place.”

Has the reader any unsaved relatives or well-loved friends? Pray for them, warn them, plead with them, for a more awful doom than that of Sodom awaits those who are not ready when Jesus comes.

Oh! that men and women who owe their all to the grace of God and the cross of Christ may be aroused to the reality of the great truths so freely spoken of, and may there be a movement, led by the Spirit of God, intensifying affection for Christ, zeal for God, and pity for a dying world! W. B. W.

GRACE, SEASONED WITH SALT

“LET your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man” (Col. 4:6). This is a word of godly counsel for all times. Our words should always be “with grace,” and prove themselves to be so, by ministering good to the souls of others—“grace to the hearers.” This, however, will be oftentimes mingled with the pungency of admonition and even of rebuke, with decision and severity, and at times even with “indignation and zeal.” In this character, they will be “seasoned with salt.” And having these fine qualities, being thus “gracious” yet well “seasoned with salt,” they will be such as bear their own virtues, and that we have known “how to answer every man.”

The Lord Jesus, beyond all others, illustrated this form of moral perfection. He knew how to answer every man with words which always were with grace, and to the soul's profit, but at times His words were highly “seasoned with salt.” In answering enquiries made of Him, He did not aim either at pleasing or merely satisfying enquirers' questionings,

as in reaching their consciences, and dealing with the condition of those who put those questions to Him. In His silence, as well as in His words, when He stood before the chief priests, or Pilate, or Herod, we can trace in His answers full moral beauty and perfection, witnessing that there was One among the sons of men, who knew "when to keep silence," and "when to speak."

Great variety in His answers and style, present themselves to us in all this. Sometimes He is gentle, sometimes peremptory, always courteous. Sometimes He reasons; at other times He rebukes. And sometimes He conducts calm reasoning up to the point of solemn and awful condemnation and judgment. By Him actions are "weighed" in their true values as before God, and His words, as well as His doings, answered them accordingly. Matthew 15 has struck me, as a portion in which these perfections of our Lord are especially shown us. In the course of the action there, the Lord is called to answer Pharisees, the multitude, the Syrophenician woman, and His own disciples, again and again, in their mistakes, their stupidity, and their selfishness. And His tone of rebuke, of reasoning, of calm, patient teaching, and of deep, wise, and gracious training of the soul, are all precious, and each admirable in their place and occasion.

And I would remind myself, too, as manifesting such wisdom, of the scene in Luke 2: 46-52, in which it is not said that the Lord Jesus was either teaching or learning from the "doctors" in the temple, though it is said He was "hearing and asking questions" of them. There is moral beauty surely in this! To have taught these men of age and experience, would not have been in season for a youth, in the midst of His elders. To have learned from them, would not have been in full fidelity to that pre-eminent and brighter Light, which He knew He carried in Himself. For He was "wiser than His teachers," and had "more understanding than the ancients," and He was "filled with wisdom." And here again we get this "grace" of which the Scripture speaks. For of this youth in the temple, amid the doctors, we read that He was "strong in spirit, filled with wisdom, and the grace of God was upon Him" (Luke 2:40). And He always knew how to use in perfection of wisdom, that grace and truth that were in Him in perfect measure, and that "came by Him" (John 1:18). Blessed Lord! Thy perfect moral glory shines at every stage and step of Thy pathway here among men. And it was therefore said of Him, "He could not be hid" (Mark 7:24).

J. G. Bellett

"LOVE ONE ANOTHER"

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

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

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

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

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

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

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

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

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

Let brotherly love continue.

Wm. Dyer.

WHILST Abram adheres to the call of God, more and more of joy, and more and more discoveries of the Lord's gracious will concerning him does he find. On the other hand, going down to Egypt—type of this world—for a season, he has no altar there; no voice of the Lord comes to Him there. Hence, he not only lies himself, but even acts the tempter to another, and she his wife. God, in His providence, rescues him. For if we will not be guided by His Eye of Love, we may have a bit and a bridle put upon us.—Lincoln.

NOTES FROM 1 PETER, CHAPTER FIVE

HOW sweet companionship is when we are suffering! The exiled John should comfort every sufferer by his brotherly remark, "I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ" (Rev. 1:9). Fellowship or companionship is a great comfort to us if we are isolated or suffering. We find hearts in sympathy and agreement with our own. The Lord intends it should be so with us.

What an advantage to a young believer, when isolated from home, to have those with whom he feels he is one. They are suffering as he is; his Lord is theirs; they each have heard the Shepherd's voice, and together they follow Him. In the world we shall have tribulation, but we are to be of good cheer, for the Lord has overcome the world, and if we are steadfast in the faith we shall also overcome. In the circle of fellowship we shall find a circle of life that the world cannot give.

The God of all grace has called us to His eternal glory. For the present, suffering is the portion of the believer. God may even use the means to establish us. The stabilizing, strengthening, and settling of us—making us perfect—all go on now. Vessels are being prepared for glory in circumstances of suffering. The brightest brass vessels for Solomon's temple, were cast in the clay ground in the plain of Jordan (I Kings 7:45, 46)..•

The apostle concludes his epistle by saying that he had written of the true grace of God in which we stand. What grace indeed it is! From this brief epistle we learn that we are elect according to God's foreknowledge; that we are sanctified by the Spirit; that we have an inheritance in heaven, reserved for us, who are kept by the power of God; that we are redeemed by the precious blood of Christ; that we are being built up, a spiritual house and are, therefore, called to be strangers and pilgrims as God's holy priesthood here, to exhibit the meekness and patience of Christ in scenes of suffering, awaiting God's eternal glory, to which we are called (I Peter 5:10, 11).

Peter's first epistle shows us how the natural and earthly blessings of Israel had been superseded and thus set aside by the spiritual and heavenly blessings of Christianity. Christ's rejection and exaltation have altered everything for faith—faith which is tested by present suffering and trial, and which will find its answer in a coming Kingdom and Glory.

Words of Faith

WHAT TO DO WITH TROUBLE

I KNEW a Christian lady who had a very heavy temporal burden. It took away her sleep and her appetite, and there was danger of her health breaking down under it.

One day, when it seemed especially heavy, she noticed lying on the table near her a little tract called "Hannah's Faith." Attracted by the title, she picked it up and began to read it, little knowing that it was to create a revolution in her whole experience.

The story was of a poor woman who had been carried triumphantly through a life of unusual sorrow. She was giving the history of her life to a kind visitor on one occasion, and at the close the visitor said feelingly, "Oh, Hannah, I do not see how you could bear so much sorrow!"

"I did not bear it," was the quick reply; "the Lord bore it for me."

"Yes," said the visitor, "that is the right way. We must take our troubles to the Lord."

"Yes," replied Hannah, "but we must do more than that—we must leave them there. Most people," she continued, "take their burdens to Him, but they carry them away with them again, and are just as worried and unhappy as ever. But I take mine, and I leave them with Him, and I come away and forget them. If the worry comes back, I take it to Him again, and I do this over and over until at last I just forget that I have any worries, and am at perfect rest."

SPIRITUAL FRESHNESS

HOW easy it is to lose the freshness and fragrance of spiritual youth, and to cease to have spiritually "the smell of a field which the Lord hath blessed" (Gen. 27:27)! Of how few can it be truly said, in the middle and later years of life, "Thou hast the dew of thy youth" (Ps. 110:3). The trend of things is rather in the direction of that searching and solemn message of the Lord to His church in Ephesus, "Thou hast left thy first love" (Rev. 2:4). Yet it need not be so. There is no "law of the kingdom" that it should be so. The living Lord has made full and rich provision that His saints in the world should retain their early freshness and fruitfulness unto the end.

He likens those who are planted in the house of the Lord—living the life of communion with God—as trees who flourish in "the courts of our God," the sphere of service where all can see them. These, even unto "old age," are "fat and green" (Ps. 92:13, 14). They retain their spiritual

freshness, and the dew of heaven is on their branch. Not that they have had an easy or a charmed life, free from testings and trials. With many it has been quite the reverse. Like Joseph, the archers "have sorely grieved" them. They have been hit hard and sore. But they survived and came out fair and fruitful with their branches running over the wall (Gen. 49:22-24). And the secret of their fresh and fruitful condition was just the same as his, they were planted "by a well" all the time, watered from a hidden spring, and this was the secret of their freshness.

Confidence in the Lord Jesus

I KNOW O Lord, though all around is dark,
I need not fear;
Rough are the waves, that toss my little bark,
But Thou art near.
The stormy winds Thy Word alone fulfil,
Their rage shall cease;
And when Thy voice shall give the charge "Be still,"
All will be peace;
Yes! I shall see (soon as the storm has passed
Across the soul)
That He, Who slumbers not, held every blast
In His control,
And though o'ershadowed by the present woe,
The heart may quail,
Strong in the grace, the strength Thou dost bestow,
I shall prevail.
Thou precious Saviour, by Whose life I live,
Lighten mine eyes!
Let me not miss the lesson Thou dost give;
Oh make me wise!
Keep me, whilst tempest driven on life's dark scene,
Close to Thy side;
There anchored safely by sure hope in Thee, .
Let me abide.
Jesus, Thou art my all—what can I lose
Since Thou art mine?
Guide me, O Best Beloved, my portion choose,
For I am Thine.
To the desired haven let me come,
In Thine own way;
There will be no night there, in that fair Home,
But endless day.

Anon

CANADA

Englehart—Charlton, Ont.—B. Widdifield is having cottage meetings in a farm house between these two places with a nice interest.

Province of New Brunswick.—The McCracken brothers have pitched their wooden tent in Surrey. Bren. Glasgow and McMullen are under canvases in Devon, a suburb of Fredericton. The latter is a new place, and earnest prayers on behalf of these two places would be appreciated. J. H. Blackwood had two weeks in Moncton and his ministry was appreciated. He visited several other assemblies in Nova Scotia.

Elk Lake, Ont.—A. Dellandrea is seeking to spread the gospel around this backwoods community; he has four meetings a week here and one at O'Brien some miles distant, and gets a nice hearing.

Sault Ste Marie, Ont.—Bren. Johnston and Carboni go on here in a tent with a nice interest and one has professed.

Owen Sound, Ont.—J. Gunn and E. Sprunt are being encouraged in their efforts in the tent and hope to see fruit in souls to Christ. A number of saved people are attending, whom they hope to see lead on.

Walkerton, Ont.—H. Fletcher and D. Miller have seen some encouragement at Eden Grove near here. They purpose trying meetings in Kincardine.

Mimico, Ont.—F. Watson and G. Shivas plod on in the tent here but find it very hard to get the people out. One has professed, and they sow in faith hoping to see more fruit.

Pictou, Ont.—G. P. Taylor is under canvas here again this summer; the attendance is fair and some young people come regularly to the meetings. One young man seems anxious to be saved.

Sarnia, Ont.—Our dear brother Dan McGeachy has recovered sufficiently from his automobile accident to be removed to his home here at 212 Talfourd St. He is progressing favourably but still needs the prayers of the Lord's people.

FALLEN ASLEEP

Cambridge, Mass.—On July 1, Miss Minnie Ada Copp passed into the presence of the Lord. In the year 1867 at Bay Verte, New Brunswick, Canada, she began the life now closed, and 27 years later through the faithful preaching of Mr. William Matthews was born again, thus beginning the life that never ends, and lived to prove the reality of her conversion. For many years, she with her twin sister Miss Mae Copp operated the Copp Hospital with success. She was loved by all who knew her and not a few will rise up and call her blessed. The funeral was large. Nine doctors, two lawyers, business men and the staff of nurses from the hospital were present.

Wyckoff, N. J.—On May 18, Anna Meyer, beloved wife of George Meyer, passed away to be with the Lord forever. Age 51. She suffered much but very patiently, and fell asleep with a smile on her face.

Pittsburgh, Pa.—On June 14, Robert Adamson departed to be with Christ which is far better; saved for many years, and first associated with the assembly at Punxsutawney, Pa. For the past 30 years was in fellowship with the Christians at Friendship Ave. Assembly. Survived by three daughters, all saved and in assemblies, and four unsaved sons.

Toronto, Can.—Mrs. Mary McIntyre, beloved wife of our dear brother Robert McIntyre of Highfield Road Assembly, departed to be with Christ on July 31. Saved in Paisley, Scotland, in 1906.

Owen Sound, Can.—Robert Lawrence went to be with the Lord on July 15th after a lingering illness. Saved in 1920, he soon after was led to gather with fellow saints to the name of the Lord. For the past 20 years had been identified with the assembly at Owen Sound.

Craighurst, Can.—On June 7, John Greaves passed quietly into the presence of the Lord. Age 84. Saved some 54 years ago, he was a great help not only in his own assembly, but in other assemblies in the district. His good judgment was a help to many a younger man.

Lake Shore, Can.—Mrs. Herbert Rawlings departed to be with Christ on June 3. Saved 58 years ago at meetings held by Bren. Kernihan and Robt. McDonald. She, with her husband, who predeceased her nearly five years ago, were given to hospitality and many of the Lord's servants enjoyed the kindness of their home. She was an exercised woman and saw most of their large family saved.

Miami, Fla.—William Hartley Key, age 56, has gone to be with the Lord. Saved over forty years ago in Nassau, Bahamas. He has made his home in Miami for the past 12 years, where he has been active in Gospel work and in visiting the hospitals. He was present at the prayer meeting just two days before his death and prayed earnestly for members of his family, still unsaved. He will be missed.

CONFERENCES

Pugwash Jet., Can.—Our conference was a time of refreshing. The attendance was beyond the capacity of the hall and on Sunday evening the Gospel meeting was held in the open air. Ministering brethren present were Scott, Bernard, Blackwood, Glasgow, MacLeod, McMullen, John and Robert McCracken, Roberts, Howard, and Pearcey.

Mervin—Louisville, Can.—We had a very encouraging time here at the conference. Attendance was good; Christians being present from Taylorside, Lashburn, Maidstone, Arborfield and Edmonton. Before the meetings closed five professed to be saved. Ministering brethren were McCracken, A. Douglas, Smith, McGaughey, and Willoughby. Brethren McCracken, Smith, and Willoughby remained for meetings.

Taylorside, Can.—The annual conference was considered good. About two hundred broke bread. Helpful ministry was given by Brethren McCracken, A. Douglas, George Smith, Willoughby, and A. McGaughey. A. Douglas remained for a series of meetings.

River Hebert, N. S. Can.—Conference this year will be held (D. V.) on Sept. 2 and 3, the Labor Day week-end instead of the Canadian Thanksgiving as heretofore.

Sault Ste Marie, Can. and Mich.—Joint conference will be held Sept. 1, 2 and 3 in St. Johns Memorial Hall, Soo, Ontario. Prayer meeting in the Gospel Hall, Friday at 7:30 P. M.

Hamilton, Can.—The McNab St. Assembly will hold their annual conference on Canadian Thanksgiving in Scottish Rite Cathedral, corner of King and Queen Streets. Usual order of meetings. Correspondent, G. P. Cesar, 124 Wentworth St. South, Hamilton, Ontario, Canada.

Oshawa, Can.—The conference will be held (D. V.) in the Centre Street Schools on Lord's Day, Sept. 9. Meetings, 10:30 A. M., 2:30 and 7:00 P. M. Prayer meeting in the Gospel Hall, Nassau St., Sept. 8 at 7:30 P. M. Correspondent, A. C. Mattice, 105 Hillcroft St., Oshawa, Ontario.

Huntsville, Can.—Our annual conference will be held (D. V.) Sept. 21, 22 and 23. Prayer meeting, Sept. 20, at 7:30 P. M. Communications to George Cottrill, Box 749, Huntsville, Ontario.

Port Howe, Can.—Annual conference will be held on Canadian Thanksgiving week-end, Oct. 7 and 8. Prayer meeting, Saturday evening, Oct. 6. Communications to MacGregor Hunter, R. R. 1, Pugwash, N. S.

Midland Park, N. J.—Our conference will be held in the Gospel Hall, 61 Prospect St., Midland Park, on Sept. 22 and 23. Prayer meeting, Friday evening, Sept. 21. Earnest prayer for this conference is requested; we feel the need of the prayers of God's people in these difficult days.

Omaha, Neb.—The conference will be held, Lord willing, Oct. 13 and 14, beginning with a prayer meeting the evening of Oct. 12. Communications to J. P. Patterson, 2540 North 48th Ave., Omaha 4, Nebraska.

Houston, Texas.—Our annual conference will be held this year on October 26, 27 and 28. The Lord's people will be freely entertained as in former years. Communications to Mr. H. W. Dedman, 4302 Dallas Ave., Houston 3, Texas.

Words in Season

THE BIBLE FAMILY MAGAZINE



Is Life Worth Living?

Life is worth living,

If lived to Him

Who paid my penalty.

All is worth giving,

If given for Him

Who gave Himself for me.

Life's not worth living

If lived for self.

'Tis hollow mockery.

'Tis not worth living,

'Tis wasted time,

And ends in misery.

Life is worth living

If but for this,

To praise Him for His grace,

And then the giving

Of His blest Word,

That some may seek His face.

There's no real living

Apart from Him

Who gave Himself for us.

The joy of giving

Is known to those

Who bow at Jesus' cross.

—H. McD.

OCTOBER, 1945

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

Washington, Pa.—J. Govan and A. Klabunda had a tent pitched here. They visited 500 homes with announcements and tracts without much response and a good deal of opposition, but did a good work among the children, teaching them the Scriptures.

Maryland.—W. F. Hunter visited Cumberland and Frostburg: five were baptized in Frostburg and one in Cumberland. Since then he has had a week of meetings in Camden, N. J., and one week in Barrington, N. J.

Florida.—George Walker and his wife are expected to arrive from Cuba and plan to spend sometime with the Coconut Grove Assembly before going to Chicago. Hugh Thorpe had some meetings at West Palm Beach and is now in Key West.

Lynden, Wash.—Hector Alves and Wallace Cudmore are having the first series of meetings in the new hall here. The attendance is beyond their expectations and they look to see a visitation of the Lord at this time.

Goessel, Kansas.—T. R. McCullough and L. E. Linsted had very large and good meetings in the tent here with a number professing faith in Christ. These brethren were expecting to commence gospel meetings in a community building seven miles out from Goessel. September 15th.

Los Angeles, Calif.—The tent was pitched in a new housing project but the people did not respond to the invitations given to hear the blessed news of the gospel.

Mr. Whiteman, who has been for some years a missionary in Manila, and who has recently been released from a Japanese internment camp, is visiting the assemblies in this city telling of his experiences while there.

Red Bank, N. J.—F. Pizzuli and L. Netti saw a nice interest in tent meetings here and were encouraged by seeing two men profess faith in Christ; others seemed troubled.

NEW ADDRESSES

H. A. Davids, correspondent for the assembly at Burlingame, California, has changed his address to 719 Linden Avenue, Burlingame, California.

Winnipeg, Can.—Mr. W. D. Stewart, who has been correspondent for the past 25 years for the West End Assembly, is now leaving the city for an indefinite time and S. M. Vanstone, 251 Beverley Street, Winnipeg, Manitoba, Canada will be the correspondent for the above 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. 37

OCTOBER, 1945

No. 10

GATHERED GEMS

MY bark is wafted to the strand,
By breath divine;
And on the helm there rests a Hand
Other than mine.

« « «

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

« « «

Learn what man is that you may be humbled, but
learn what God is that you may be comforted.

« « «

Truth is never really ours, but as the affections are
ordered by it.

« « «

Christ's blood makes the conscience good; walking
in the spirit keeps it so.

« « «

The Spirit and the Word cannot be separated without
falling into fanaticism on the one hand or into rational-
ism on the other; without putting oneself outside the
place of dependence upon God and of His guidance.
There, reason would become the master of some; imagina-
tion of others.

« « «

Nothing in the universe of God has called forth such
sympathy for its welfare as the soul of man.

« « «

God give us to look at Jesus—if it be from my first
knowledge of what sin is to my last trial in this world, it
is all a question of whether I trust in myself or in Jesus.

« « «

Where faith begins anxiety ends, and where anxiety
begins faith ends.

« « «

Read Scripture and think or meditate in Scripture.
This is safer than thinking or meditating apart from
Scripture, and then bring your thoughts to Scripture
to see if they are scriptural.



An
Abundant
Entrance
into
Glory

CYRUS Garrett Davis, servant of the Lord Jesus Christ, born April 15, 1865 at Mount Airy, Ohio; born again October 22, 1911 at Los Angeles, California, and departed to be with Christ at 3:15 p. m. on September 6, 1945 in Los Angeles, California.

As a young man, he had ambitions to become an artist. He studied first in New York City, and then spent three years in Paris to complete his education in art.

Upon his return to the United States, he started in business, but did not succeed very well as God had better things in store for him.

He became a member in an orthodox denomination, in which he was a teacher in the Sunday School, thinking that now he was on the road to everlasting bliss, but walking down the street of Los Angeles one day, he heard a voice say, "Flee from the wrath to come." When he turned to see who was speaking, there was no one in sight. This so distressed him, that he went to the Public Library at 2:00 p. m., and asked for a Bible. As he read, his distress increased, which he could not understand, as he thought he was better than most people. Did he not belong to the church and teach in the Sunday school? Did he drink beer like many of his friends? But God said to him, "You are not better than anybody else." "This thought nearly killed me," said Mr. Davis.

At 4:30 p. m., he was reading Isaiah 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Through this he was led to see that Christ was his Substitute who paid the penalty for his sin by His sufferings and death on the cross and who had been delivered for his offences and raised again for his justification, so that he was free from the law and its penalties.

The new life began to be manifested when he returned to his boarding-house that evening. When they sat down to the table, he said, "Gentlemen, we will give thanks before we eat." They exclaimed, "Another man gone crazy on religion." The next day, he began to have a spiritual fight with the evil one, and thought he would go back to Isaiah 53 but was unable to find it; this brought him into deep soul distress. The Spirit of God led him to turn to 1 John 3:14, "We know that we have passed from death to life, because we love the brethren."

Through Mr. John Bristow, he was led to go to the Jefferson St. Gospel Hall in Los Angeles, where he was baptized and received into fellowship with Christians gathered unto the name of the Lord Jesus Christ.

He became a diligent student of the Word of God, and gave his life fully to the Lord, going into new fields and into small and needy companies of the Lord's people. Though along in years, he gathered his own audiences by house to house visitation, by personal invitation, and tract distribution. His kindly manner and love for souls won the hearts of the people and prepared them for the gospel which he preached so well. God blessed his labors to the salvation of the souls of the perishing.

All who knew him esteemed him highly for his godly life and devotedness to the Lord whom he loved fervently. He learned the truth of God directly from the Bible and, to the end of his days, never departed from it, ever holding it firmly, yet with love. The day before his home call, he quoted the Scripture, "I have fought a good fight, I have finished my course, I have kept the faith." His course is worthy of imitation.

« « «

Not the making of a fine career, but the simple doing of God's will, this is the one true aim in living. Thus only can we achieve real success. If we do this, though we fail in the earthly race, we shall not fail in God's sight.

THE RIGHT PASSPORT

TRAVELING by train from Boston, through the State of Maine into Canada some years ago, I learned something of the importance of having the right passport to enter another country.

As we neared the border the government officers boarded the train and began to inspect each passenger minutely. Sitting in front of me was a lady dressed in a religious garb, all alone.

She handed some papers to the first official that came to her. After looking them over, he handed them back to her saying, "Madam, these papers are no good. You will have to get off at the border and get them fixed up and also have your picture taken."

She tried to argue the point, but all to no avail. Turning to me (after he had left her), she said, amongst other things, that she would never submit to having her picture taken. She would go back to Boston again.

The outcome of this was she had to get off the train at the border, and turn back to where she came from, very much disappointed no doubt. Her papers evidently didn't have the government stamp.

In thinking this matter over, my mind turned to the Word of God (the Bible) where we read in Matthew, chapter 7, verses 22-23, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."

What solemn words these are! Spoken, too, by the Son of God, the One "who spake as never man spake."

These people are right at Heaven's door, yet they are shut out. Why is this? They do not have the right passport!

How many there are today (like the lady just referred to) who refuse to have their picture taken; or in other words refuse to bow to God's Word when it plainly states that sin has made all of us unclean and unfit for God's holy presence (Isaiah 64:6). Others again are satisfied to go on—careless and indifferent—thinking that all is well, only to discover when it is too late that they have been deceived.

Reader! Is this your state?

In the epistle to the Romans, chapter 3, God gives us a picture of man as He sees him. Every member of the body is seen in rebellion against God, and then in verse 19, "Every mouth is stopped and all the world is guilty before God."

All man's efforts to save himself are of no avail! Who can meet such a condition as this?

None, but God Himself.

This He has done in the person of His Son, and by His work on the Cross.

Calvary's Cross is God's one answer.

Tears or groans can ne'er avail.

All who on its fulness venture

Must eternally prevail.

Heaven's unalterable law is this: "Without the shedding of blood there is no remission of sin" (Heb. 9:22).

Listen to these wonderful words! "The blood of Jesus Christ, His (God's) son, cleanseth us from all sin" (1 John 1:7).

Now is the time to have this matter settled, and make sure for eternity, lest you discover when it is too late that not only is heaven's door shut against you, but that the door of Hell will open to receive you, and then for all eternity you will bewail your folly in rejecting God's provision.

Rest assured this is not God's will for you! "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

A. T. Stewart.

THE SAINT'S REST

TO the believer—who has already come as a sinner to the

Saviour for rest—the Lord now speaks, and His words are most blessed. "Take My yoke upon you and learn of Me: for I am meek and lowly in heart: and ye shall find rest to your souls" (Matt. 11:29). This is the saint's rest. The only way to have true heart's-ease is to bow under His yoke, to allow Him to rule us, to know His will as our only law, to own Him as our one and only Lord. Self-will, disobedience, and following man's devices, rob the saint of this rest. It is only known and enjoyed by those who, like Mary, sit at His feet learning of Him, and who like the Apostle delight to say, "Lord, what wilt Thou have me to do?" There is real satisfaction to the soul in doing the will of the Lord; in bowing under His yoke. "Rest in the Lord and wait patiently for Him."

THE BOOK OF PROVERBS

GOD inspired Solomon to write this book that men may "understand the fear of the Lord, and find the knowledge of God." Meditation on it is by some neglected, because they lay not to heart the fact that "a Greater than Solomon is here," and also because the promises which are made in the opening of the book are not duly regarded.

It is true that "the Spirit of Christ," who inspired Solomon thus to write, uses all Scripture, from the book of Genesis to the book of Revelation, to give knowledge and understanding, and blessed is the man whose delight is in all the testimonies of God. "He shall be like a tree"—fruitful, ever green and prosperous.

We are now considering the words of the book of Proverbs, throughout which we are to hear the voice of Christ, who "of God is made unto us wisdom"; and the voice of God our Father, who, according to the Apostle Paul in his Epistle to the Hebrews, speaketh unto us "as unto sons."

The means to the end of understanding "the fear of the Lord" and finding "the knowledge of God" are thus expressed: "hearken"—"receive"—"hide"—"incline the ear"—"apply the heart"—"cry and lift up the voice"—"seek"—"search."

We must not only "hearken" to, we must "receive" the words of God and "hide" them with us; we must not only "incline our ear" to these wonderful testimonies, we must "apply our hearts" to their wisdom. But in addition to all this there is the need of earnest prayer, with trust in the Lord Himself to bless the means He has prescribed: "For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; He is a buckler to them that walk uprightly."

With the wisdom and understanding and knowledge that come from God there will also be the upright walk, and the guileless spirit, by all of which we "find favour and good understanding in the sight of God and man." Harkening to God, through these inspired proverbs, we shall grow in the knowledge of God and of Christ, by the teaching of the Holy Spirit, and we shall also grow in favour with God, and man according to His Word.

The book is full of heavenly wisdom, instructing us in heavenly things, and also teaching us how to set about earthly things in a heavenly manner, so as to insure the approbation of our God and Father. We hear the voice of Him who "was set up from everlasting" even "that Eternal Life which was with the Father"; "Christ the Power of God, and the Wisdom of God." We hear His voice, crying unto us, "Understand

wisdom . . . be ye of an understanding heart. Hear; for I will speak of excellent things . . . Receive my instruction, and not silver; and knowledge rather than choice gold; for wisdom is better than rubies, and all the things that may be desired are not to be compared to it . . . Blessed is the man that heareth Me . . . Whoso findeth Me findeth life, and shall obtain favour of the Lord."

The words of God are as a honeycomb, sweet to the soul and health to the bones. The Holy Spirit, by whose wisdom Solomon wrote these words of "life" and "favor," also inspired the Apostle John to write the following words from the lips of our Lord Jesus: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." He gives life eternal, and He also gives present peace, according to His word, "Peace I leave with you, My peace I give unto you"; "for ALL the promises of God in Him are yea, and in Him Amen, unto the glory of God by us."

He whose "name is called The Word of God," who is "King of kings, and Lord of lords," who was "set up from everlasting, from the beginning"—"The Word" that "was God"; "The Word" that "became flesh" now calls us to the banqueting house. "Wisdom hath builded her house," the Lamb is slain, the wine is mingled, the table is furnished, and the word to us is, "Come, eat of My bread, and drink of the wine which I have mingled; forsake the foolish and live; and go in the way of understanding." In all matters, spiritual or temporal, observe the words which follow, and avoid "stolen waters" and "bread of secrecies."

In the Gospel by John we have the Lord's words, "I am the bread of life"; "He that eateth Me, even He shall live by Me." This is life worth living. So the psalmist prays, "Give me understanding, and I shall live." The banqueting house which Wisdom hath built is our proper abiding place; and if we feed upon the Word which testifies of Jesus Christ—of Him crucified and glorified—we feed on Christ and dwell in Him; "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in Him."

Let the soul contemplate this wonder of wonders! Through the death of Him who is the Son of man and the Son of God the table is furnished for us; we eat His flesh and drink His blood; we dwell in Him, and He dwells in us. We have fellowship also in the Father's joy, according to the word, "Let us eat and be merry: for this My son was dead, and is alive again; he was lost, and is found." "Truly our fellowship is with the Father, and with His Son Jesus Christ"; and "the communion of the Holy Spirit," who through these Scriptures testifies of Christ, is with us too.

SANCTIFICATION

THERE is perhaps no truth of God so much agitated and so little understood among God's people to-day as sanctification, yet no truth is more simply and clearly brought out in the Word of God.

It is generally taught that sanctification means a special state of holiness which a person who has been justified is brought into by a second work of grace, and in order that this second work of grace may take place in the soul, it must be sought for by prayer, confession, repentance, and fasting. And when this second blessing has been received, the heart is freed from every trace of inbred or indwelling sin, thus making it possible for the one who possesses this second blessing to live an absolutely sinless life. This is a fair and concise statement of the teaching of the so-called holiness people. So there are two different conditions of Christianity which must be sought for: first, the sinner must seek justification; and then as a justified man, he must seek sanctification. There is not an atom of Scripture to uphold such teaching. Nowhere in the Word of God do we read of any such expressions as second blessing or second work of grace. But we do read in Luke 15: 12-32 of the prodigal coming to the Father, which all readers of the Bible believe to be a type of a poor sinner coming to God for salvation. What did the prodigal receive?

First, the kiss of reconciliation—the open and avowed expression of God's great and eternal love bestowed upon the sinner, who comes to Him through Christ. Second, the Father says, "Bring forth the best robe and put it on him." Like the high priest Joshua, his filthy rags are stripped off and the best robe the Father's house afforded is put on him.

Take heed to these words, "best robe." Did the Father's house afford a second robe which was yet superior to the best robe? Surely not. When the prodigal received the best robe, it was the best the Father had to give. He could do no more. He could not go beyond the "best robe," and just so when a poor sinner comes to God he gets Christ as his Saviour, and God has nothing better to bestow, for "Christ is all and in all."

There is growth "in grace and in the knowledge of our Lord Jesus Christ." Eternity will constantly be unfolding to us the glories of that blessed One, who fills the Father's heart with delight, and a sinner saved by grace can truly say in the language of Scripture, "My beloved is mine and I am his"; or with the poor dying woman, "I have Christ, what need I more?"

Sanctification does not mean a special state of holiness, but simply "set apart" for a certain purpose. It may be for good or evil, as in Isaiah 66:17, where we find people sanctifying themselves to do evil, or as in 1st Thessalonians 5:23 to do good. Then again in Leviticus 27:14-22 we find houses and fields sanctified to which we can neither apply sin or holiness, but they are simply set apart for a special purpose. Again in 1st Corinthians 7:14 we find an unbelieving husband sanctified by the believing wife. Surely this does not mean that the unbelieving husband had entered into a special state of holiness, for as an unbeliever nothing but the lake of fire would be his eternal doom, though a sanctified man.

The truth of sanctification is indeed a precious truth, and is divided in the Word of God into three parts.

(1) Positionally, the believer is at once "sanctified (set apart for God) through the offering of the body of Christ once for all." Of this the Spirit is the seal and earnest. From the moment of faith, the believer is accounted holy.

(2) Experimentally, the believer is being sanctified through the work of the risen Christ as High Priest, the indwelling Holy Spirit, and the Word.

(3) Completely, at the appearing of the Lord.

The so-called holiness people confound these different aspects of sanctification, not seeing the difference between them. Positionally, our sanctification depends entirely upon the work of Christ and is absolutely true of the feeblest believer in Jesus. It is eternal and comes to him solely through the offering of the body of Jesus Christ, once for all and not by being sought for as a second or special blessing. It is the sovereign act of the eternal God by which he picks up a poor sinner that believes in Jesus and forever sets him apart for Himself, all through the work of our Lord Jesus Christ when He offered His body as a sacrifice for sin upon the cross. The moment a sinner believes the Gospel he is saved and sanctified. Not because he has first been justified, and then by prayers, repentance, or fasting has sought for and attained the blessing of sanctification, but on the contrary we read in 1 Corinthians 1:30, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness and sanctification and redemption." So now my sanctification is at the right hand of God. The believer in Jesus stands "complete in Him" and is washed and sanctified and justified in the name of our Lord Jesus Christ and by the Spirit of our God.

Experimentally, sanctification is just the opposite of all

this. Instead of being something that Jesus does for me, it is something that I do for Him, and must of necessity come after positional sanctification and can never precede it. It is the outward manifestation of the Christ-life within me; the natural result of the knowledge of sins forgiven, and of the deep realization in the soul of the new position that I have been brought into by faith in our Lord Jesus Christ. No longer a sinner on my way to hell, but a son of God on my way to heaven, and now in this new position I am to walk as becometh a son, conscious of the dignity into which this son-ship has brought me, "bringing every thought into captivity to the obedience of Christ"; submitting my "members as instruments of righteousness unto God"; "walking worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God." I am to "abstain from fleshly lusts which war against the soul." "Flee also youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Now, just in the measure we put off the old man and put on the new, so will experimental sanctification be true of us as we walk down here separated and set apart unto Him who hath redeemed us by His blood; seeking only to live unto Him who hath delivered us from this present evil world and who now lives for us at God's right Hand.

Experimental sanctification depends entirely upon my obedience to God's Word and in the measure that it is carried out practically in my daily life.

Complete sanctification will be true of every child of God when Jesus comes, when we shall be changed into His image. "Who shall change our vile bodies that it may be fashioned like unto His glorious body." When all the redeemed shall meet the Lord in the air, then we will have reached that state of sinless perfection that many are trying to reach down here in the flesh and which can never be reached until Jesus comes. When we shall see Him and be like Him then we shall be perfect, never to have another sinful thought, and for all eternity to be as pure and sinless as He is, for we shall be like Him and with Him forever.

L. Kendrick

SATAN is a fowler; he has been so and is so still; and if he does not now attack us as the roaring lion, roaring against us in persecution, he attacks us as the adder, creeping silently along the path, endeavoring to bite our heel with his poisoned fangs, and weaken the power of grace and ruin the life of godliness within us.

"A LAD"

A VERY large meeting indeed, five thousand men besides women and children. The comforts of the place are scant, according to the wail of the disciples. "This is a desert place," and more, an awkward hour. "The time is now past," and they think the best plan, under the circumstances, is to "send the multitude away." At first sight there seems to be a great deal of consideration for the people, "that they may go into the villages and buy themselves bread." It seems strange that the first murmur should come from the inner circle of disciples—the leaders, the overseers, are the complainers. Their experience and capacity seem large in the way of finding out and presenting the dangers and difficulties of the situation, and their desire would be gratified by the scattering of the assembled thousands. Our narrative is just the coming event that casts its shadow before. Let us not smile at the want of faith, while we ourselves are simply a present-day reproduction of their part of the narrative.

The Lord at first greatly increases their perplexities by saying: "They need not depart; give ye them to eat." This makes them consider another great difficulty in the way of supply. "Two hundred pennyworth of bread is not sufficient for them that every one of them may take a little" (John 6: 7). This seems an unsurmountable barrier—a big sum, over six pounds sterling, and even that not sufficient that every one may take a little.

Andrew now speaks out. His eye hath caught sight of "a lad here which hath five barley loaves and two small fishes: but what are they among so many?" Poor lad, he must have felt small indeed, and it may be he wished he had left his "barley loaves" and "small fishes" behind; they are neither fine loaves nor big fishes, being only "plain bread" and "small fry." Andrew's contemptuous query is answered to his own rebuke and the lad's eternal honor.

My dear young brother and sister, will you take encouragement from this lad. The disciples, the multitude, and all the circumstances were calculated to put him to shame, and he appears in the narrative, as we first read it, scarcely worthy of notice. Yes, he appears; we get a glimpse of him; he vanishes; but behind he leaves his mark—five thousand men, besides women and children, are satisfied and made happy. Higher still, he brings to the Lord that which enables Him to satisfy the desire of His heart in providing for all.

A.B.G.

HOW AN ACTUAL TEST PROVED THE BIBLE TO BE GOD'S WORD

IN a California Junior College, a Christian young man was preparing himself for a noble career. His professor and fellow students were infidels, a very common thing now in almost any college, in these last days as so plainly foretold in 2 Thessalonians 2:3. Alone, with the whole school as his adversaries, and the Lord alone to defend him, he was held up to ridicule and contempt. He was rated as a "fool," a term which in Psalm 14:1 God applies to his persecutors, themselves.

Finally, his professor, who had no use for the God of the Bible, declared, "The only way to settle this matter is for the Christian student to write an article in defence of the Bible, and I will choose another from the class to present the other side." Of course, he selected one whom he considered the most capable of refuting any argument his opponent would advance, and who himself hated the Bible.

The date of the contest was set. The infidel strenuously prepared himself, while the Christian looked to God for wisdom as commanded in James 1:5. The day of the contest finally arrived. The class room was filled to capacity with an expectant crowd. With calm fortitude, born of humble dependence upon the God of the Bible for help, the Christian student quoted largely from the Bible itself.

The professor then proudly called on his champion. Intense silence gripped the audience as the supposed-to-be advocate of infidelity walked briskly to the front. With unusual calmness he said in substance:

"Honored professor and fellow classmates, I thought it unnecessary to prepare a paper on the issue at hand, and therefore will give you, orally, the result of my investigation. First, let me assure you, I have spent many hours searching through the Bible in a most exhaustive manner, for evidence of its untruthfulness. I sought diligently for possible contradictions, but found none. That you may know how thorough was my search, I read the New Testament through three times, and the Gospel of John sixteen times. The more I read and studied the Book, the more I became convinced that it was not of human origin. So sublime and so searching were the statements of the Bible that a feeling of condemnation crept over me. I seemed to be reading a Book written directly to me and for me. I became convicted, saw my sin and folly, and I am now a firm believer in the Bible as the Word of God.

Not only do I believe the Bible to be the Word of God, but I have accepted Jesus Christ as MY SAVIOUR."

Who can imagine the sensation this supremely fair investigation and frank confession caused? Can it be wondered at that the professor's face changed color? The audience was thunderstruck and dumb. After a painful silence, the infidel instructor sheepishly dismissed the gathering.

This is only another victory for the Bible, whenever and wherever it is given a fair test. EVERY humble and "easy-to-be-entreated" Bible reader can there find the way to eternal LIFE, while ALL those who proudly "read in order to dispute" will both find and experience the way to—eternal DEATH."

DIVINE LOVE

JOHAN 5:18 shows us once more the ceaseless hatred and the relentless persecution that followed our blessed Lord throughout His public ministry in this world. Verse 20 lets us into the secret of where, as Man, He ever found His retreat, and where He rejoiced in the knowledge of the love of the Father. The opening words of this verse, to which alone we refer, might be read: "The Father fondly loveth the Son." Here He found His home, and in the consciousness that He was the Object of the Father's special affection, His soul delighted. Here surely it was that that of which He spoke later as "My peace" and "My joy" was known by Him in a very real sense.

John 16:27. The Lord Jesus had been showing His disciples that when He was gone, His place of rejection here would be their place, and the hatred that had been heaped upon Him would be meted out to them. In the midst of all this, however, His retreat would be theirs. The same word seems to be used here as in the previous quotation: "The Father Himself fondly loveth you," and that because, in His great grace, the Father gave them credit for having a special affection for the Son. So that amid the hatred, persecution and tribulation which would be their portion in the world, the retreat for those disciples in their day was, and for us in this day is, in the conscious knowledge and happy enjoyment of the Father's love. How wonderful, indeed, is this, that we should be permitted to draw from the same resource and retire to the same retreat as Himself; that we should be able to turn from the hatred of the world to the enjoyment of the love of the Father and there find the home of our souls.

"A VERY SMALL REMNANT"

ISRAEL, though full of religion, was a very Sodom and would have shared a like fate, but for the "very small remnant" whose hearts were true to the living God. Out of so great a nation, there were in the days of Elijah but seven thousand who had not bowed the knee to the image of Baal. And out of that "very small remnant" Elijah seemed to be the only man to lift up his voice against the iniquitous doings of those who were outwardly God's people.

One said to the Lord Jesus, "Lord, are there few that be saved?" The Lord answered, "Strive to enter in at the strait gate, for many I say unto you will seek to enter in and shall not be able, when once the Master of the house has risen up and hath shut to the door." The very small remnant inside; the many broad-road professors outside, saying, "Lord, Lord open to us . . . We have eaten and drunk in Thy presence, and Thou hast taught in our streets." But He shall answer, "I know you not whence ye are; depart from me all ye workers of iniquity." Doubtless those false professors many times quieted their uneasy consciences by saying, "We are many, we are highly respected, our fathers and grandfathers worshipped as we do, we keep the ordinances, and if a man does the best he knows how, what more can God expect."

Alas, alas, such sayings but proved them to be on the broad road. "Few there be that find it." O soul, is the gate you have found, strait? Is the way narrow? "Strait is the gate and narrow is the way which leadeth unto life and FEW there be that find it." Are there but few on the road you are travelling? If not, then you are on the road to hell. The Lord said "few." Few there be that find it. Are you one of "a very small remnant"?

The Antidiluvian world had its "very small remnant"—eight—who entered the ark and so escaped the flood. Wide was the gate. Broad was the way that led to destruction. The many calmed their fears, and passed on to a watery grave. Only eight travelled the narrow way. Only eight found the strait door, and entered the ark of safety.

There is fire in store for this world—a deluge of fire, which will melt earth's elements and chase them away; but the fierceness of that fire cannot dissolve the elements of unsaved men nor purge away their sin. They must appear before the One who shall sit upon the Great White Throne; at whose word they shall be cast into the lake that burns with fire and brimstone. O, that men would but ask themselves the question, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"

The ark bore the wrathful storm, rose above the waters, and landed its precious freight upon Mount Ararat. So Christ bore the wrath of God against sin—was buried, and rose again the third day, and is now seated at the right hand of God. And, in Him, a very small remnant has passed out of the old creation, from under condemnation, from under the guilt and penalty of sin, into the new creation, and are new creatures in Christ Jesus. Those who have "experienced religion," "joined the church," "say prayers," or "try to lead a Christian life" are many. But few, "a very small remnant" know what it is to be born again! To be new creatures in Christ Jesus—indwelt by the Holy Ghost—walking in communion with God, and out of communion with the world—pilgrims and strangers here—these are "a very small remnant."

Abraham pleaded with God for Sodom, whose sins reached up unto heaven, and said, "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous, forty-five, forty, thirty, twenty, ten found there. Strait was the gate, narrow was the way, and alas! alas! not even ten of that populous city had entered. "A very small remnant!" Lot and his two daughters alone escaped the fire and brimstone!

Gideon's great army of thirty thousand shrank before God's separating eye, into three hundred. Truly many were called and few chosen. The Lord's chosen warriors are ever "a very small remnant."

And what need we add more? Time fails to tell of the despised remnant who returned out of the Babylonish captivity to rebuild the house of God's holy presence, and build again God's wall of separation; of the remnant in Malachi's day, God's jewels, who "feared the Lord," and "spake often one to another," and "thought upon His Name"; of the small remnant who welcomed the Babe of Bethlehem, who followed the Man of Sorrows, who wept over His crucifixion, who welcomed Him in resurrection, and went forth to witness and to suffer for His Name's sake. Romanism and Protestantism may number their millions; yet out of these millions, few there be that find the strait gate.

Reader, are you one of God's "very small remnant"? Your profession may be orthodox. Outwardly you may be associated with those who are few in number, but where is your heart? This is the test. There is a very small remnant that is not, nor can be, swallowed up by the gaities of a pleasure-seeking age, nor swamped in the mad rush of an insane business world, that barter health and happi-

ness and even heaven itself for gold. Nor will it be satisfied with the empty, modernized religion, that seeks to amuse its unregenerate members with the world's follies, and to inspire them with hope by smooth words and fair speeches, which make light of sin, discard the new birth, and substitute culture for godliness, while calming their fears by casting doubts upon everything that speaks of the coming wrath of God. But this is that which pleases "the many."

A few lost sinners have entered the straight gate and found cleansing in the precious blood. Born from above and indwelt by the Holy Ghost—true pilgrims and strangers in heart, they pass on toward their heavenly country. And soon the Master will "rise up and shut to the door." What consternation will seize the many! What joy unspeakable then for the blood-bought few—"the very small remnant."

E. A. Martin

IF GOD BE FOR US WHO CAN BE AGAINST US?

Romans 8:31

MANY years ago a man was threshing wheat, but because of thieves he had to hide it. His nation had been humbled and were under another rule because they did evil in the sight of the Lord. Israel was delivered into the hand of the Midianites and so we read a sad story from Judges 6. When this young man was beating out that which was his very existence and everything looked dark and gloomy, God sent an angel to him, and said, "The Lord is with thee." That man became a leader in Israel.

A younger son of a large family had dreams and visions of the future. He tells them to his father and brothers. For his trouble he is put into a pit, sold into Egypt and there put into a dungeon, but, IF GOD BE FOR US WHO CAN BE AGAINST US? Four times in Genesis 39 we read "The Lord was with Joseph." Every Bible reader knows the lovely story of his exultation. That man became a Saviour in Israel.

An old man, the head of a large family, is feeling the pinch of a famine, the loss of loved ones, his hope gone, his eye off God and looking toward the grave. Listen, what is he saying? "All these things are against me." No. IF GOD BE FOR US WHO CAN BE AGAINST US? How different is Jacob's language in Genesis 45:28. "It is enough; Joseph my son is yet alive: I will go and see him before I die." Every believer in Christ can say by faith, "Jesus is yet alive, I will go and see Him before I die," because God is for us

and Christ is coming for us quickly. We all know that Jacob became Israel, the Father of that people.

In the book of Daniel we read of three Hebrew servants. Things looked very much against them. The wrath of the king is coming down upon them. A furnace is heated just for them, seven times hotter than usual. But these men are God fearing and they are not moved from simple trust in the living God by the command of an earthly king who would have them bow down to his false god. Yes, it looks as if all hope is gone for them, but no, **GOD IS FOR THEM, AND WHO CAN BE AGAINST THEM?** Not even a mighty king like Nebuchadnezzar. When they came out of that trial, there was not even the smell of smoke about them. Space will not permit us to write about David, Mordecai, Peter and others who were enveloped in the thick dark cloud of trial yet came out in the sunlight of His love to infuse every believer to look to Him in every trial. God is for His people and will not suffer them to be tempted above that which they are able to bear.

C. P. Taylor

PRAYER

HOW much does the Christian need to be reminded of sincerity in prayer! It is easy to mistake passing emotions for that abiding and true faith which worketh by love, and to rest in our admiration of intense and spiritual petitions which have not yet become the desire of the heart and the concentrated determination of the will. There is often one idol, one cherished sin, of which we are conscious, but which we are not willing to bring into the light of the countenance—the thorn-crowned countenance—before which sin cannot remain uncondemned.

I draw nigh to God. All in God draws me; everything within and around drives me to the throne of grace.

Shaphir

THE FEAR OF BEING JUDGED BY OTHERS

THE fear of being judged and condemned, preached at and prayed at, separated from and maligned, proves too much for the faith and courage of many. To escape, it they lay down their necks under the yoke of men and surrender the real liberty of seeking only and always to be well-pleasing to Christ. The danger of falling under bondage to the fear of man is most disastrous. We are in ever-increasing danger of being slaves of men and their ideas, and the pathway of faith becoming less and less known.

J.R.C.

"PEACE BE STILL"

AND the same day, when the even was come, He saith unto them, Let us pass over unto the other side."

The sea no doubt was calm, without a ripple on its surface, and there was every appearance of an easy passage; the disciples were therefore full of confidence. But He who knows everything, the end as well as the beginning, knew that this little voyage would not finish without their faith being put to the severest test. Moreover, an opportunity is about to be afforded Him of making known to them His divine and omnipotent power. Their extremity is His opportunity. It was night. "They took Him as He was in the ship." They did well to take the Master on board with them at this end of the journey, and now He will make no mistake about seeing them landed safely at the other end.

Before we follow them further on their voyage, let me remind you, fellow believer, that we have here a precious and beautiful picture in miniature of ourselves in this our day of "passing over." We did well to take Jesus into our hearts by faith, as we began the journey o'er life's fitful sea; and He who says, "I will never leave thee, nor forsake thee," will make no mistake about landing us safely at the "other side."

Just as their faith was tested, so also will ours be, and as with them, so also with us, our extremity and our need shall be His opportunity to make known to us His omnipotence.

"And there arose a great storm of wind," the boat filled with water, and He was asleep. They were likely to be swallowed up by the angry waves, and they turn their eyes toward the Master who is calmly sleeping in the midst of the upheaval. They could not understand Him. Blind unbelief never can understand God. Oh, if these poor distracted disciples had had faith like the Master, they would have been quite at ease. There was no room for fear; they were in no real danger, for at the beginning of the journey did He not say, "To the other side"?

Faith in His "spoken word" should have steadied their hearts, and sustained their confidence, for He was on board, and, though asleep, their little craft could not sink. How often our hearts have been filled with fears as trials and difficulties have loomed up in the pathway. How quickly these would vanish, and comfort fill our soul, if we but remembered that the Master is on board. How the weak hands would become strong, had we more faith in His "written Word." No doubt it was the great Adversary who had caused

this storm, thinking to engulf Jesus in the troubled waters. He had tried to get at Him on different occasions, but it was an absolute impossibility that He could come by His death, in such a way. The blessed Son of God must needs die, but only at the time, and in the manner prophesied and appointed by God.

How little they understood; and how little we understand! In the anguish of their hearts, they cry out, "Master, carest thou not that we perish?" Under such testing their faith wavers; they are at their wit's end; they have reached their extremity. But now has come His opportunity to reveal His Godhead and the glory of God, as when He stood at the grave and spoke the word, "Lazarus, come forth." As man He slept; as man He awoke; but it was as God He spoke, "Peace be still." And like the brilliant and powerful searchlight in the darkness, as it throws its rays across the watery deep, for the moment the curtain of His humanity is lifted, and His Godhead shines out. Immediately the elements are obedient to the voice of the God man; the great storm gives place to a great calm; the storm in the disciples' hearts being calmed as well. "There were also with Him other little ships." We do not read of them reaching the other side. Did they perish in the storm? May this not speak of the sinner who has not Jesus in his heart, and who must therefore perish?


The Master, after He had rebuked the wind and the sea, turned to His troubled disciples and also rebuked them—yet in tenderness. He said unto them, "Why are ye so fearful? How is it that ye have no faith?" Oftentimes has He not had to rebuke us also for our feeble faith when we were being tested by some trial? Has a dear one been taken from our side, and we feel the parting sorely? Or have we been laid aside with some severe bodily ailment, and alongside this, the cupboard may be well nigh empty? Or has it been a time of spiritual darkness, or some other deep, trying, temporal need? Our endurance becoming exhausted, we are at our wit's end. Don't be fearful; have faith; exercise patience. The Master is on board, the Divine Pilot who now sleepeth not is perfectly able, and will bring us safely out of every trial. He still says, "Peace, be still," to the troubled hearts of His suffering saints.

It is necessary that we should be brought into trial and storm, else we should never enjoy and appreciate the calm given us by Him. The bitter and the sweet fill up the pathway toward our eternal home. "And they said one to another, Who then is this, that even the wind and the sea obey Him?" Oh, it was The Eternal God, "God manifest in the flesh."

Fellow saints, have we not sometimes had the experience of deliverance from some serious damage or deep trouble, and as we were in wonderment we could not help saying, not like the disciples, "Who then is this?" but rather, "This is assuredly the Master; this is the good hand of God." May this simple faith-begetting narrative of Mark 4 be a lesson and an incentive for us to go on having no fear that our little bark will sink under any storm that may arise, because He who is ever faithful has said, "To the other side." Very soon we may be there. "For He that shall come, will come, and will not tarry."

Let us take fresh courage, never in unbelief saying, "Carest Thou not?" but rather laying hold of the words, "He careth for you."
R. Watson

"Let Your Light Shine"

 **S**AY, is your lamp burning, my brother?
I pray you look quickly and see;
For if it were burning, then surely
Some beam would fall brightly on me.

Straight, straight is the road; but I falter,
And oft I fall out by the way;
Then lift your lamp higher, my brother,
Lest I should make fatal delay.

There are many and many around you
Who follow wherever you go;
If you thought that they walked in the shadow,
Your lamp would burn brighter, I know.

There is many a lamp that is lighted—
We behold them anear and afar;
But not many among them, my brother,
Shine steadily on like a star.

If once all the lamps that are lighted
Should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine.

How all the dark places would brighten,
How the mists would up and away;
How the earth would laugh out in her gladness,
To hail the bright Gospel day.

Miss Edith Gulston is returning to her field of labor in Venezuela; her address will be San Lorenzo, Dist. Acosta, Edo. Falcon, Venezuela, South America.

CANADA

Kirkland Lake, Ont.—We had a good interest in meetings held by brethren Widdifield and Whitehouse. We also had a visit from A. Dellandrea who has been at Elk Lake.

Owen Sound, Ont.—The tent is down for another year. The attendance was real good all through, and interest in the truth was begotten in a number who are saved. We hope to see them lead on.

Bloomfield, Ont.—G. P. Taylor is having cottage meetings in a farmhouse near here and quite a number have been coming to hear the Word spoken. Our brother saw some fruit in conversions in the tent this summer at Picton.

Eden Grove, Ont.—D. Miller and H. Fletcher had seven weeks' meetings here and several professed to be saved. They also had two weeks in Kincardine where 2 professed faith in Christ. They finished with a baptism at which the people turned out well. Our brethren hope to return for meetings later on.

Sault Ste Marie, Ont.—Gordon Johnston and F. Carboni closed their tent meetings August 26th. After seven weeks' plodding they were able to rejoice over a few souls who had professed faith in our Lord Jesus Christ and seemed to have some desire to please Him. They had some meetings in the hall after taking down the tent, seeking to confirm these souls in the faith.

Grand Bend, Ont.—After having a weeks' meetings in the Pall Mall Hall, London, Ontario, J. H. Blackwood came on here to help in the open air work that was carried on all summer on the beach.

New Dominion, P. E. I.—Albert Joyce and Albert Ramsey are having meetings at this place.

D. Howard and F. Pearcey had meetings in the Crapand Gospel Hall and planned to leave for Newfoundland in September.

Most of the tents are down and it seems to have been a hard season with little visible fruit, but the seed is incorruptible and will yet yield fruit.

FALLEN ASLEEP

Atlantic City, N. J.—Mrs. Martha McClintock departed to be with Christ at the age of 93. Saved 43 years ago in Toronto, Canada, and gathered to His name in Central Hall in that city; later on came to Atlantic City and was identified with the assembly here.

Philadelphia, Pa.—On August 19, Emma Harry Seidel, daughter of the late David P. Harry, passed into the presence of the Lord whom she loved and served. She bore a bright testimony in the world and in the assembly, and will be greatly missed by all.

Miami, Fla.—George S. Christie was called home on July 15 in his 84th year. Born again eight years ago, he had good clear conversion, and was greatly loved and respected by the Lord's people, and will be missed in the Coconut Grove Assembly where he was in happy fellowship.

Hamilton, Can.—On July 18, Mrs. Delbert McCamon fell asleep in Jesus. Saved when a girl in her teens, she lived a quiet, consistent life and for over 35 years was identified with assemblies of the Lord's people gathered to the precious name of the Lord Jesus Christ.

Brandon, Can.—On July 22, Mrs. S. L. Oswald went home to be with the Lord. Age 69. Saved as a girl in England and gathered out there. In happy fellowship in the Brandon Assembly since 1921. She was a succourer of many and will be missed.

Abbotsford, Can.—Alfred Tracy of the assembly here was killed on August 5th, while driving home from an open air gospel meeting. A man driving at an excessive rate of speed crashed into the side of his car at a cross-road. His father who was in the car was killed immediately, and brother Tracy died the next morning in the hospital. A double funeral was held in the Gospel Hall which was

filled to capacity and about a hundred people standing outside, which shows the high esteem in which he was held in the community. He was saved in 1931 at meetings held by D. R. Scott in a school-house. He was a godly brother, zealous for the Lord and active in the assembly. He will be greatly missed.

Los Angeles, Calif.—The funeral of Cyrus Garrett Davis, who died on September 6, was held here September 10 according to directions that he had left before he died. Representatives from all the assemblies in this district were present to pay their last respects to one they loved and esteemed for his personal godliness and devotedness to the Lord. Some were present from Phoenix, Arizona, where he had labored for many years also. The last three years of his life were spent in Albuquerque, New Mexico, where his presence and ministry strengthened the people of God.

Philadelphia, Pa.—Hugh G. McEwen passed into the presence of the Lord and was buried September 18. The funeral was one of the largest ever held among the assemblies in Philadelphia. He was well known among the assemblies in the U. S. A. in which he preached until he was stricken with illness a few years ago. He has been a great sufferer but is now at rest with the Lord. He is a nephew of John Knox McEwen who labored in this country in the early days. We have no direct word beyond this.

CONFERENCES

Waterbury, Conn.—We purpose in the will of the Lord to have our annual conference October 27 and 28 at the Women's Club, Central Avenue, Waterbury, Connecticut, commencing with prayer meeting in the Gospel Hall, Waterville, Friday, October 26, at 8.00 p. m. Circulars may be had from W. Batterton, Box 131, Waterville, Connecticut.

Detroit, Mich.—A conference will be held here (D. V.) on November 24 and 25; meetings at 10:30 a. m., 2:30 and 7:30 p. m., preceded by a prayer meeting, Nov. 23, at 7:30 p. m. All meetings will be in the Gospel Hall, 7345 West Chicago Blvd., (Corner Prairie), Detroit, Michigan. Those coming from a distance will be freely entertained. Correspondent, Alexander Stewart, 9320 Burnette, Detroit 4, Michigan.

The hour of meetings in this assembly has been changed on Lord's Day as follows: 10 a. m., Breaking of Bread, and 12 Noon, ministry meeting and Sunday School. We have had appreciated visits recently from a number of the Lord's servants.

Mervin-Louisville, Can.—Our Fall Conference will be held (D. V.) in the Gospel Hall, October 20, 21 and 22. Accommodation provided for all coming from a distance. Communications to C. C. Cox, Mervin, Sask., Canada.

Arlington, Wash.—Our conference was large. Good practical ministry was given by six of the Lord's servants. Several brethren from neighboring assemblies also gave help with seasonable ministry.

Hartford, Conn.—Conference was quite large and good all round ministry given. Numbers of His people spoke of being helped by the ministry. A nice spirit prevailed throughout the meetings. Ministering brethren present were Pearson, J. McCullough, Fite, Conaway, McMullen, Winemiller and Kennedy.

Orillia, Can.—The conference was very large, the hall being packed to its utmost capacity. Ministry was unusually helpful. T. Wilkie, J. Gunn, H. Fletcher, J. Blackwood, B. Widdifield, R. Bruce, D. Miller, W. Baillie, G. P. Taylor, and F. Watson were present to minister the Word.

Waterbury, Conn.—C. Patrizio writes that the conference of Italians here was the largest we ever had. Some souls were saved, and some backsliders were restored. He intends to be at the Hoboken, N. J. conference, and have some meetings in Jersey City, N. J.

Sault Ste Marie, Can.—God was good to us in giving us helpful ministry at the conference. All seemed warmed up and happy, and two boys professed conversion. Others seemed anxious. Those who ministered the Word were Scott, Willoughby, Warke, Gould, Shivas, Govan, Stewart, Carboni, Nugent, Booth, and Johnston. Wm. Warke remained for meetings in the American Sault.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Pilgrim's Lot

HOW happy is the pilgrim's lot!
How free from ev'ry anxious thought,
From worldly hope and fear!
Confined to neither court nor cell,
His soul disdains on earth to dwell,
He only sojourns here.

This happiness in part is mine,
Already saved from self-design,
From ev'ry creature-love;
Blest with the scorn of finite good,
My soul is lightened of its load,
And seeks the things above.

The things eternal I pursue,
A happiness beyond the view
Of those that basely pant
For things of nature felt and seen;
Their honors, wealth, and pleasures mean,
I neither have nor want.

J. Wesley

NOVEMBER, 1945

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

This is the time to look at your envelope and see how you are as to your subscription. Most of them expire with the December issue. It would be wise for you to send in early. Those who were late in 1945 did not get January issue though we had a larger edition printed. Do it now while you see this.

Honolulu, Hawaii.—The little assembly at 1132-19th Avenue goes on seeking to please the Master of Assemblies. They have been seeking to reach out to the unsaved through Cottage Meetings and have been cheered recently by seeing a woman put her trust in the Saviour; she has since been baptized and received into the assembly. The husband and children of this sister are now being specially prayed for. We too can be workers together with them by prayer.

Garnaville, Ia.—Archie Stewart and Sam Hamilton are seeing a nice interest in meetings here. Some children of Christians are coming as well as a few outsiders.

Arlington, Ia.—L. H. Brandt and S. Hamilton had five weeks in the gospel and saw two profess to be saved.

La Crosse, Wis.—R. McCracken had some ministry meetings following the conference here.

Important—Mr. John Smith, 3303 Clarendon Road, Cleveland Heights, Ohio, will send the following free to anyone who will use them: Gospel Tracts written by his father Mr. John Smith and the article on Bible Schools by Gordon Johnston that appeared in the July issue of "Words in Season."

Rochester, N. Y.—A. Klabunda visited the Frost Avenue Assembly and his ministry was much appreciated.

Maryland.—W. F. Hunter was expecting to have some meetings at Lonaconing and Cumberland.

Springfield, Mass.—Frank Pizzulli is seeking to be a help to the small Italian Assembly here. Pray for him as he distributes gospel literature from door to door. He has met several families that seem interested in the message he is bringing to them.

Cleveland, Ohio.—W. G. Foster has given help in the Addison Road and West Side Assemblies as well as in Akron on different occasions as the Lord enabled him.

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. 37

NOVEMBER, 1945

No. 11

GATHERED GEMS

Look back with Thanksgiving,
Look forward with praise,
And God will supply thee
With strength as thy days.

« « «

To live upon God in the absence of means and comforts is noble; it displays a victorious faith—nature for the time is conquered, and grace reigns triumphantly.

« « «

All sin originates in unbelief, and all holiness springs from faith: distrust of God leads us to dishonor God; but confidence in Him, consecrates us to Him.

« « «

God often proves our sincerity, earnestness and faith by delays; He intends to visit us and to answer our prayers, but for our own benefit He refuses to do so just now; when He has fully tried us by such means, we shall come forth as gold.

« « «

Faith is well supported when it rests upon the omnipotence of God, but this should be its stay at all times, for it is engaged to see every promise made good.

« « «

There can be no presumption in believing what God has said, or expecting what God has promised; nor is that true humility which puts away God's Word, and cries "unworthy, unworthy!"

« « «

God delaying to punish is no proof that He has pardoned; time is nothing with Him, for a thousand years in His sight are but as yesterday when it is past. There is no certainty of pardon except we confess our sin with sorrow, and forsake it with determination.

« « «

Three wishes Paul had, and they were all about Christ—that he might be found in Christ, be with Christ, and magnify Christ.

PRECIOUS BLOOD

PILE up all the gold that has been gathered from the bowels of the earth, from the time when men first began the search in the land of Havilah, 6000 years ago (Gen. 2:11), to the last batch of nuggets from the supposed richest gold-store in the world (Klondyke), and one word will describe the pile—"corruptible."

Stack all the silver—as King David did when he gathered "a thousand thousand talents of silver" (1 Chron. 22:14)—from the mines of Mexico, Nevada, and all the veins of earth, yea "though you heap up silver as the dust," one word will tell the value of the tower—"corruptible."

How blessed, then, to know of something "better than thousands of gold and silver" (Ps. 119:72); something that in type was precious to Adam, and Abel, and Noah, and Abram, to Moses, and David, and Solomon, and Isaiah, and all the saints of old; something that is accounted precious in fact by Matthew, Mark, Luke, and John, by Paul, James, Peter, and Jude, as well as all the saints in glory; something that God Himself calls precious—even "the Precious Blood of Christ." But why is it so precious? Hundreds of reasons might be adduced, but five must suffice. It is—

1. "Precious Blood" because "we have REDEMPTION through His Blood" (Eph. 1:7). All the gold of all the world, and all its wealth combined, could not suffice to redeem the soul of one little child, but that precious Blood which flowed from the "mighty Redeemer" on Calvary has purchased "plentiful Redemption"; so that whosoever will may be "justified freely by His grace through the redemption that is in Christ Jesus."

2. "Precious Blood," for Christ "made PEACE through the blood of His Cross" (Col. 1:20). The greatest possible blessing any mortal being—living or dying—can enjoy, that which "cannot be gotten for gold," is obtained by the Blood—even "peace with God."

3. "Precious Blood," for the believing sinner is "MADE RIGH by the Blood of Christ" (Eph. 2:13). So precious is the Blood that those who were dead in trespasses and sins, who were by nature children of wrath, who were without Christ, without hope and without God, who were far off, are now made nigh.

4. "Precious Blood," for "The Blood of Jesus Christ, His Son, CLEANSETH us from all sin" (1 John 1:7). "The Lord looked down upon the children of men . . . they are all together become filthy" (Ps. 14:2), even their "righteousnesses

are as filthy rags." Yet the sinner who believes in Jesus is pronounced to be "clean every whit" (John 13:10).

5. "Precious Blood," for it not only redeems, gives peace, makes nigh, and cleanses, but assures of VICTORY; for "they overcame by the Blood of the Lamb" (Rev. 12:11). It enables the believer to say, "We are more than conquerors through Him that loved us"; it enabled the aged apostle to exclaim, "Thanks be to God which giveth us the victory"; it enables the rising saint to shout, "O grave, where is thy victory?" It shall yet enable a great multitude of those "who have gotten the victory" to cry, "Worthy is the Lamb that was slain!"

Friend, have you part or lot in this matter? Does your heart respond,

Precious, precious Blood of Jesus, shed on Calvary,

Shed for rebels, shed for sinners, shed for me;

or are you still classed by God amongst those who "count the Blood of the covenant an unholy thing." Remember if "he that despised Moses' law died without mercy," assuredly he that despises the "precious Blood" shall be damned without mercy.

May the Holy Spirit lead you to know that "the redemption of the soul is precious"; that "the precious Blood of Christ" was shed to redeem it; that by like "precious faith" in Him you become a sharer in the "exceeding great and precious promises," and shall join in the glory-song of the Redeemed—"Thou art worthy . . . for Thou wast slain and hast redeemed us to God by Thy Blood out of every kindred, and tongue, and people, and nation." O precious, precious Blood!

Hy. P.

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 Savior, 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 Sun of Righteousness alone could scatter the clouds that make so many Christian lives feeble and faint and unfruitful.

THE SOVEREIGNTY OF GOD

THE grand fact of the absolute sovereignty of the eternal God is no mere theory to be reasoned about, but a blessed truth to be bowed to and rested upon. It is a truth that always provokes the rebellious will of fallen man, while it is the stay and unfailing support of those who are taught of God. In like manner it must be the terror of fallen angels, while those countless multitudes of holy angels who delight to do the will of God rejoice in the fact that His will is supreme. He Himself hath declared, "My counsel shall stand, and I will do all My pleasure" (Isa. 46:10), and the answer of the believer to every taunt of the infidel is, or should be, "Our God is in the heavens: He hath done whatsoever He hath pleased" (Psalm 115:3).

The great monarch of the Gentile world, to whom God gave the kingdom which Israel had forfeited, was taught by severe discipline what all creatures must learn sooner or later, even that God "doth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand or say unto Him, What doest Thou?" (Dan. 4:35).

The first expression of God's sovereignty in His dealings with man in grace, was given in that solemn moment when man, having by disobedience forfeited the measure of sovereignty which God had committed to him, stood in the presence of his Maker as a sinner under just sentence of death. What could man do in that terrible moment? What could God Himself have done for man had He not been most absolute in His sovereignty? There was no provision in creation for man as a sinner; and there seemed no prospect save for the solemn sentence to take its course without remedy. What could the creature—the mightiest, wisest creature—have proposed or looked for in that hour? What but the immediate execution of the dread sentence—judgment without mercy. But God was there, God who had reserves in Himself that no creature could have dreamed of, and who had fully provided for what He had perfectly foreseen. His first utterance therefore in man's altered circumstances was an intimation of what He would bring to pass, the bestowal of unspeakable blessedness to man through the eternal victory which the Seed of the woman should, through suffering, gain over the Serpent. He gives expression to the deep purpose of His heart, a purpose that was before creation and above creation, and yet needed creation as the platform on which alone it could be carried out; and the very fall of man, for the author of sin He never can be; but it is His prerogative

to leave the creature to pursue his course, and yet make all that course subservient to the fulfilment of His own high purposes.

W. H. B.

ABIDING IN CHRIST

THE direct result of receiving the precious truths which the Lord has revealed to us should be communion with God, flowing from complete harmony and agreement of heart and mind with Him. Prayer, strictly speaking, is not communion, though often included in it. Prayer is the telling out of our wants to God; and, as those who depend on His sustaining bounty and grace, we should "continue instant in prayer"; but communion is something more. It implies mutual communications between the Father and the child, brought near one to the other through that perfect work of Christ which has put away all sin.

Upon the realization of this privilege, all else will hang. It is the mainspring of living Christianity. Weak in this respect, the whole man is weak, and failure is the natural consequence. Strong here, we cannot fail in external behavior. Oh, then, for a higher tone, and greater power, and deeper heart-energy in our secret communings with God!

What, then, is the man who lives in fellowship with the Father and the Son? He is one who realizes that he is more nearly related to God than to any one on earth; and who, having "crucified the flesh with its affections and lusts" counts not that he has any existence except as a "man in Christ." He is one who believes in the perfection of communion hereafter with the highest and holiest of beings, and yet, who by faith is able to enjoy this marvellous privilege here on earth now, in the power of the Spirit. He is one who is content to let all other friendships cease, dear though they be, rather than let the slightest shade interrupt his fellowship with God.

He is one who, like Enoch and Noah, "walks with God"; one who holds intercourse with Him, like Abraham and Moses, "as a man speaketh with his friends"; one who, like David, can say, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord, and to inquire in His temple." He is one who "meditates in His law day and night"; one who can speak to Him with holy confidence while he stands in the market, hurries along the street, sits toiling at his desk, or mixes with his fellow-men; and yet one who often escapes from the buzz and hum of life, to meditate like Isaac alone, or steals an hour from the

night to converse with Him whose eye never slumbers, and whose eyelids never sleep.

He is one who, though busily and intently occupied, in thought still constantly realizes the presence of God; who does not merely bring his cares and burdens to Christ, but who dwells in Christ, according to His Word. He is one who opens his heart, not merely that Christ may pay a transient visit, but that He may dwell there at all times, and make it His abode and throne.

He is one who lives on Christ as the support and joy of his soul, even as he eats and drinks for the support of his body; he would rather lose his "necessary food" than allow an interruption of his communion with Him. He is, therefore, a happier man than any of his fellows, for he is daily in the enjoyment of the highest joy—the joy of loving and being loved most purely and intensely. He rejoices in the Lord always with exceeding joy—yea, "with joy unspeakable and full of glory." He is not morose, or sour, or melancholy. He is never lonely, for he is never alone. Living in the pure atmosphere of the Holiest of Holies as his dwelling-place, he "sinneth not." Dwelling in the presence and company of Christ from morning till evening, his manners and behavior and the fashion of his face become moulded like His, and he is "changed into the same image, from glory to glory."

Then, also, the same mind which was in Christ becomes his, and his walk is a witness that he is "filled with the fruits of righteousness"—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." He never thirsts, for he is always drinking from an unfailing fount.

He pines not, nor pants for worldly society and pleasures, for he is always in the full enjoyment of unseen joys, and the delights of the highest companionship. Yet he goes out into the world as a bold, faithful, and loving witness for his Redeemer, and by his graciousness to those around him, seeks to win their ear to God's sweet message of forgiveness. He cannot shut himself in from the perishing world around; his burning love for Christ impels him forward into earth's darkest places to lift up the banner of the Cross.

He is not understood by those who are not in his secret; He is little esteemed where his Master is not honored; sometimes he is persecuted like Him, but his eye is on the smile that men cannot see, and his ear attentive only to the approval of the voice that men cannot hear. Thus he presses on—strong, amid everything to weaken; happy, amid everything to depress; and daily more than conqueror through Him that loves him.

EVANGELISTS

EVANGELISTS of New Testament times, seem to have had their special field of labour in "regions beyond," where the Gospel had not been preached. In our day, those who give their time wholly to the "work of an evangelist," spend the greater part of it in preaching in places where there are large assemblies with many in them capable of preaching the Gospel.

The principal work of the God-sent evangelist is to preach the Gospel in unreached fields (Rom. 15:20), in "regions beyond" (2 Cor. 10:16), where there are no assemblies. In these lands where there is a "form of godliness" without the power, and religion without Christ, there is ample scope for the energies of such in almost every county, state, and province. The neglect of this work, to which the evangelist is specially called, and in which God would sustain and bless him, is, no doubt, one cause why so many are withered up and virtually useless.

Moving from one assembly to another, having a week's meetings in places where the preachers are treading on each other's heels, is certainly not "the work of an evangelist," as the Word of God depicts it. There may be need for a visit to such places to stir up the saints to diligent work—and the spirit and example of a zealous evangelist does much to help in this—but his field of labour is the world, not the church. Meandering among assemblies, doing their Gospel preaching for them, is not an evangelist's work. We need not wonder if few are raised up to preach Christ, if the preaching is all done by "proxy."

If a man is called of God to leave his daily employment, and give himself wholly to the work of evangelizing, he may count upon the One who has called him, not only providing for his necessities, but supplying him with the "sinews of war" to carry the Gospel into new fields. This, on his part, must be a work of faith, while on the part of God's people, individually and collectively, it is a matter of responsibility to have practical fellowship with the Lord's servant, and as all who have gone forth in the Lord's Name can testify, where He has been *really* trusted, nothing has been wanting, although faith may have oft been tried. But all God's plans involve that. Man's way has no trial, and no room for God to appear as Jehovah-Jireh.

The lack of practical interest in the spread of the Gospel by many assemblies is the chief cause of needy places being unreached. It means considerable expense, including rent of halls, lodgings and such like, which the evangelist is not generally in a position to meet. What is specially needed is, that assemblies be stirred up to their immense responsibility to send the Gospel to those needy towns and villages in their immediate neighbourhood, where there is no clear Gospel testimony. This need not be done by "engaging an evangelist" for so long, which is not God's way, but by laying the need before servants of Christ who have commended themselves as being fitted for such work, and leaving them to be exercised before God as to the need. Then, whoever

God sends, let the assemblies in the district, and as many others as can, loyally stand by, and support the worker and the work, then follow it up.

There is, no doubt, a dearth of zealous, pioneer evangelists, with bodily strength, spiritual vigour, and faith in God to "launch out" into the vast unreached territory even in our own land, where tens of thousands are in need of the Gospel. It needs God-sent, God-fitted, and God-sustained men, who will go in for a full day's work, visiting, "button-holing" sinners singly, as well as preaching in the evening. There are such men in the field, thank God, whose labours God continuously owns, by whose instrumentality sinners are being constantly gathered to the Saviour, and assemblies of saints gathered to own Him as Lord. They do not usually advertise themselves or "boom" their work; nor has it the attractions that cause it to be taken notice of in the reports and religious journals where only work and workers of a certain class are kept to the front. It is the special responsibility of assemblies of believers to have hearty and practical fellowship with such labourers, not only when they are in their immediate district, but when working in isolated places. In order to cherish and increase such interest, those guiding among the saints should keep in touch with the evangelist, and be able to tell the assembly constantly of the progress of the work. Many esteemed and experienced men of God are deeply exercised on this subject, in which there seems to be a lack of genuine interest, and a need for straight and definite scriptural teaching, alike in regard to the evangelist and his work, his relationship to the assembly, and its responsibilities toward him. A generation has arisen, who scarcely ever hear of such things, and the result is, lack of thought perhaps more than lack of heart.

PRAISE

PRAISING God should be to us our chiefest, happiest employ. It is the "service of song" of the sanctuary. God preserve us from ingratitude, that abominable thing, that viper that creeps forth when the sun is up; for when signal mercies demand special thankfulness, how often have we resembled Hezekiah, who rendered not again according to the benefit (2 Chron. 32:25).

To hang my harp upon the willows is to say, "Christ is not ruling well." So long as our hearts are cleaving to earthly things, we shall not be able to sing the pilgrim's song; but if we are thorough pilgrims, and apprehend our great High Priest ever living for us at the right hand of God, we shall be perpetually giving thanks.—*From "Choice Sayings,"* by R. C. CHAPMAN.

THE CHIEF SHEPHERD

WE know Him now as the Good Shepherd—the One who laid down His life for His sheep. “The Son of God has died for me,” may every child of God say, and this no angel can say. We know Him as the Great Shepherd. Oh, how great! grappling with the wolf of hell, overcoming him in his own den. Mighty, through death, to save, upholding all things by the word of His power.

I Peter 5:4 says that He is yet to appear as the Chief Shepherd, which shows that there is a time in the mind of God when He will appear. He has been chief in everything as yet. What shepherd ever found such pasture, or kept such unsleeping watch? Yes, we shall see Him as Chief. No two worlds will ever separate us; so that we shall see Him, together we shall look into His face of love, and shall see His glory—the glory of His Person, and the glory He had with His Father before the world was; the glory too of His stupendous achievements, as they will appear through all the heavens and the earth and throughout eternity. This is true; but what is so ineffably sweet to my own soul is, that I shall look upon Him as the Man of Sychar, and as the weeping One at the grave of Lazarus; and especially and beyond all thoughts as the One who bore my own sins in His body on the tree.

And what when He appears? Why a crown of glory, whatever that may mean—a figure so opulent of innumerable and infinite manifestations of His own direct personal love. All that is here now fades. Every flower drops its beauty. The brightest skies are shaded down to night; but a permanence of glory will be in this crown.

J. D. Smith

COTTAGE MEETINGS

COTTAGE Meetings are wholly splendid means of bringing the Gospel to many who cannot go to hear it in halls. A weekly meeting at a convenient hour, in a house of easy access, with no stigma attaching to it, is not difficult to get, and a visit of invitation to the families near, will, through perseverance, bring the audience to fill it. When they come, see to it that they get the Gospel in all simplicity and warmth, and that no unfit or disqualified speakers are allowed to spoil the meetings. We know of some who exercise their gift in this sphere with great joy, and the Lord gives them much to gladden, in genuine conversions. See what you can do!

THE PATTERN FOR US

"MAN shall not live by bread alone, but by every Word of God," was the Lord's answer to Satan when he sought to beguile Him from the path of obedience and dependence upon God. But He had as man taken the place of subjection, and to have acted apart from the Word of God would have been disobedience and independence. Here, then, is the pattern for us. The Word of God was His lone guide. He waited for that Word, lived by it, and walked according to it. "By the Word of Thy lips I have kept me from the paths of the destroyer."

What do we know of this, dear fellow-believer? Alas! we can but hang down our heads if we test ourselves as to it in God's own presence. It should humble us surely as we remember how little we practically follow Christ, though professing to do so, for are we not called by His Name? Oh, let us seek in fuller measure to be Christians in reality, not followers of Christ in name only; but endeavoring by God's grace to be Christians in walk and ways, with the Word of God our only guide, as it was Christ's, for He has left us an example, that we should follow His steps (I Peter 2:21).

One of old could say, "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). Job too has said, "I have esteemed the Words of His mouth more than my necessary food" (Job 23:12).

In this day of boasted advancement, the Word of God is accounted out of date, and even where the Bible is supposed to be the guide, man's word is listened to instead, and thus its precious teaching is often missed.

A lamp unto the feet and a light unto the path will it be to all who seek to walk according to it. "The entrance of Thy Words giveth light; it giveth understanding unto the simple."

We should search the Word of God as those that seek for hidden treasure. Our ears should be open wide to the voice of God in it, and our hearts ready to receive what He has to say. Many a precious gem lies hidden there for the diligent searcher to discover. Be not like one who picks up particles of dust from a gold mine that others have left behind, but dig for yourself, dear reader, and many a nugget will you find waiting to reward your labor.

Beneath every page of Scripture, Christ lies hidden, and he that seeks shall find. The diligent soul shall be made fat.

May the Word of God be increasingly precious to every reader, and Christ, who is its theme, be to him "All in All."

"How sweet are Thy Words unto my taste! yea, sweeter than honey to my mouth!"

THE BOOK OF PROVERBS

THE first nine chapters of this book of God are introductory to the rest of the book, and therefore in chapter 10, we have a fresh heading, "The Proverbs of Solomon." Generally each proverb consists of two parts: for example, "A wise son maketh a glad father" is the first part; the second part expresses the opposite—"but a foolish son is the heaviness of his mother." In many, however, the exact opposite is not found: for example, "Only by pride cometh contention, but with the well advised is wisdom." The latter part of this proverb, being not the exact opposite of the former, extends its meaning, instructing us that the contentious man is not only proud, but is also ill-advised and unwise. To be severe against contentions we may understand it thus: "The contentious man is ill-advised, and proud, and a fool."

It has been before observed that the book of Proverbs leads us into the understanding of "the fear of the Lord"; it teaches us that "the fear of the Lord is a fountain of life, to depart from the snares of death"; that "the fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil." It is a holy fear, which springs from love, and dreads to offend a Father's heart; it is indeed the fountain-head of wisdom.

The record, given in the Acts of the Apostles, concerning the disciples after Pentecost is that they walked "in the fear of the Lord, and in the comfort of the Holy Ghost." We should remember that thus it will be with Israel in the future, who, when they are in their own land, will be warned, and encouraged, and instructed by these proverbs of Solomon. They will all learn the meaning of the word, "The fear of the Lord is his treasure."

There are those amongst ourselves who have need to be again and again reminded of the apostle's words in Hebrews 12, in which he tells us that the exhortation of this book speaketh unto us who are believers in Christ "as unto sons." "My son, if thine heart be wise, My heart shall rejoice, even Mine; yea, My reins shall rejoice, when thy lips speak right things." Israel also, when they shall speak right things, will find that God will rejoice over them. "He will rejoice over thee with joy . . . He will joy over thee with singing."

If we receive the words of this book, according to the exhortation in the second chapter, and hide them in our hearts; if we search for the wisdom which it contains, and that with prayerful diligence as for hid treasure, we shall find, among other things, that we are thereby led into paths of peace, and happiness, and usefulness. We shall gain an increase of the knowledge of God and the knowledge of His will, and an increase of the power to do it.

Moreover, by hearkening unto Wisdom, who hath builded her house and furnished her table, by abiding in Christ and having His words abiding in us, we shall not only ask and it shall be done unto us; but we shall also behold the beauty of the Lord, and shall give Him glory. He is the fountain of living water; His mouth is indeed "a well of life," and His lips "feed many"; with Him are unsearchable riches, and His tongue is as "choice silver."

We should always bear in mind that we learn nothing to the profit of our souls but that which the Holy Spirit teaches. We say with Elihu, "Who teacheth like Him?" He gives both the lesson and the power to learn, as the psalmist says, "Teach me, O Lord, the way of Thy statutes"; and, "Give me understanding, and I shall keep Thy law." Of this dependence upon God, Christ Himself is our example. His words are, "The Father which sent Me, He gave Me a commandment, what I should say, and what I should speak"; and again, "I can of Mine own self do nothing: as I hear, I judge: and My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me." It is the gracious office of the Spirit of truth both to testify of Christ through the Word, and to conform us to Christ.

WHO FIRST LOVED ME

THE Spanish poet Calderon tells us of a beautiful Roman girl named Daria, who lived in the early days of Christianity. She belonged to the nobility, and was of a very proud and haughty nature. In her pagan state she used to say that she would never love until she found someone who would die to prove his love for her. One day she heard a wandering friar preaching the gospel of the crucified Redeemer, and her heart was at once touched. She found at last some one whom she could indeed love, for He had proved His love by dying for her. She was converted, and became one of the meekest and most devoted saints, and finally died herself the martyr's death to prove her love to Him who first loved her.

Publisher Unknown.

TIMES OF DARKNESS

TO every Christian there come seasons of darkness, when it seems that God is far away and has hid His face from us; when it is difficult to pray; when the springs of joy fail and the lamp of hope burns low; when the remembrance of our miserable failure overshadows the soul and we feel that we can only be outcasts. I do not say that it ever has to be or ought to be so; nevertheless so it is sometimes. Those are also times of spiritual danger. The adversary will be whispering, "What is the use?" and "Do as you like—why stickle at this or that—it makes no difference anyway."

Well, what can be done about it? The best remedy is to go right on—without joy, without enthusiasm, without hope, if need be, without feeling or satisfaction—go on with the thing you know to be right, though for a time you see not a particle of use for it—do good, read, pray, give, obey, show kindness for Jesus' sake, refuse temptation. "Who is among you that feareth Jehovah, that obeyeth the voice of his servant? He that walketh in darkness, and hath no light, let him trust in the name of Jehovah, and rely upon his God" (Isa. 50:10). When the skies clear up again (and they will likely clear soon), the fact that you have stood fast through the season of darkness will bring you a peculiarly rich reward of peace and joy and confidence for the days to come.

R. H. B.

TRUE BLESSEDNESS

THE Bible is the book of man and of God. It is the book which reveals to us the man and his needs, and it reveals God and His claims. It deals with that unchanging humanity which is the same in every age and place, and it tells of the unchanging God. In this lies the enduring freshness and force of the Bible. "Today if ye will hear His voice," says the Book—today, because the voice abides, speaking to all ages; if ye will hear His voice, because it comes direct and living alike to all. Its appeals and warnings are as much for us as for any that ever lived. Its promises come to us as full of grace and truth as if they had but just dropped from the lips that spake them long ago. All that any ever found here, blessed be God, is here for you and me. The faithfulness of God is ours; ours is His unfailing love. The wisdom that set the stars in order is yours and mine to guide our steps. All that faith wrought for Noah and Abraham, for Moses and Daniel, it can do for us. Do Joshua and Gideon and David tell of

glorious victories? Their God is ours, and in His name we will set up our banner. The quenchless zeal of Paul and the glorious love of John are able to be kindled by Him of whom these pages testify.

This Book is the record of what you and I have in God, and what He has in us. Because man is what he is, because God is what He is, blessed is the man that trusteth in the Lord.

HIGHER ALTITUDES

JOHN Burroughs, the naturalist, said that when a hawk is attacked by crows or kingbirds, he does not make a counter attack, but soars higher and higher in ever-widening circles until his tormentors no longer feel safe to follow him, and at last leave him alone.

Here is an excellent suggestion for life. It is not always heroic to fight, nor cowardly not to fight. Sometimes it is more heroic to refrain. This is what Jesus meant in His puzzling sayings about going the second mile, turning the other cheek to the smiters, and giving the cloak to one who had already taken the coat. "Go out of your way," He is saying, "to maintain amiable relations with others and to keep your own soul in peace. Cultivate patience, forbearance, long-suffering. They will win in the end."

The person who has achieved conspicuous success is immediately the target for attack. Jealous souls combine against him or attack him single-handed. Small minds advertise their own smallness by knocking, by imputing wrong motives, and in a multitude of ways best known to those of small caliber. The good person is sometimes thus singled out because of his very goodness.

One cannot retaliate without reducing oneself to the level of the antagonists. And usually the one attacked moves in such a sphere that he has not the time to waste in retaliation. What then must he do? Simply mount to the higher altitudes, spread the wings of the soul to those uplifting currents of patience, forbearance, self-control. Cultivate that spiritual bigness which makes it impossible to be at heart the enemy of anyone.

Paul had this spirit. He knew of those who proclaimed Christ out of jealousy and opposition, for the express purpose of tormenting him during his imprisonment. Did they succeed? Spreading the wings of his great soul, Paul soared to the higher altitudes, declaring, "Their insincerity matters not. Christ is being made known. That is the main thing. At that I rejoice."

Christ set us His own example. He was too big for small souls. He lived in too lofty an atmosphere for His enemies to reach. Born under a cloud, He was all His life the object of slanderous attack. But He lived beyond the strife of tongues. His enemies sought to entrap Him, but they could never bind His free spirit. They crucified His body, but Him they could not slay. His sublime disregard of the bondage of death, and His bodily ascension, were illustrations of the lofty soul winging its flight to the higher altitudes.

This is the victory that overcomes the world and that brings peace to the soul.

CHRIST IN THE CHRISTIAN EXPERIENCE

THE Epistle to the Philippians is a very remarkable one. Even externally it is so. It is divided into four chapters; each chapter presents a distinct aspect of truth; while altogether we have a four-sided and complete presentation of Christian life and experience viewed in its most practical character. As to its subject matter, it may be said to be, Christ in Christian experience. First of all, in Chapter I, we have the gospel mentioned over and over again, for it is that message which brings Christ to the soul. Christ Himself is, indeed, the message. He then becomes the object of the life He imparts. "For to me to live is Christ," says the Apostle. But we need a pattern; and in Chapter II, Christ is that Pattern. But we also need to have the goal before us; and in Chapter III, we have full conformity to Christ in glory as the end—the finish—the climax. But do I not need something for my every-day life? Can I not have Christ with me in my present circumstances? Yes. This, Chapter IV gives me. As to all the difficulties and dangers that confront me, Christ is Lord. Knowing what that means—the power and help of One in supreme authority—I can rejoice, and be careful for nothing.

Thus these four chapters give us Christ as the sum and substance of the gospel message: Christ down here, as our Pattern; Christ up there, as our Goal; and Christ for us and in us, as our Strength all along the road. Running through them all, we have glimpses of the Apostle himself—not only as the writer, but as the exponent of the truth he writes. This feature is just as prominent in the last chapter as we have already seen it to be in the others.

This is how he speaks: "I have learned, in whatsoever state I am, therewith to be content. I know both how to be

abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." Another version may help us to grasp more fully the grandeur and significance of these utterances. "I have learned, whatever be my outward experiences, to be content. I know both how to live in humble circumstances and how to live amid abundance: I am fully initiated into all the mysteries both of fulness and of hunger, of abundance and of want. I have strength for anything through the help of Him Who gives me power."

The Eternal Weight of Glory

2 Corinthians 4:16-18

Tho' oft in pain and weakness,
E'er comes this sweet refrain,
'Tis but a light affliction,
Compared with heavenly gain.

"Th' eternal weight of glory,"
Transcends the highest thought,
God's purpose for His children
Is now thro' suffering wrought.

To be to Christ conformed!
Like His beloved Son!
To shine as His reflection!
Whilst countless ages run.

To manifest "the riches"
Of God's "exceeding grace";
"Made perfect here thro' suffering,"
To fill that destined place.

Oh, bright and fadeless prospect!
Outweighing all the pain;
"Th' eternal weight of glory,"
Is everlasting gain.

O, keep me, blessed Saviour,
Still looking unto Thee;
That unseen things may nearer,
And ever brighter be.

CANADA

Strongville, Ont.—F. Watson spent a week-end when we had a happy and profitable time. John and Robert Young helped in the gospel in the evening.

Toronto, Ont.—F. Carboni had a meeting in each of the following halls: Brock, West Toronto, and Bracondale. The Word was appreciated.

Province of Sask.—C. H. Willoughby has had some meetings with the saints at Mervin and Lashburn. These companies are small but go on happily in the ways which be in Christ. David Scott also had some meetings at Lashburn and Maidstone.

Vancouver, B. C.—Oswald McLeod continues in the Fairview Hall with good attendance.

Hector Alves has moved to 338 West King Edward Avenue, Vancouver, B. C.

FALLEN ASLEEP

Cleveland, Ohio.—On September 26, Daniel L. Forbes was called home to be forever with the Lord. He was saved 51 years ago at meetings held by Robert Telfer, having been invited by a fellow-workman who was a Christian. Shortly after conversion, he was baptized and brought into the assembly. For the past two years or more, he has been confined to the house on account of a heart ailment. While he never took much part in meetings save to give out a hymn occasionally, he was well spoken of and was respected by those who knew him.

On August 14, Mrs. Ann Elizabeth Whiteman passed into the presence of the Lord after a long illness accompanied with blindness. She was saved in Cleveland about 42 years ago through John 6:37 and was in happy fellowship in the Addison Road Assembly for about 40 years.

Pawtucket, R. I.—Mrs. Jeanie McOscar went to be with the Lord August 4th after a short illness. She had been in fellowship here for many years.

Our dear brother James Donaldson passed away September 21st. Saved over 50 years and was well known in the Cumberland Hall Assembly, Paisley, Scotland. During the past 38 years, he moved amongst the Pawtucket and Florida Assemblies. He was well loved and will be sadly missed.

Toronto, Ohio.—Mrs. Mary Ellen Chisholm passed into the presence of the Lord on September 25. Saved over 50 years and was held in high esteem by all who knew her. This was evidenced by the many friends who attended the service.

Jackson, Mich.—On September 22, Mrs. Guy Champney departed to be with Christ. Saved at meetings conducted by Archie Stewart and L. E. McBain fifteen years ago. She was a faithful member of the assembly and will be missed.

Portage-La-Prairie, Can.—Mrs. Long passed into the presence of the Lord in the hospital here. She was in her 80th year and was connected with the assembly here for 50 years.

Glen Ewen, Can.—Robert J. Coleman, age 72, has been called home. Saved 51 years and in fellowship here for 47 years. A great sufferer but cheerful amidst it all.

Estevan, Can.—On August 2, Thomas Ward departed this life. Saved many years ago in England and for many years in fellowship at Glen Ewen.

Lake Shore, Can.—On September 17, John Fuller fell asleep in Jesus in his 89th year. Associated with the Lake Shore Assembly for over 60 years. He lived to see his entire family of nine children and many of his grandchildren saved. He was highly esteemed by all who knew him.

New Westminster, Can.—On August 25, Mrs. Bertha Graham was called home to be with the Lord at the age of 87. Saved 71 years ago and gathered to the name of the Lord for 50 years. A godly woman who bore a good testimony.

Toronto, Can.—On August 19, Sidney Cornish passed peacefully into the presence of the Lord in his 79th year. On his way to remember the Lord, he took a weak spell and had to return home and passed away during the afternoon. Saved over 50 years. A good man who will be missed in the Bracondale Assembly.

Hollywood, Fla.—On September 28, C. J. Frogley fell asleep in his 92nd year. Saved as a young man, his godly life and testimony have been an inspiration these many years. Many of the Lord's servants will remember the hospitality of his home. His constant theme was the coming of the Lord Jesus, a desire expressed to the very end.

CONFERENCES

Phoenix, Arizona.—A conference will be held (D. V.) in the Gospel Hall, 13th and Garfield Sts., on November 22, 23, 24 and 25. Address communications to Wm. Brown, 701 North 7th Avenue, Phoenix, Arizona.

St. Louis, Mo.—We plan (D. V.) to hold our second conference on December 30, 31, 1945, and January 1, 1946, at the Maplewood Gospel Hall, 7138 Southwest Avenue, St. Louis, Mo. Correspondent, W. E. Mason, 227 Central Avenue, Webster Groves 19, Mo.

Pittsburgh, Pa.—The annual conference will be held as usual (D. V.) at the Gospel Hall, 4917 Friendship Avenue on December 1 and 2, preceded by a prayer meeting on Friday evening, November 30. Communications to Norman Gunn, 1308 Mississippi Avenue, Pittsburgh 16, Pa.

Bryn Mawr, Pa.—The annual conference will be held if the Lord will on Thanksgiving Day, November 22. Order of meetings: Thursday, 10:30 A. M., 2:30 and 7:30 P. M.; Friday, 7:30 P. M.; Saturday 7:30 P. M.; Lord's Day 2:30 and 7:30 P. M.

Arnstein, Can.—The conference here was very large and the ministry most helpful. The Lord's people were helped and one soul professed to be saved. The Word was ministered by thirteen of the Lord's servants.

Huntsville, Can.—We had a good and profitable time at the conference here. The attendance was larger than usual. There were 19 present who have given all their time to the work of the Lord and most of them shared in the ministry of the Word.

Toronto, Can.—On Canadian Thanksgiving Day, we had two meetings for ministry in the new Eglington Avenue Hall. The attendance was good and suitable words were ministered by A. Joyce, M. Paul, E. Sprunt, H. Fletcher, D. Adams, and F. Watson. The above new hall was opened October 4th, when the hall was filled to capacity. A. Joyce, M. Paul, and D. Adams spoke goodly words.

Vancouver, Can.—A good conference was held on Canadian Thanksgiving in the Cedar Cottage Hall. Preaching brethren present were Scott, Chawner, McLeod, Wilson, and Alves.

La Crosse, Wis.—The conference was not as large this year but was good. Brethren Hamilton, O. G. Smith, Jamison, Brandt, McCracken, and Yost ministered the Word.

Words in Season

THE BIBLE FAMILY MAGAZINE



The Chosen Path

I SAID, "Let me walk in the fields";
He said, "Nay, walk in the town."
I said, "There are no flowers there";
He said, "No flowers but a crown."
I said, "But the skies are black,
There is nothing but noise and din";
But He wept as He sent me back,
"There is more," He said, "there is sin."

I said, "But the air is thick,
And the fogs are veiling the sun."
He answered, "Yet souls are sick;
And souls in the dark undone."
I said, "I shall miss the light,
And friends will miss me, they say."
He answered me, "Choose to-night
If I am to miss you, or they."
I pleaded for time to be given;
He said, "Is it hard to decide?
It will not seem hard in Heaven
To have followed the steps of your
Guide!" *Selected.*

DECEMBER, 1945

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

This is the time to look at your envelope and see how you are as to your subscription. Most of them expire with the December issue. It would be wise for you to send in early. Those who were late in 1945 did not get January issue though we had a larger edition printed. Do it now while you see this.

Moore, Minn.—Sam Hamilton has started meetings in a school house in this new district and hopes to see the hand of the Lord with him.

Blue River, Wis.—L. McBain and E. Jamison continue here with interest and manifest blessing; a number have professed to be saved.

Iowa.—After the Blue River conference, George Walker visited Garnavillo and Manchester; S. C. Keller also had meetings in these two places.

A. Stewart and L. Brandt began a series of meetings in Stout.

Bay City, Mich.—W. H. Ferguson commenced a series of meetings here October 23rd using a chart "From the Cross to the Glory."

Detroit, Mich.—C. Patrizo has returned home from the east where he spent two months among the Italian people and the Lord gave him joy in seeing some professing faith in Christ, and others restored to God and to assemblies.

New Haven, N. J.—F. Pizzuli purposed holding some meetings here and also doing some personal work and house to house visiting. The little assembly is going on and a few strangers coming in from time to time; they desire to see the numbers increasing and the assembly enlarged. Prayer is requested for this work.

Connecticut.—After the Waterbury conference, R. McCracken remained for a few meetings and then purposed going to Bridgeport. J. J. Rouse went to Groton for a night and then went to Westerly. R. I. J. Govan and A. Klabunda are in Manchester having gospel meetings. W. F. Hunter had a few meetings at Hartford, and then went to Torrington.

Springfield, Mass.—J. Conaway is having meetings on the Book of Revelation with interest.

CANADA

A days convention of the tract bands was held in West Toronto Hall when workers from 14 surrounding assemblies were present and profitable ministry to stir up and encourage was given by several local men; also by several of those giving all their time to the Lord's work.

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. 37

DECEMBER, 1945

No. 12

GATHERED GEMS

THE little sharp vexations,
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose,
When we scarce know what to do;
Then leaving all our weakness
With the One Divinely strong,
Forget that we bore the burden
And carry away the song.

“ “ “
All things that are within the compass of God's
promises are within the compass of faith.

“ “ “
God often encourages the weak in faith by giving
speedy answers to prayer, but the strong in faith will be
tested by God's delays.

“ “ “
Faith never expects to learn deep lessons without deep
difficulties; therefore she is not surprised by strange and
dark providences.

“ “ “
Every wound our Lord inflicts is more deeply felt by
Him than by us; but love will wound even the apple of
the eye.

“ “ “
Is it not precious to lie down, wearied, tired, at the
feet of Jesus? When the music of “It is finished” breaks
on our ear, we cease from our own works and enter into
rest.

“ “ “
For the utterly self-condemned sinner, there is nothing
but encouragement in the whole compass of the Bible.

“ “ “
We must talk much with God and talk much to Him
ere we can safely talk much about Him.

SALVATION AND SAFETY

GOD'S people are always safe. But God's people are only safe through the blood, because He sees the blood mark on their brow. They are brought with the precious blood of Christ. Nothing can hurt them, because "the blood" is upon them.

Christ Jesus, like the lamb, was not only a divinely-appointed victim, but he was spotless. Had there been one sin in Christ, He had not been capable of being our Saviour; but He was without sin. Turn, then, your eye to the cross, and see Jesus bleeding there and dying for you, Remember,

"For sins not His own, He died to atone."

The blood is once shed for the remission of sin. The paschal lamb was slain every year, but Christ, once for all, hath put away sin by the offering of Himself. He has said, "It is finished." Let that ring in thy ears.

The blood of Christ, nothing but it, can ever save the soul. If some foolish Israelite had despised the command of God, and had said, "I will sprinkle something else upon the door posts," or, "I will adorn the lintel with jewels of gold and silver," he must have perished; nothing could save his household but the sprinkled blood. My works, my prayers, my tears, can not save me; the blood, has the power to redeem. Nothing but the blood alone, of Jesus has the slightest saving power. Oh, you that are trusting in baptism, confirmation, or the Lord's supper, nothing but the blood of Jesus can save. If you make ordinances the basis of your soul's salvation, they are lighter than a shadow. There is not—I repeat it again—the slightest atom of saving power anywhere but in the blood of Jesus. **THE BLOOD** stands out the only rock of our salvation.

"Oh," says one, "I could trust in Christ if I felt my sins more!" Sir, is thy repentance to be a part-saviour? The blood is to save thee, not thy tears; Christ's death, not thy repentance.

"Nay," says another, "but I feel that I do not value the blood of Christ as I ought, and therefore I am afraid to believe." My friend, that is another insidious form of the same error. God does not say, "When I see your estimate of the blood of Christ, I will pass over you; no, but when I see the blood."

"Nay," says another, "but if I had more faith, then I should have hope." That, too, is a very deadly shape of the same evil. You are not to be saved by the efficacy of your faith, but by the efficacy of the blood of Christ.

Faith comes from meditation upon Christ. Turn, then, your eye, not upon faith, but upon Jesus. It is not "your hold of Christ" that saves you, it is "His hold of you."

"Oh," says another, "if I had such and such an experience, then I could trust!" Friend, it is not thine experience: it is the blood. God did not say, "When I see your experience," but, "When I see the blood of Christ."

Yet we may say of the blood of Christ, it is all-sufficient. There is no case which the blood of Christ cannot meet; there is no sin which it cannot wash away. There is no multiplicity of sin which it can not cleanse, nor aggravation of guilt which it cannot remove. You may be double-dye like a scarlet, you may have lain in the lye of your sins these seventy years, but the blood of Christ can take out the stain. "The blood of Jesus Christ cleanseth us from all sin."

But go further. The blood of Christ saves surely. Perhaps says one who is believing in Christ, "Well, I hope it will save."

My friend, that is a slur upon the honor of God. If any man gives you a promise, and you say, "Well, I hope he will fulfill it," is it not implied that you have at least some doubt as to whether he will or not? Now, I do not hope that the blood of Christ will wash away my sin, I know it is washed away by His blood. And that is true faith, which does not hope about Christ's blood, but says: "I know it is so: that blood does cleanse."

The Israelite, if he was true to his faith, did not go inside, and say, "I hope the destroying angel will pass by me"; but he said: "I know he will; I know God cannot smite me. There is a blood-mark there; I am secure beyond doubt; there is not the shadow of a risk of my perishing."

O sinner, I have not the shadow of a doubt as to whether Christ will save you. If you trust in His blood, I know He will. I am certain His blood can save; and I beg you, in Christ's name, believe it; believe that the blood is sure to cleanse, not only that it may cleanse, but that it must cleanse. If we have the blood upon us we must be saved, or else we are to suppose a God unfaithful.

And yet again, he that hath this blood sprinkled upon him is saved completely. Not a hair of the head of an Israelite was disturbed by the destroying angel. So he that believeth in the blood is saved from all things. There is a destroying angel for Egypt, but there is none for Israel. There is a hell for the wicked, but none for the righteous. Christ saves completely—every sin washed, every blessing insured.

This brings us to the ONE CONDITION.

"When I see the blood, I will pass over you."

Sinner, I have a word from the Lord for thee: if you feel your need of a Saviour, that blood is able to save you, and you are bidden simply to trust that blood, and you shall be saved. If you can rely simply on the blood of Christ, that blood is able to save. Leave off doing altogether; get Christ first, and then you may do as much as you like. See the Saviour hanging on the cross; turn your eyes to Him, and say, "Lord I trust Thee; I have nothing else to trust; sink or swim, my Saviour, I trust Thee." And as surely, sinner, as thou canst put thy trust in Christ, thou art safe. He that believeth shall be saved, be his sins ever so many; he that believeth not shall be damned, be his sins ever few and his virtues ever so many. Trust in Jesus now, Jesus only.

C. H. S.

SOUL SATISFACTION

THIS psalm is, in some measure, the language of Christ when on earth as the Man after God's own heart, and as such it is fitting that it should be the experience of all who believe in Him and are one with Him. The world should be, in our experience, as a dry and thirsty land; it was so to Christ: He could find nothing here to refresh His soul—"no water"—the wilderness does not give food. In this the Israelites going from Egypt to Canaan were a slight type: they felt it to be a wilderness they were journeying through; their only food was the manna that came down from heaven, their only drink the water from the stricken rock. There was nothing around to attract or nourish them. If we are at home with the world we cannot be at home with Christ.

Verse 3. "Because Thy lovingkindness is better than life, my lips shall praise Thee." Man clings to life, and it is natural, but here the lovingkindness of God is said to be "better than life"; just as in Psalm 36, after speaking of the mercy, faithfulness, and righteousness of God, the Psalmist, when He comes to the lovingkindness, says, "How excellent (i.e., how excelling all these) is Thy lovingkindness, O God!" We shall

"Sing with rapture and surprise,
His lovingkindness in the skies."

Surprise, for it is wonderful.

Verse 6. "When I remember Thee upon my bed, and meditate on Thee in the night watches." This is a good way by which to test the state of soul. If you lie awake at night, do your thoughts turn to Christ? Do you meditate upon Him in the night watches?

Verse 7. "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice." This is faith's language, it is not "I have rejoiced," nor "I do rejoice" only, but "I will rejoice."

This psalm is full of marrow to the believer, but is incomprehensible to the unbeliever. The wilderness is distasteful and an unhappy place to the unbeliever; but to us it ought to be a happy place, for our nourishment is from above. God is with us, and He can make us happy; in His presence there is fulness of joy. It was a happy place to Christ, because He was in His Father's presence; it will be a happy place to us in proportion as we live upon Christ and depend upon God in all things and at all times.

SCRIPTURAL EVANGELISTIC WORK

WHEN the Lord exercised through His Word, the consciences of many of His people, and led them out from the ecclesiastical associations in which many of them had been brought up, they turned to the Book of God to seek light on their path, in worship and in service. Both were found in the records of the Sacred Word, which had then become to them their Counsellor and Guide in all that concerned the Kingdom of the Son of God, into which they had been consciously brought. And as grace was given, they sought to walk in all the light they were receiving, and in thus walking, their light grew.

As they read the records given by the Spirit in "the Acts," and sought to conform to that which was practised by the Lord's disciples and servants of earlier times, they found there were many practices current in the religious world, and its ways, which, though popular and prevalent, they were unable to follow, or to continue in, as some of them had been accustomed to in churches and "missions" in which they had been. There was at that time, and for many days after, as the Word of God continued to shed fuller light upon their pathway, a gradual bringing into conformity with the Lord's ways of doing His work, and a practical severance from their former habits, which had obtained and been practised, when they were unexercised as to what was pleasing to God, and in conformity with His Word, especially in their ways of service in spreading the Gospel of His grace among their fellows.

The results of these exercises of heart, and in so following the light that the Word was shedding on their way, became very marked in a return to the first ways and first works of servants of Christ, as recorded in the Book of Acts, which they had formerly regarded as only a record of what was done in the past. Now it was seen to be also a **PATTERN** for the present, to be their **GUIDE** in all that concerned their service for the Name of the Lord, throughout the **PRESENT DISPENSATION**, and the continuance of the Gospel, as it began under the **DIRECTION** of the living Lord, and the continuance of the Gospel, as it began under the direction of the living Lord, and in the **GUIDANCE** and **ADMINISTRATION** of the Holy Spirit who was to come—and did come—to "abide" with the servants of the Lord throughout "the age," continuing the work He had begun.

And where God and His Word are owned and honored, there is a goodly measure of spiritual blessing and increase still. But there has arisen—and it threatens to increase in

popularity and influence, in places where the customs and habits of the world's religion are copied—a departure from the godly simplicity of earlier years, and a return to what prevails in POPULAR churches and missions, in the way of ornate and attractive “Services.” These draw the crowd, by music, and other devices which produce “profession” of what are called “conversions.” They do not bear the seal of being the work of the Divine Spirit of God, yet are reckoned as His work, and in many well-known cases hastily brought in as “converts,” and counted as fruit of evangelistic work, which bear little resemblance to that which marked the work of earlier years in men and women living godly, unworldly lives, and manifesting that the Gospel they received in faith, severed them from the world and its ways, to become humble followers of the Nazarene, whom they profess to own as their Redeemer and Lord.

This menace surely calls for humiliation before God, confession of failure in testimony, with a return to the right way of the Lord in doing His work, as His Word teaches it should be done, as in a measure little seen in our time, it was done in earlier and simpler years.

STRIKING REBUKES

DUNCAN Matheson once said to a lady whose life was not in keeping with her light and privileges, “It has cost you, madam, more trouble to get thus far on the way to hell than it has cost many to get to heaven.” Startled, she exclaimed, “Explain yourself.” “Consider,” he replied, “how many barriers you have crossed; a mother’s prayers, a father’s godly life, the remonstrances of conscience heart-piercing addresses, and faithful warnings; and above all, and in them all, the loving arms of the Saviour. These have stood between you and hell; but you have overleaped every barrier; you have thrust the outstretched hand of mercy aside that you might pursue the way to death. Tell me, are you now at ease?” The lady burst into tears, and requested him to pray.

“How is it,” said another lady, “that you godly folks have more trials than other people?” “Madam,” he replied, “the godly have all their hell upon the earth, just as you have all your heaven here; but when the redeemed are entering on their eternal happiness, you will be beginning your everlasting misery.”

SHECHEM OR REALITY AND IMITATION

WHEN God called Abram out from his home He promised him great blessing, but gave him no charge as to his walk. In Genesis 15, we hear the Lord telling Abram that He is "his exceeding great reward," for his faithfulness. Some time after the Lord appeared to him, and reveals Himself as the "Almighty God."

Then He asked Abram to "walk before Him," and He "established" the covenant of circumcision with His servant, telling him that any "uncircumcised man-child . . . shall be cut off from his people" (Gen. 17:14). Abraham obeyed the Lord, for "in the selfsame day" he and all the men in his house were circumcised. This covenant was "a token betwixt" the Lord and His servants until abolished by the cross of Christ. In Abraham's case we have REALITY. We have seen the servant of the Lord obeying Him with all his heart. In Genesis 34, we see Shechem (a Gentile prince) anxious to make Dinah (Jacob's daughter) his wife. Jacob's sons tell him they "cannot give their sister to one that is uncircumcised," but promise to do so if Shechem will "CONSENT to be circumcised." Mark result. "The young man deferred not to do the thing." Why? "Because he had delight in Jacob's daughter." Here lies a very solemn lesson for the children of God in the present day; for Shechems are appearing on all sides who "defer not to do the thing" to gain their own end.

When leaving this world, the Lord Jesus charged His disciples to "preach the Gospel to every creature," and commands that those who believe are to be baptized. The Lord desires His children to come out from among "the unconverted" and "be separate," giving them promises if they do so, sealing His promises with the name "Almighty," with which name He sealed his charge to Abraham.

Many saved souls, hearing the commands of the Lord to be baptized, to "do this (break bread) in remembrance of Him," and "to come out from among the ungodly," obey His commands. Satan does all he can to keep them back; he fails. He is not going to be easily defeated; he persecutes. No use! Those who "hear, see, and obey" their Lord are only driven closer to Him and to one another when persecuted. Satan sees he has failed again, so he tries a crafty device to bring confusion into the Church of God; and, sad to say, he has committed, and is committing, havoc among the saints by imitation. Go to any spot where the Gospel is being, or has been, preached, and godly men will tell you how they suffered persecution when they first obeyed the Lord, and that "no

man durst join himself unto them" but those who were real; but now there are false professors on all sides. Why? Because there are Shechems at all places who "defer not to do the thing" to carry out the designs of their own wicked hearts.

A man of God, well known to the writer, was led to see his place in the church and in the world as a Christian. His unsaved wife was so angry, she persecuted him in every way she could devise; and, as a last resource, packed her trunk, telling him she would leave him if he continued to go in this way. The man of God remained unshaken. He lived for his God. The wife saw that her efforts to draw him back were useless, so she tried her last plan. She "deferred not to do the thing," so that she might be as one with her husband. She professed to be saved. She could give day and date, and tell the verse through which she was led to trust the Lord, and wished to be received into fellowship with the Lord's people. Many saints were deceived in that woman, and would gladly have received her; but her husband was not so easily deceived. He knew there was no reality, and acted faithfully. A few years passed, and the Lord honored His servant's faithfulness by saving his wife. Now she is a godly woman praising God for her husband's faithfulness in dealing with her. I also know other wives who acted in the same way, and, deceiving their husbands, forced their way in among the saints, and are a grief to the godly and a handle for Satan.

Is this not the case everywhere? Can the reader not recall many instances where ungodly young men "defer not to do the thing" because they "delight in" some godly young women, who refuse to marry them because they are unconverted; and how sad to have to acknowledge that many are deceived, and are led away into the homes of Shechems.

Again, sons and daughters who have been present with their parents at the Lord's table for years think it is too bad they are cut off so long; and so they profess to believe, are baptized, and seek fellowship, that they may take the reproach off their name. They are like Shechem. Their parents "bought the truth" at a high price, but they know nothing of the hours of conflict and of reproach.

Shechem was not exercised in the least about entering into covenant with the Almighty; he wants a wife, and must get her. Hear how he speaks to the men of the city! He does not reveal to them his mind regarding Dinah; but tells them the covenant will be very profitable in money matters. Ah! children of God, servants of the "Almighty," it is time to awake. Time to look out for every Shechem seeking fellow-

ship with the saints. Is there not a wise man among you able to judge in these cases?

When Samson's brethren bound him and delivered him into the hands of the Philistines, the "Spirit of the Lord came mightily upon him, and the cords that were upon him became as flax burnt with fire"; but, when he gave himself into their hands, "he wist not that the Lord was departed from him," and so they were able to "bind him with fetters of brass" which he had not power to break.

Child of God, remember this: Self is a far more dangerous enemy than carnal brethren. They may treat you badly, but their action will only drive you closer to God, and give Him the privilege of working "mightily" through you. But if you allow self to ensnare you, you bring great dishonor upon the Lord and give permission to the enemy to "rejoice" over your fall.

A. G. W.

THE BOOK OF PROVERBS

IT is remarkable that in the first nine chapters of the book of Proverbs, the exhortations "Hear," "Incline thine ear," or "Hearken" occur fourteen times, and "Attend," "Receive," or "Seek," with other words of similar meaning occur nearly threescore times. This constant repetition of words to the same effect contains solemn instruction for us, being designed to lead to a diligent hearkening to these words of wisdom—this exhortation which speaketh unto us "as unto sons." Those who thus give the ear and the heart to these heavenly teachings will prove the blessedness of the words that have been already quoted from chapter 10 as true of the Lord Jesus: "The mouth of a righteous man is a well of life"; "The tongue of the just is as choice silver"; "The lips of the righteous feed many."

The Apostle Peter speaks of our blessed Lord as "leaving us an example that we should follow His steps," and we have seen, from the record in the Gospel by John, that He gave diligent heed to the words of the Father before He spake to men. Thus it should be with us. Let us "hearken diligently," thus receiving the water of life through the Word, so shall "the Word of Christ dwell in us richly," and the "unsearchable riches of Christ" be hid in the heart, and by this means will our "speech be always with grace, seasoned with salt."

If we bow down our ear to hear the words of the wisdom of this book, and apply our hearts thereto, it shall be a pleasant thing to keep them within us, and they shall withal be fitted in our lips. "Have not I written to thee (saith the Lord

in this too oft neglected book) excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?"

If we bind the words of the Lord, contained in this short book of Scripture, continually upon our heart, we shall find them, even as other portions of the Word, to be bread and wine to strengthen and make glad our hearts, and oil of the Comforter to make our faces shine; where the bread and the wine are found there also is the oil. Let us therefore obey the word, "Bind them continually upon thine heart, and tie them about thy neck," and so shall the promise be fulfilled to us, "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life."

COUNCILS TO YOUNG CONVERTS

CLEAVE to the Lord with purpose of heart. Depend on Him. There is power in Christ; there is sufficiency in Christ for all He would have you do or be. Some are allowed a long season of joy on first believing. But God knows our hearts, and how soon we begin to depend on our joy, and not on Christ. He is our object—not the joy. Sin no longer remains on you, but the flesh is in you to the end; the old stock will put forth its buds, which must be nipped off as they appear. No fruit can come of it. It is the new nature that bears fruit unto God. But though the flesh is in you, do not be thinking of this, but think of Christ.

As you grow in the knowledge of Christ, a joy comes, deeper than the first joy. I have known Christ more or less between thirty and forty years, and I can truly say that I have ten thousand times more joy in Him now than I had at first. It is a deeper, calmer joy. The water rushing down a hill is beautiful to look at, and makes more noise; but you will find the water in the plain deeper, calmer, more fit for general use.

Cleave to Christ with purpose of heart. A distracted heart is the bane of Christians. When we have something that is not Christ, we are away from the source of strength. When my soul is filled with Christ, I have no heart or eye for the trash of this world. If Christ is dwelling in your heart by faith, it will not be a question with you, "What harm is there in this and that?" But rather, "Am I doing this for Christ?" "Can Christ go along with me in this?"

Do not let the world come in and distract your thoughts. I speak especially to you young ones. They who are older have had more experience in it, and know more what it is worth: but it all lies shining before you, endeavoring to attract you. Its smiles are deceitful, still it smiles. It makes promises which it cannot keep; still it makes them. Your hearts are too big for the world: it cannot fill them. They are too little for Christ: He fills Heaven, He will fill you to overflowing.

"Cleave to the Lord with purpose of heart. He knew how treacherous the heart is and how soon it would put anything in His place. You will have indeed to learn what is your own heart. Abide with God and you will learn it with Him, and with His grace. If you do not, you will have with bitter sorrow to learn it with the devil, through his successful temptation. But God is faithful. If you have been getting away from Him, and other things have come in, and formed a crust, as it were, over your hearts, you will not at once get back the joy. God will have you deal with this crust, and get rid of it.

Remember Christ bought you with His own Blood, that you should be His, not the world's. Do not let Satan get between you and God's grace. However careless you may have been, however far you may have gotten away from Him, count on His love. It is His joy to see you back again. Look at the sin with horror, but never wrong Him by distrusting His love. Mistrust not His work, mistrust not His love. He has loved you, and will love you to the end. Talk much with Jesus. Never be content without being able to walk and talk with Christ as with a dear friend. Be not satisfied with anything short of close intercourse of soul with Him who has loved you and washed you from your sins in His own Blood.

—J. N. D.

WHAT a blessed thought that I shall be conformed to the image of the Son of God! I learn by divine revelation that according to divine purpose, I shall spend eternity with and like God's beloved Son (1 John 3:1, 2). And since God the Father has chosen me for that, can I be unaffected by it now? Think of not only being forgiven, but of being one of the many sons brought into glory—the same glory as Christ before the Father—in association with Him! What a thought for a creature like me while living down here in this troublesome scene—"Salvation which is in Christ Jesus with eternal glory!"

THE PRAYER MEETING

IVERY God-gathered company of His saints, where practicable, has an arranged coming together weekly for the purpose of having fellowship in prayer and praise—the assembly prayer meeting. As we take a retrospect, and think of some of the happy moments which have been spent when thus together, we feel grateful to the God of all Grace, who has so ordered it that in this wilderness journey His people should have such seasons of being together with hearts burdened by prayer and overflowing with thanksgiving and praise.

How often some weary saints have come along to the prayer meeting with burdened spirit, or perhaps grown slightly cold in heart, and for the moment had very little taste for such a coming together. Yet when the prayer meeting was reached, and they found themselves joining with others in songs of thanksgiving, and, as one brother after another, guided by the Spirit, led the company in prayer and thanksgiving, the coldness of heart began to disappear like the hoar-frost before the rays of the morning sun. The burdens, when looked at in the light of Calvary, became matters of insignificance indeed, and, at the close of the meeting, with fresh courage and renewed energy, they exclaimed, like one of old, "It is good for us to be here."

But there is another side to this matter. Betimes the prayer meeting and its surroundings would tend to beget the very opposite of the foregoing. As the time of meeting has arrived, and we look around, we ask ourselves the questions, "Where is brother So-and-so to-night?" "Where is sister So-and-so to-night?" "Have they a godly reason for their absence, or has indifference and worldliness come in and kept them from being present?"

Young brother, young sister, do you realize the effect which your mere presence or absence has upon the prayer meeting? Have you thought of the worry and distraction which your absence has caused to those who have in their heart a care for you?

Then there is the responsibility of those who should lead the assembly in prayer. If the prayer meeting is to be to profit then there must needs be a godly exercise about the matter. It is not likely to profit if, as one has said, we forget all about it till the time arrives, come in ten minutes late, sit very near the door, and wait upon others to pray. Such procedure is not likely to be productive of good towards the welfare of the prayer meeting. But if each brother and sister in the assembly would, firstly, feel themselves responsible, if pos-

sible, to be present, and, secondly, if men brethren would come exercised before God about the matter, leaving themselves entirely under the guiding of the Spirit of God, the prayer meeting would be brighter, the issues would be more productive of blessing, and God would be abundantly glorified (Psalm 50:15).

J. G.

THE JOY OF THE LORD

John 2:1-11

THE world is filled up with its schemes of prosperity and pleasures. Here is a God-given antidote for us in this portion—a picture of getting our heavenly joys multiplied (2 Cor. 12:4). Paul got certain revelations which were not lawful to repeat. He was filled with ecstasy and abstraction. Whatever men would say wouldn't affect him because of the revelation from heaven. This is what we need, to be overcomers of the world. We should be so happy in the Lord and filled up with Christ that the prosperity of the world will have no effect on us. Are we enjoying Christ? To that we are called. He is our portion and we should be filled with Him. We have here the secret of getting the joy of the Lord into our souls.

The marriage was on the third day. The first day speaks of Calvary and conversion—a new life. The first time you can see Christ is when you receive Him. It is a revelation by God of His Son; a sight of the Lord Jesus Christ dying on Calvary's Cross for you, a guilty sinner. "Who hath believed our report?" "Flesh and blood hath not revealed it." "No man knoweth who the Father is; but the Son and he to whom the Son will reveal Him." It is a real thing to be saved. How can we know if one is saved? There is a complete change. A young believer loves to pray, read the word of God, and be in the company of the people of God. If these marks are lacking, there is every reason to believe that the case is bogus. We should not merely know Christ in the Scriptures but in the soul as well.

The second day we see Christ as the object of our souls. We should be taking Him in, understanding Him, and becoming like Him as we see His walk.

The third day speaks of resurrection. The Ark rested on the third day. The Lord Jesus was three days and three nights in the earth. He had said, "Destroy this temple and in three days I will raise it up."

What a wonderful marriage this was with the Son of God

present! The Lord Jesus puts His "O. K." on His own institution by attending the marriage. In getting spiritual blessing, nature is set to one side. "Woman, what have I to do with thee?" If we are going to get intoxicated with heavenly joy, we must fill the vessels with water—the Word of God. We must read the Bible and meditate upon it. It is not enough to get one Scripture or a block calendar text. We must read God's Word every day and feed upon it. A good memory or mind will not do; we must read it. People read our habits and they can tell if we are feeding on His Word. We must delight in God and fill up the vessel with the Word of God.

Now the wine is dealt out. "Awake thou that sleepest, and arise from among the dead, and Christ shall shine upon thee. Walk circumspectly. Be not drunk with wine." This speaks of earthly things. "Look not thou upon the wine when it is red . . . at last it biteth like a serpent, and stingeth like an adder." The world with all its great schemes is just getting ready to go up in smoke. "Be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." We will be in spiritual things like the natural drunk man is; we will do many things that we wouldn't do otherwise. We will shock the propriety of others when we are drunk with heavenly wine.

It is necessary to flee certain things. We are told to flee youthful lusts; flee fornication; flee covetousness. We are also told to "resist the devil and he will flee from you." See the word to young men in 1 John 2:14. They have overcome the wicked one. We should be winning Spiritual victories, making advances and progress in the spiritual life, as Elisha and the widow woman of 2 Kings 4. It was all a question of capacity to get the oil multiplied. We need enlarged capacity, hearts, and coasts; our boundaries pushed out and spiritual inheritance increased.

Gideon's men had empty pitchers, and lamps inside them. When they broke the pitchers, God did the rest. This would speak to us of giving our testimony, looking to God to do the rest. "We have this treasure (Christ) in earthen vessels, that the excellency of the power may be of God, and not of us." We need plenty of capacity. Break up the vessel with spiritual growth and more reality. Is there any inward crying, groaning, and tears? Are we breaking up our vessel, so Christ, Who is the light, shines out? Let us go in for increased reality, to know him better and be taken up with Him, and then temptations of worldly things will fall off like water off a duck's back. God's antidote against the desire to get increased

riches and worldly prosperity is—more power of the Holy Spirit losing confidence in self and increased confidence in Him. God does His own work but He is willing to use us if we are in the right condition. Thomas Black

A MESSAGE TO PREACHERS

ALWAYS labor full of hope. God means that His Word bear fruit, and if preached in the Holy Ghost it will—but not always in proportion to the numbers that hear it. I remember preaching in Montrose; so great were the crowds that people could not get along the street, yet there were few conversions. In other places, where audiences were small, their were many. God has His plans, and it is for us to fall in with them. Preach the Word plainly simply, pointedly, and leave God to carry on His own work in the souls of the hearers.

Do not get discouraged: your faith has to be put to the test. And do not be too easily pleased with converts. Some, who look real, turn out “stony ground” hearers. Others, who seem long in reaching the point of decision, come out brightly. Trust in God as you sow the seed. Count on the operation of the Spirit, as you preach the Word. Hasten none to a profession of faith. Seek to be only an instrument in God’s hand, else you may make converts who are not the workmanship of God. If results seem long in coming, do not faint. The farmer puts in his seed, and leaves it, and although snow and frost may cover the wheatfield, he smiles, for he knows the crop will come. The “good seed of the Word of God” will not fail. Do not lose faith in God, or confidence in His Word, if it seem to tarry. Preach in a prayerful spirit, and full of hope. Do not be easily discouraged if people tell you that this or that case is hopeless. Encourage every seeker after God, however ignorant or slow. And be sure you are not living in any known sin, or in disobedience to any commandment or precept given in God’s Word for your obedience, for the Holy Ghost cannot use an unclean vessel, nor honor one living in self-will and disobedience.

Sow the seed liberally, widely, constantly. The harvest is sure. What matters it whether it be late or early; whether the fruit shall be gathered by you or by another; while you live or after you are gone: it will surely be reckoned to your account and receive the Lord’s reward in that day. Go on then in your work. It is work for God, work for

eternity. Let nobody frighten or cajole you from it. Let nothing of fear or lure cause you to give it up. You will never repent of anything done or suffered in the service of the Lord here. His work is honorable and His recompense is sure. Treasury

THERE are moments when the eyes glisten with joy: and we can say, "we are persuaded, confident, certain." I do not wish to distress any one who is under doubt. Often gloomy doubts will prevail; there are seasons when you fear you have not been called, when you doubt your interest in Christ. Ah! what a mercy it is that it is not your hold of Christ that saves you, but His hold of you! What a sweet fact that it is not how you grasp His hand, but His grasp of yours, that saves you.

Perfect Peace

I LOOK not back; God knows the fruitless effort,
The wasted hours, the sinning, the regrets.
I leave them all with Him who blots the record,
And graciously forgives, and then forgets.

I look not forward; God sees all the future,
The road that, short or long, will lead me home.
And He will face with me its every trial
And bear for me the burdens that may come.

I look not around me; then would fears assail me
So wild the tumult of earth's restless seas,
So dark the world, so filled with woe and evil,
So vain the hope of comfort and of ease.

I look not inward; that would make me wretched;
For I have naught on which to stay my trust,
Nothing I see save failures and shortcomings,
And weak endeavors, crumbling into dust.

But I look up—up into the face of Jesus,
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

Unknown

Toronto, Ont.—Meetings in Highfield Road Hall held by I. McMullen and W. Glasgow are good and two have professed. In West Toronto Hall, Bren. Reager and Plubell are getting good attendance and two have professed there also. F. Mehl was in Brock Avenue Hall for a Lord's Day and his ministry was enjoyed.

Oshawa, Ont.—T. Wilkie and G. Gould are plodding on here but find it rather uphill work. They hope to yet see a move.

Pickering, Ont.—B. Widdifield has got the use of a school house near here and is having meetings with the help of brother Whitehouse. A number have professed.

Parry Sound, Ont.—David Miller and R. N. Bruce spent some time here with meetings and hoped to see the hand of God in salvation. They purpose having meetings near Chapman Valley.

Bells Rapids, Ont.—Bren. Johnston and Payne are having meetings here with some interest.

Deseronto, Ont.—F. Watson and F. Percy purpose starting meetings here Nov. 11 and hope to see God's hand in blessing.

Chapman Valley, Ont.—George Thomson purposed to begin meetings here October 14 using his chart "From Eternity to Eternity."

Huntsville, Ont.—G. P. Taylor had a series of meetings with good attendance and hoped to see some fruit in the gospel.

Vancouver, B. C.—Oswald MacLeod is continuing meetings in the various halls with blessing.

Nova Scotia.—J. H. Blackwood visited a number of places ministering the Word to the Lord's people and preaching the gospel with blessing. Also at River Hebert, New Glasgow and Truro and then goes on to Clementsvalle and Halifax.

Welland, Ont.—The assembly here which formerly gathered together at 12 Locust St., now assemble at 33 Schofield Ave., S. Accredited servants of our Lord Jesus Christ walking in the old paths would be welcome.

FALLEN ASLEEP

Sault Ste Marie, Mich.—On October 13, George Lougheed was suddenly called home while at work. Leaves a widow and five children.

Pawtucket, R. I.—On October 16, Mrs. Mary Samson, widow of Henry Samson passed into the presence of the Lord. Age 82. She was in happy fellowship here for many years.

Our aged sister, Mrs. Jean MacGregor Rowe in her 86th year departed to be with Christ on October 16th, after a long illness. Associated with the assembly here for many years.

El Paso, Texas.—On October 27, Mrs. Sallie B. King, widow of the late Dr. Sam F. King departed to be with Christ. Age 83. Saved over 42 years.

Vancouver, Can.—W. G. Gardner was called into the presence of the Lord on October 14. Born again in 1920 and was in fellowship in the Cedar Cottage Assembly. A godly, consistent brother who was seldom absent from a meeting.

Toronto, Can.—Mrs. Emily Irvine passed into the presence of the Lord whom she loved and served. Age 54. Saved 36 years and associated with the Christians in Brock Avenue Assembly for the past 35 years.

Strongville, Can.—David Black has been called home to be forever with the Lord. Age 82. Saved as a young man and gathered to His name shortly after. He loved the Word of God and delighted to speak of Christ and His Word.

Waubashene, Can.—Mrs. George Weaver departed to be with

Christ which is very far better on October 29 in her 90th year. She was in the Waubashene Assembly from its commencement 40 years ago and in other assemblies before that and was a true "Mother in Israel."

Burlingame, Calif.—On November 4, Hugh A. Davis was called home to be with the Lord at the age of 73. Born in Dartford, England and associated with assemblies in England and the United States for 50 years. He was active in gospel preaching, tract distribution and assembly guidance and will be greatly missed in the assembly.

We have just learned of the departure to be with Christ of our sister, Mrs. Pearson, beloved wife of Mr. Joseph Pearson, esteemed servant of the Lord. We have no particulars for this issue but let us remember our brother and his family at the throne of grace that God will sustain and comfort them in the loss of their loved one.

CONFERENCES

Seattle, Wash.—Special meetings, God willing will be held in Roy St. Gospel Hall, 4th North and Roy, at the New Year. Beginning with prayer, Friday, December 28th at 7:45 P. M. Meetings Saturday at 10 A. M., 2 and 7:00 P. M.; Lord's Day to remember the Lord, 10:30 A. M. with closing meetings afternoon and night.

Los Angeles, Calif.—A conference will be held (D.V.) December 30, 31 and January 1 in the Sunset Masonic Temple, 1308 Orchard Avenue, Los Angeles, preceded by a prayer meeting Dec. 28 in the Avenue 54 Gospel Hall 7:30 to 9:30 P. M.

Haddon Heights, N. J.—The annual New Year Conference of the Camden, N. J. Assembly will be held God willing Lord's Day, December 30 and on Tuesday January 1 in the High School, Second Avenue and Garden St., Haddon Heights. Usual order of meetings on these days. A prayer meeting will be held Saturday evening, Dec. 29 and Monday evening, Dec. 31 at 8:00 P. M. in the Gospel Hall, 915 North Front St., Camden, N. J. Correspondent, Andrew Harley, 530 Gordon Terrace, Camden, N. J.

Montreal, Can.—We purpose Lord willing having our annual conference at the New Year season, commencing with a prayer meeting Saturday evening, Dec. 29 in the Gospel Hall, 750 Jean Talon West, Park Avenue Extension. Lord's Day, Monday evening and all day January 1st. Communication to Wm. Reid, 5928 Clanranald Avenue, Montreal 29, Ontario, Canada.

Waterbury, Conn.—The conference was large and very profitable with a good spirit of peace and cheer prevailing throughout. Many said it was the best they had known here for many years. A number of the Lord's servants were present to minister the Word.

Blue River, Wis.—Conference was well attended. Ministry was helpful and good. A testimony meeting was held both nights before the gospel meeting. One soul trusted Christ. Ministering brethren were McBain, Warke, Stewart, Hamilton, Keller, Mick, Jamison, O. G. Smith, Brandt and George Walker of Cuba.

Mervin, Louisville, Can.—We had a happy time of fellowship with the Lord's people at the conference. Brethren Cudmore, C. H. Willoughby, Taylor of Taylorside and R. Ronald of Esk. Sask. ministered the Word. Our brother Willoughby had meetings in these two places following the conference.

MISSIONARY

Honduras, Central America.—James Scollon writes: We are being encouraged here, just had a large conference in Tela, and five were baptized and I know some souls were stirred and exercised about their spiritual need: I baptized eleven others in two other places since coming back two months ago.