



Words in Season



In The Midst



*In the midst of learned men,
Twelve year boy with one thought then:
"Wist ye not—?" His answer when
In the midst. Luke 2:49.*

*In the midst upon the tree,
Twixt two thieves on Calvary;
There, the Son of God for me,
In the midst. John 19:18.*

*In the midst where two or three
"Gather in My Name," saith He.
There again my Lord I see.
In the midst. Matthew 18:20.*

*In the midst of Heaven's throne
Interceding for His own,
Thou art worthy, Thou alone.
In the midst. Rev. 5:6.*

Helen Blade.



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WORDS IN SEASON

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UNITED STATES

Everett, Wash.—Bren. Rae and Alves were encouraged by attendance at meetings started here, and were hoping to see something done for eternity.

Midland Park, N. J.—The little assembly goes steadily on in God's ways and were recently encouraged by a visit from Chas. Keller.

Atlantic City, N. J.—G. Winemiller had two weeks happy meetings here.

Elgin, Ill.—L. W. Gabler, 617 Laurel St., Elgin, Ill., will be glad to supply FREE, gospel tracts to those who will carefully and prayerfully distribute them.

Washington, D. C.—B. Bradford had encouraging meetings with us.

Long Branch, N. J.—Christians were restored, and sinners stirred at two weeks meetings held by L. Rosannia. He later visited Orange, N. J. and saw fruit.

Maryland.—A. Cather and S. Rae had over 4 weeks well attended meetings in Lonaconing. R. Roberts held a week's meetings instructing believers in Frostburg.

Ohio.—Samuel C. Keller was encouraged in seeing unsaved coming to meetings in Youngstown. W. Warke and S. Mick held several weeks meetings in Akron.

Newport News, Va.—We had an enjoyable visit from E. Wilson telling of the work in Africa. J. Ferguson followed with gospel meetings.

California.—A. Douglas held meetings in the Tabernacle in Jefferson hall (Los Angeles). J. Dickson and R. McCrory visited Fresno. J. J. Rouse held several weeks meetings in York Blvd., Los Angeles.

New England States.—W. H. Hunter returned home after 3 months in the middle west visiting assemblies in Illinois, Missouri and Kansas. J. Bernard called at New Bedford, Mass. for a Lord's day. G. Wine-miller began a series of gospel meetings in Waterville, Conn. W. P. Douglas visited Cambridge, Mass. H. Thorpe had meetings in Portland and West Brook, Me.

Pennsylvania.—The 3 weeks meetings held by Geo. Duncan in the Friendship Ave. hall, Pittsburgh were much enjoyed by God's people. Interest was good considering severe weather. At Clymer a few meetings were held by A. Klabunda. J. Conoway held gospel meetings in Homestead. F. W. Schwartz called at E. Pittsburgh. G. Gould and R. Crawford sought to reach sinners at Bryn Mawr. Bren. Mehl and Sheldrake held meetings in W. Phila. F. W. Watson saw an encouraging interest in Philadelphia (Down Town hall). W. Fisher Hunter had well attended meetings in Indiana, Pa.

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A MONTHLY MAGAZINE

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

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

Vol. 30

MARCH, 1938

No. 3

GATHERED GEMS

THERE is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts,
When sinks the beams of light.
There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.
That eye is fixed on seraph throngs,
That arm upholds the sky.
That earth is filled with angel songs
That love is throned on high.
But there's a power which man can wield,
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain,
That power is prayer, which soars on high,
Through Jesus to the throne,
And moves the hands that moves the world
To bring aid to His own.

* * * *

Lord teach us to pray!!! *

* * * *

Love never tests, love trusts.

* * * *

It is sadly possible for us to be very active, and yet spiritually ineffective.

* * * *

Though we may not be in Babylon, yet something of Babylon may be in us.

* * * *

May we remember that our likeness to Him, pleases Him oftentimes better than our service.

* * * *

Knowledge learned when out of communion only injures.

* * * *

Although in the Trinity, none is afore or after the other, yet none is greater or less than the other.

THE TESTIMONY OF A KING AND QUEEN,

or

"Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."

Henry Fletcher, Santurce, Puerto Rico



THE writer has a china mug that was given to him when a boy attending school. All the children were given one to commemorate the Coronation of King Edward the Seventh as King of Great Britain. On it are the Royal Arms and on holding it up to the light, a picture of the King can be seen in the bottom.

That was on June the 26th, 1902. But owing to a serious illness the Coronation had to be postponed until the ninth of August of the same year. Rather than disappoint the school children the mugs were distributed on the original date set; otherwise the writer would never have received one, for by August he was upon the ocean far from the school in Cheshire, returning to Canada, the land of his birth.

All this is brought to mind in connection with the above verse, for when King Edward the Seventh was crowned amid pomp and pageantry in Westminster Abbey, those familiar with the Coronation Service noticed a difference. The words: "When I was in trouble, I called upon the Lord, and He heard me," were especially emphasized. These words were written by the King's own hand, so Archbishop Wilberforce explained, and were used by His Majesty's express command, as his acknowledgement of God having heard and answered prayer on his behalf.

Thirty years before, this verse had been a source of comfort and strength to his wife—then Princess Alexandra. He, the Prince of Wales, was dangerously ill. Seemingly his life hung on a thread. All the empire, yea all the world watched with anxious care the bulletins as they appeared. Sunday, the tenth of December, 1871, was set aside as a Day of Solemn Intercession. Hushed congregations filled the churches of the realm. Early that Sunday morning his faithful wife, who had scarcely left his bedside those dark, anxious days, opened her Bible and her eyes alighted on the words in the Psalm: "Call upon Me in the day of trouble: I will deliver thee and thou shalt glorify Me." That same day she sent a note to the Vicar of Sandringham saying, "My husband being, thank God, somewhat better, I am coming to church. I must leave I fear, before the service is concluded, that I may watch by his bedside. Can you not say a few words of prayer in the early part of the service, that I may join with you in prayer for my husband before I return to him?"

The congregation was deeply moved by seeing the Princess. Prayers on behalf of the Prince of Wales were fervently of-

ferred. Four days passed. December the fourteenth came. It was the anniversary of the death of the Prince Consort and many shook their heads as the Prince hovered between life and death. It was the day of the crisis and gloom seemed to spread over all. Sir William Gull, the royal physician, had done all that human skill could do, and he knew that the issue was now in other hands than his. He was taking a short walk up and down the terrace, when one of the nurses came running to him with white face and startled eyes. "Oh, come Sir William," she said, "there is a change; the Prince is worse!" And as the doctor and nurse hurried together to the sick room, she added bitterly, "I do not believe God answers prayer! Here is all England praying that he will recover, and he is going to die!" But the doctor's first glance at his patient showed him that the change was for the better. From that day the Prince improved and by Christmas he was out of danger. Later on, when her husband's convalescence was complete, the Princess raised a memorial to the deliverance she had experienced by presenting to the Sandringham Church a reading desk bearing the following inscription: "To the glory of God; a thank offering for His mercy, December fourteenth, 1871—Alexandra. When I was in trouble, I called upon the Lord and he heard me."



BABYLON AND PROPHECY

That the word of Jehovah by the mouth of Jeremiah
might be accomplished (Ezra 1:1).

A FEW years ago Dr. Cyrus Hamlin of Robert College, Constantinople, was asked by a Turkish colonel to give him just one sure proof that the Bible is God's Book. Dr. Hamlin asked him if he had ever visited the ruins of ancient Babylon. "Yes," he replied, "and let me tell you my experience. I hired a rich sheik and his men to take me there to hunt. We found that all manner of wild animals, owls, and birds were dwelling there among the ruins, so we had the best hunting of our lives. It was so good that we were annoyed when the Arabs told us they must go miles away to pitch their tents for the night. We tried to bribe them to camp right there, but they refused, saying that no Arab had ever been known to camp there, because it was haunted after dark by all manner of evil spirits." Then Dr. Hamlin opened his Bible to Isaiah 13:19-21 and the colonel read: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there . . . But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there." By this one fulfilled prophecy that Turkish colonel was convinced that the Bible is a God-inspired Book.



FORBIDDEN MIXTURES

JOHN DICKSON, Barrington, R. Island

Deut. 22:9-10—John 15:1-5—2 Cor. 6:11-18; 7:1

(Concluded from last month)



IN the N. T. we have One coming forth in John 15. He says, "I am the true vine and My Father is the husbandman." Israel was a vine but a disappointment to God, but here a true vine is brought before us. He never was a disappointment but ever brought forth fruit to God. He could say, "I delight to do thy will, O God." But what about those saved by sovereign grace today? He says, "Ye are the branches." We see the Lord Jesus now as the true vine and those of us saved and on the way to heaven are the branches, and, as such are to abide in the vine and bring forth fruit. Now the vine is of no use whatsoever unless it bears fruit. God has saved us for one great purpose, that we might bear holy fruit, but we can only do so as we abide in the vine. Abide in Christ, and let His Word abide in us, and then we are going to bring forth precious fruit unto God. There has always been a tendency to let the Word of God slip. In the early days of the church's history, we read those solemn words, "O ye Corinthians, our mouth is open unto you, our heart is enlarged; be ye also enlarged. Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness?" To Israel, they were not to sow divers seeds; they were to be separated from the nations round about them. Here are some instructions for us as we journey on the way to Heaven. "Be ye not unequally yoked together with unbelievers." These, just like the days of old, when there is a drifting from the plain, simple Word of God, and the Lord speaks again and again to brace us up to let the Word of God into our hearts. Here is a people that God has saved. We have been delivered from the wrath to come, sheltered under the blood. God has made us new creatures in Christ Jesus and His desire is that we might show forth the virtues of Him that called us out of darkness into light. "Be ye not unequally yoked together with unbelievers." And then we have that great contrast brought before us, unrighteousness, on the one hand, righteousness, on the other, and what communion can these two have together? "What fellowship, or partnership, hath righteousness with unrighteousness? And what communion hath light with darkness?" One can scarcely imagine a greater contrast than light and darkness. You dear young men, saved, the Lord says, "Ye are the light of the world," and "among whom ye shine as lights." You dear young sisters, born again, you are those now who are in the light, and the light itself, and what fellowship or communion now can light have with darkness? We think of all the different things in the world today that appeal to chil-

dren of God, unequal yokes of every kind. A man asked me not long ago, "Is your life insured?" I said, "Oh, yes, my life is heavily insured." "Is it in the Metropolitan?" I said it was more heavily insured than in the Metropolitan. He couldn't imagine how that could be, and I told him, "My life is hid with Christ in God." What communion hath light with darkness? Now we think of the religious world and how many unequal yokes there are in it. Yokes of all kinds in the world today, and voices are heard calling to the saint of God telling him how much he would gain by going to this place or to that; but here's God's Word to His people down the ages, "Be ye not unequally yoked together with unbelievers." I know these are trying days we are living in, I am not overlooking that. I know many of God's children and they have had a severe test. But it is the saint of God who can come and look into this precious Word, and although tested very severely, this is a Word from heaven, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." And that is the only place in the New Testament where we have this precious Word, "the Lord Almighty" brought before us. And God has promised to be a Father to us, and "ye shall be my sons and daughters." He says, "What communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" What part can a person who is saved have with an unbeliever?

In the days in which we are living, these unequal yokes spread over the various departments in life. These words which we have read are usually spoken as a word to the young people about not marrying the unconverted. Now that is there, and we are not going to make light of it in any sense, because we have seen again and again many a bright young life spoiled. We think of many a bright young Christian and we have seen them singing, "When we reach our peaceful dwelling," singing it with joy, young men who prayed, and young women who seemed to be godly. But Oh! these unequal yokes, the part with an infidel. Think of a child of God "going to the altar" as it's called, standing before one who put that solemn question to them, will they take such-and-such a person to be their lawful wedded husband or wife. What are they marrying? An unbeliever. On the one hand, is light, on the other hand, darkness, and the two are joined together. The Word of God says distinctly, "Be ye not unequally yoked together with unbelievers." How can God bless? Oh the tears that we have shed over these very things. But there are other unequal yokes. Every unequal yoke that God looks down upon, He is displeased with, and calls to His people, "Be ye not unequally yoked together with unbelievers." Now we have

been describing Israel, how they mingled among the heathen, ate the sacrifices of the dead, how they lost their pilgrim character, and God had to bring them down into Babylon for seventy years until they learned to know something, and then He graciously brought them up again. But I would like you to notice a little about the Church's history. Think of the era beginning shortly after the day of Pentecost—assemblies here and there, God's people separated unto the Lord. We read, "Of the rest durst no man join himself to them." But oh, how quickly they began to let the Word of God slip! Man's ideas were brought in, and it made room for man and less room for God's truth, till by and by, just as Israel was carried into Babylon, so the children of God, or the Church, went down into spiritual darkness. Think of the Dark Ages, very little light, very few preaching the Gospel of God's Grace. But God came in and saved some men, among them John Wycliffe and others. These men were giants in spiritual things. We think we know a tremendous lot in these days, but think of those dear men coming out of the darkness of Rome. God gave them light, they preached the Gospel, and sinners quailed under the mighty preaching and were led to the Saviour. Then they began to preach about a crucified Christ. Then they began to read the Word of God, and they came to those wonderful chapters, Revelation 17 and 18, which speak of that great whore sitting upon the many waters, the one called "Babylon the Great, the mother of harlots." And how did it appeal to them? They saw a system they had been in bondage to for years. They saw the wickedness, the iniquity, and their eyes got opened to the truth concerning that awful system they had been in. Then they saw the truth of God concerning the freedom which God had given them. They were mighty men, and did not mince matters. They came out publicly, boldly, preaching against that awful system. Many of those noble men went to the stake and sealed their testimony with their life's blood. But oh how soon things began to drift again. God's people saw the evil on one hand and came out, but they didn't see the truth concerning the gathering of the saints together. By and by about a hundred years ago, there were a number of noblemen, and God began to stir their hearts. God began to speak to these men. They discovered one great truth, the priesthood of all believers. It caused one man to take off his robe that he had worn so long, and lay it down in the street. Then they learned from Holy Scripture, the calling of the Church and her heavenly character—something blighted by man's traditions. Then they learned that the Lord was coming. Then they came out to remember the Lord Jesus Christ. How sweet and how savoury it was to God as they gathered once again according to the Word of God to show the Lord's death till He come. And that sweet feast was precious to those saints of God. And then they preached the Gospel, and thou-

NOTES ON FIRST CORINTHIANS

Wm. Rodgers, Omagh, Ireland
(Continued from last month)

WE shall now consider what the apostle has to say in these chapters as to how certain things, though "lawful," may be "not expedient," because of their effect on our responsibilities toward others. Of these various examples are mentioned by him, such as responsibility toward those related to us by earthly ties (Ch. 7), responsibility toward "weak" brethren (Ch. 8), responsibility toward those giving their whole time to gospel work (Ch. 9), responsibility toward the unsaved in general (end of Ch. 10). But many of the points made by him are alike applicable in all these cases; and indeed most of them can be summed up in two injunctions, the one negative, and the other positive,—Do nothing which may cause others to stumble, and, Do all in your power for the spiritual welfare of those about you.

This latter aim is what the apostle has in mind in the final words of Ch. 10:23, one of the two key verses of the section. Parallel to the "All things are not expedient" of its first clause, he places "All things edify not" in the second. And then, to make perfectly clear what he means by this, he adds, "Let no man seek his own, but each his neighbor's good" (R. V.), an exhortation which is of the very widest application. It suggests a responsibility resting on each of us, not merely on those who are preachers, or who possess some very special gift, but on everyone who names the Name of Christ, to seek the spiritual welfare of his relatives, of God's people, of the unsaved, of all in fact with whom he is brought into contact. No child of God may dare to use the words of Cain, "Am I my brother's keeper?"

How careful Paul himself was in such matters we see by his words in the end of this 10th chapter, "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." And it is with regard to this that in the next verse, which is Ch. 11:1, he adds, "Be ye followers of me, even as I also am of Christ." That is to say, instead of merely repeating the parrot cry, "I am of Paul," and at the same time claiming license to please yourselves, follow me in reality and truth in this matter, even as I follow in it my Lord and Master. He had already, in Chs. 8 and 9, introduced in an even more striking way his practice and example, when in the one he said, "I will eat no flesh while the world standeth" if it makes my brother to stumble, and in the other, he would not claim those things he had a right to claim—a wife, support, etc.,—lest he should "hinder the gospel of Christ."

But these words, "Stumble" and "hinder," remind us of the other and negative side of our responsibility to our fellow-

saints and fellowmen; which is that we should not in any wise be a hindrance or a stumblingblock to any. Very solemn in this connection are those other words of Ch. 8, "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak . . . when ye so sin against the brethren . . . ye sin against Christ." Like the positive injunction we have already considered, this also has no limit to its application, other than the entire circle of humanity; for in Ch. 10:32 it is said, "Give no occasion of stumbling (R. V.), neither to the Jews, nor to the Gentiles, nor to the Church of God."

It is noteworthy that the exhortation last quoted follows a passage in which the apostle is speaking of a saint who has been invited to a feast by his unsaved friend, or neighbour, and who is "disposed to go" (V. 27). These last three words, though introduced in what seems almost a casual way, may suggest where the root of trouble in such matters often lies. Should a saint of God be "disposed to go" where he knows, if he is honest with himself, that it will be next to impossible to maintain his separation unto God and his testimony, or at least, where he is sure to come up against difficulties and temptations which he would have escaped if he had been "disposed" to stay away, or "disposed" to go to the prayer meeting instead?

There still remains for consideration the various references made to how these "lawful" things may affect oneself personally; and here the question of what is or is not "expedient" resolves itself into, Is this thing a help to my spiritual progress, or is it a hindrance? For it will usually be found that if not the one it is the other.

The first point made by the apostle with regard to this aspect of the matter is in what we have called the opening verse of the section, Ch. 6:12; where he says; "All things are lawful for me, but I will not be brought under the power of any." There is a play upon words here in the original, which

IN considering the word SON in reference to Christ, we must get our minds off the idea of offspring.

In His humanity, Christ WAS the offspring of David, but in His Deity—SON refers to His exact SUBSISTENCE of BEING—His complete EXPRESSION of CHARACTER; His absolute identity of WILL, and His perfect INTIMACY OF FELLOWSHIP with the Father.

Nor does the word apply to the relation of a **MINOR** to a **MAJOR**, or a **SUPERIOR** to an **INFERIOR**. Christ's SONSHIP is not derived or assumed, but is **ESSENTIAL** and **ETERNAL**.

cannot easily be reproduced in our language; one of the best attempts perhaps being that of Conybeare and Howson's "Life of St. Paul," "Though all things are in my power, they shall not bring me under their power."

That is a test which will give us pause regarding many things. Take for example the first big matter which is dealt with in the section, the question of marriage. We are distinctly told that the one who marries "sinneth not;" yet is it not a fact that many a promising young man or young woman has, after marriage, even though it was to another Christian, ceased to be of any account in the service of the Lord. Former activities in gospel and other work are gradually dropped, and the person becomes so much "under the power" of this new relationship, as to be literally "good for nothing" in "the things that belong to the Lord" (Ch. 7:32). This should not be, and need not be. For on the other hand there are many cases of young people whose usefulness and value as saints and workers, not only did not diminish, but greatly increased, when they were married "in the Lord" to a partner who was a real "help meet" for them.

This principle of refusing to allow ourselves to be "brought under the power" of anything is of course applicable to many other matters, great and small; and, if acted upon, would restrain us from self-indulgence of every kind.

Another point, closely allied to it, is made by Paul in Ch. 7:32 when he says, "I would have you without carefulness." For this "carefulness," or anxiety, is just one of the ways in which God's people at times permit themselves to be brought under the power of circumstances. They become fussed and worried; and a worried saint is not a testimony for God. It may be due, as in the verses which follow V. 32, to the pre-occupations of married life, or, as is suggested in the preceding verses, to other circumstances of joy or sorrow, or even to pressure of business. But in every case it is certain to hinder usefulness for God.

A further development on the same lines is brought before us in the last paragraph of Ch. 9, where it is shown that anything, however "lawful" in itself, is inexpedient, if it clogs us, and hinders progress in the Christian race, thus causing us, it may be, to miss the "prize." Good speed cannot be attained by one who has weights attached, and what matters even more is that in such circumstances "patient continuance in well-doing" becomes almost impossible.

It is interesting to notice how the mention of the race in the end of Ch. 9 seems to open the way for the comparison with Israel's wilderness failures in Ch. 10. Theirs was surely an endurance test, under which all fell out by the way, with the exception of Joshua and Caleb. And this, though God had given to all of them an equally good start.

The comparison is an apt one, because there is, all through, a close similarity between their failures and those of the Corinthians. In both cases there was the question of eating and drinking, in both there was tampering with idolatry and fornication, and accepting of invitations to heathen feasts (see Num. 25:2). Even the tempting of the Lord, mentioned in V. 9, has its counterpart in the "Do we provoke the Lord to jealousy" of V. 22, which is almost a quotation of Moses' words to Israel in Deut. 32:16. And lastly we come to the most solemn parallel of all, that as the carcasses of the sinning Israelites were strewn along (V. 5 in Newberry) the wilderness, so already it had begun to be at Corinth, as we see in Ch. 11:30. "For this cause many are weak and sickly among you, and many sleep." A sad lesson indeed for all such as begin to dabble in "things lawful but not expedient."

(To be continued, D. V.)

CORRECTION

Read, Matt. 18:1-5; 24:1-4; Luke 22:26-27

Wm. Pinches, Niagara Falls

(Concluded from last month)



WHAT I have especially before me, is to refer to a few scenes in the life of the Lord to show how the Lord corrected his disciples when they were wrong. Paul says to Timothy, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" 2 Tim. 3:16.

Matthew 6:31. There is much of the ministry of correction in the gospels. This passage is of that character. It was spoken for the correction of the disciples. "Therefore take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things." This is ministry of correction or of reproof. The Lord shows their distrust of the faith. They were over-anxious about temporal things. These things engrossed their thoughts. It wasn't that the Lord meant them to be indifferent to these things, but the word is, "Take no anxious thought." There was in this question, "What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed, a libel upon God's faithfulness, and further, the Lord said, "All these things do the Gentiles seek after. This was to point out to them they were sinking to a low level; getting down to the level of men who had no knowledge of God whatever.

He exhorts them not to be concerned about material things. "A very different spirit should characterize you as My disciples, why your heavenly Father knoweth that ye have need

of all these things." The Lord tells them what is to occupy their thoughts, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." They are concerned about temporal things, that pertaining to their bodies, but here is what they should be deeply concerned about—the kingdom of God. This doesn't refer to salvation. There are some of the Lord's people that think it is for unconverted sinners, but this word is not for the unsaved. It is for the child of God already in the kingdom.

You have other passages which may set forth the same line of teaching as in 2 Corinthians 4, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." "The things that are seen" are what occupy the minds of the unconverted, uncircumcised, unregenerate man, but the child of God is to have his thoughts in another sphere altogether. The things which are not seen are eternal. There is nothing more real than the things that are not seen for they are eternal, they are tangible, things that abide.

Another passage—Colossians 3:1. "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God." This word doesn't apply a doubt as to their standing in Christ, but the apostle is about to give a word of exhortation, which rests upon this declaration. "If ye are risen with Christ, if you are on this new ground, taken out of your old standing and are now in Christ, having been lifted out of the mire and clay and your feet is now planted on a rock, and you are risen with Christ, then, if that is so, what should the order of your life be?" "Seek those things that are above where Christ sitteth on the right hand of God." Not things of the earth. Why? The apostle gives the most weighty reason for this. "For ye are dead, and your life is hid with Christ in God."

Matthew 24:1-4. This chapter gives a full description of the character of the days preceding the coming of the Son of Man, and what will attend that coming. I want you to notice that the Lord undoubtedly intended this 4th verse to reach their conscience. "Take heed that no man deceive you." He was again correcting the spirit of His disciples as we have noticed in the other passages read and considered. The disciples were in a condition by which they might readily be deceived, and in these words there is a warning for us. The disciples were looking on the building of the temple, doubtless with some pride rising up within them. This was the building of their fathers, in the city of Jerusalem and they were proud of it. They called the Lord's attention to it, and you see how the Lord meets it. "Take heed that no man deceive you."

When we become interested in men's achievements and

advancements we can get carried away with these things. What was the Lord occupied with at that time? The moral condition of the people of Israel, their spiritual need, and where should our thoughts be? Our minds should be occupied in the condition of those around us and not with the ingenuity of men. Our interests should be in the spiritual state of those we come in contact with. The child of God should not be concerned about things that appeal to natural men, but with things that pertain to man's spiritual and eternal well-being.

I remember some years ago reading an incident about Dr. MacKay, who wrote "Grace and Truth." He was visiting Dr. Brookes. They were walking along one of the leading streets of St. Louis where Dr. Brookes lived. Mr. MacKay became deeply interested in the skyscrapers as they passed down. Dr. Brookes observed his interest and said, "Brother MacKay, do you see that inscription on that high building." He said, "See up yonder, Reserved unto fire." Of course he tumbled to it immediately. That is a lesson for us to occupy our thoughts with things spiritual and things eternal. "Take heed that no man deceive you." There is a preservative against deception namely, having the mind fully occupied with the great things of God's book.

Luke 22:26-27. "For whether is greater, he that sitteth at meat, or he that serveth: is not he that sitteth at meat, but I am among you as He that serveth." This may be the same scene as in Matt. 18. We have an additional word given here meeting that condition that we have been considering in the disciples in Matt. 18. We read how they said, "Who shall be the greatest and the Lord rebukes this spirit by setting a child in their midst, but the Lord gave the additional lesson in this passage rebuking this fleshly desire of who shall be the greatest. What did He say. "I am among you as He that serveth." Wouldn't that take their thoughts back to that scene that we have portrayed in John 13, when the Lord took that basin and water and stooped and washed the disciples' feet and wiped them with the towel wherewith He was girded, and again at the end of John's gospel, the divine Lord had a fire on the shore and fishes laid thereon ready for His disciples when they came to the shore with that miraculous draught of fishes. He said to His disciples, "Come and dine." "I am among you as He that serveth."

Now we are called to imitate the Lord in this way, by serving one another. That is what the grace of God would have us to do. It is not to have some place in the assembly or "I would like to be prominent among the people of God" or not wanting to be placed in the forefront but having grace and remembering our place is one of lowly service. He has left us an example that we should follow His steps.

WHERE WILT THOU?



THE Passover was approaching. It must needs be kept. But where? They would not presume to say where. They would tell the Master. Thus it came to pass that on "the first day of unleavened bread the disciples came to Jesus, saying unto Him, Where wilt thou that we prepare for Thee to eat the passover?" (Matt. 26:17). "Where wilt Thou?" They had no will in the matter. They were already learning of Him who said; Lo, I come; in the volume of the Book it is written of Me, I delight to do Thy will, O my God; yea, Thy law is within my heart" (Psa. 40:7, 8). These humble disciples had only One to please. Their will was dominated by His will. It was not a question of selection; It was not for them to choose a place. It was not a matter of indifference as if "any place will do." Their first care was to know the Master's will.

Is this our care as regards that Feast of Remembrance which, in this dispensation, is to continue till He come? Have we asked the question in His own presence: "Where wilt Thou that we prepare for Thee?" In this matter has our will been dominated by His will? Or have we made it a matter of selection, and chosen the spot where we have elected to remember Him in the breaking of bread? Or has it been a matter of such indifference that we have acted as if any place would do? Blessed are they who are found in the path of the Master's will, whose wills have been lost in His, and who are where they are because they went to Himself, and waited on Him in His Word with the question: "Where wilt Thou that we prepare for Thee?"

They who sincerely ask, "Where wilt Thou?" are never left without guidance. Swift and sure it came to the disciples on the occasion referred to. "And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished; there make ready. And they went, and found as He had said unto them; and they made ready the passover" (Luke 22:10-13). How infinite are the resources of God! The Master had made due provision for the feast. It would seem as if He were just waiting on the question "Where wilt Thou that we prepare?" No sooner was His will acknowledged as the dominating will than the difficulty as to the place was a difficulty no more. If the disciples had acted upon their own choice they would undoubtedly have chosen the wrong place, for the "large upper room" had been got ready by one of the Lord's "hidden ones," one who had doubtless received due intimation from the heavenly

sanctuary that the Master's last passover and the first feast of remembrance would take place there.

The message to the good man of the house, "Where is the guest chamber?" is rendered in the Revised Version (Mark 14:14), "Where is My guest chamber?" That "My" gives it a beautiful touch. Once upon a time the temple at Jerusalem had been called "My house" (Matt. 21:13). But later on we find the Master using the solemn words, "Your house," "Behold, your house is left unto you desolate (Matt. 23:38). Why had it ceased to be His Father's house, even before the rending of the veil? Because His will was no longer done there. Why did He speak of the guest chamber as "My guest chamber?" Because His will would be done there. The great temple at Jerusalem, notwithstanding its grandeur, its ritual, and its associations hoary with antiquity, was now "your house," and the humble guest chamber was "My guest chamber." What a wonderful contrast—"Your house;" "My guest chamber!" How withering all this is to the pride of man. But what is it that makes the contrast? It is the Master's will being paramount. It is this that makes the guest chamber His own, so that He can speak of it as "My guest chamber." When the will of man is paramount, it then becomes "your house," and every anointed eye can see, and every exercised heart can feel, that that house is desolated!

PROBLEM

According to a recent article published, it is wrong for a Christian to have intercourse with the religious world. Was this article correct?

With regard to the article against intercourse with the denominations, we don't expect that such teaching will be welcomed by all Christians professing to be gathered out from sects and systems to the Name of the Lord Jesus Christ, as there is a lamentable tendency to drift back to what they once professed to leave.

The "early brethren" are usually quoted as examples by those visiting the denominations. We can never be thankful enough to God for what we owe to such teachers; but, in emerging from the sects, they were not entirely freed from their errors. One taught infant baptism and is quoted by thousands as their authority for baptizing babies. Others were not clear on prophecy and are quoted by those who teach that the church is to pass through the tribulation. One of those "early brethren" came to New Zealand. Instead of meeting with the Lord at His table, he had to confess that he was preaching at a popular "church."

In so far as such followed Christ, they can be held up as bright examples of faith and godliness; but we must go back to EARLIER BRETHREN for Divine guidance. True, they preached in synagogues, but they had God's Word for it—"To the Jew first," but the time came when Paul separated the disciples and preached in the school house, Acts 19:9. He sought the enlargement of the Corinthians by separating them from all that was not of God, mentioning five unequal yokes and that, in the person of a Father and the Almighty (the All-sufficient), God would receive such, 2 Cor. 6:14-18. To go back, they would have to leave this Divine company and fellowship.

In writing to Timothy, Paul warns him against evil deeds, evil

teachers and evil systems—"And let every one that nameth the Name of Christ **depart from iniquity**" 2 Tim. 2:19.

The system that took the writer as a helpless babe, sprinkled him, called him a member of the body of Christ and was leading him religiously down to hell, he can never forget or condone. Could he be found in such meetings and thus lose his protest against them and lead others into the errors from which, by the grace of God, he had escaped? As Naomi said to Ruth—"It is good that thou go out with his (Boaz's) maidens and that they meet thee not in **any other field**" (Ruth 2:21-23). There was enough to do in the fields of Boaz without climbing over the fence into other fields where his authority was not owned.

We do not find that Christians who visit these places have a monopoly of "love." To follow a brother in paths of disobedience would not be love according to God. "By this we know that we love the children of God when we love God and keep His commandments" 1 John 5:2. The measure in which I love God and keep His commandments is the measure of my love to my brethren. This too, is the measure of my love to God. "He that hath My commandments and keepeth them, he it is that loveth Me . . . If a man love Me, he will keep My words and My Father will love him and We will come and make Our abode with him" John 14:21-24.

H. J. B.

FOR I was an hungred, and ye gave Me no meat: I was thirsty and ye gave Me no drink: I was a stranger and ye took Me not in; naked, and ye clothed Me not: sick, and in prison, and ye visited Me not . . . Inasmuch as ye did it not to one of the least of these, ye did it not to Me" Matt. 25:42-45.

They were hungry and they called to me,
Hungry for the Bread I fared on free;
I felt their pangs of hunger as they cried
And thanked the Lord my need was well supplied.

They thirsted to the point of deep despair;
Their call reached me—with water and to spare,
The Water that would quench their thirst for aye—
I took another drink myself, and told them nay.

They're strangers—I could never take them in,
'Twould spoil my comfort, make my porridge thin,
I never could deny myself for them—
They're strangers, and our ways are not the same.

I watched their half-clad bodies shake with cold,
And drew my coat about me, fold on fold.
I saw them sick, in prison, sore distressed
And thanked the Lord that I had been so blessed.

But one day, leafing through the Master's Book,
I read my name and had to take a look
Thinking to find it on the roll of fame,
Among the first I felt it surely came.

But this I read, in words I ne'er forgot,
"To those who were the least thou didst it not;
'Twas I behind those souls who called to thee,
And when thou didst it not, it was to Me." A. F. Martin.

Winamac, Ind.—We had an appreciated 2 weeks visit from Bro. Rea.

Tampa, Fla.—F. C. Thisse, 5404 Miami Ave., Fla. is the Correspondent of the Central Gospel Hall, meetings at 6212 Florida Ave. Breaking of Bread 10:45 A. M. Gospel 7:45 P. M. Prayer meeting, Thursday, 7:45 P. M. Some were saved in the ten weeks meetings held by A. R. Crocker. Visiting Christians please bring letter of commendation.

New York State.—Chas. Keller had several weeks meetings at York. W. G. Smith also called for a Lord's Day. D. Roy had cheering meetings in Rochester (Frost Ave).

Michigan.—At Bay City Christians were refreshed and young believers encouraged and strengthened at 2 weeks meetings held by Wm. Pinches. T. Dobbin visited the Deckerville assembly. J. Govan held meetings in Detroit (E. Side hall).

CANADA

Orillia, Ont.—The Dominion hall assembly expect to move into their recently built new hall at 30 Andrew St., on or before March 1st.

Vancouver, B. C.—David R. Scott has moved to 4520 10th Ave., W. Vancouver, B. C. Canada. He was again expecting to visit isolated places on the prairies.

Taylor'side, Sask.—The Correspondent for the assembly is Stanley Wright, Taylor'side, Sask., Canada.

Welland, Ont.—W. Pinches spent a week end with the few saints here who go on steadily, keeping to first principles, also showing a hearty gospel spirit.

Mervin-Louisville, Sask.—The New Year's meetings were good. Alex Wilson and C. H. Willoughby ministered the Word. They remained for a week's meetings after the conference. Bro. Wilson went later to Taylor'side.

Utopia, Ont.—The enemy was opposing, but God was working in meetings held by D. Miller in this new field of labor.

Toronto, Ont.—Even the weather was inclement, the interest and attendance was quite encouraging in meetings held in Brock Ave. hall by Bren. H. Harris and A. Joyce. A number professed to be saved. Good interest and fruit was seen in meetings held in the Pape Ave. hall by Bren. Paul and L. Wilson.

St. Catharines, Can.—After having had 9 weeks fruitful meetings on the mountain near Grimsby, G. Shivas and T. Wilkie began meetings here.

Midland, Ont.—T. Smith and J. Spreeman began meetings with us and hope to see God's hand in blessing.

Charlton, Ont.—Bren. Widdifield and Draper were plodding on in this district and were exercised about Kirkland Lake if a suitable place for meetings could be secured. The intense cold makes it difficult to get the people.

Owen Sound, Ont.—The Word ministered by R. Telfer was a cheer to the saints. The meetings were well attended. He expected to visit Collingwood later.

Yorkton, Sask.—C. H. Willoughby was having well attended meetings here.

Montreal, Que.—J. H. Blackwood saw interest and blessing in 2 weeks meetings. J. Pearson was a week with him but returned home through illness of his wife. Bro. Blackwood later visited Campbellford.

Sarnia, Ont.—D. McGeachy had a week's meetings in Ferndale and later in his home assembly in Sarnia.

FALLEN ASLEEP

Methuen, Mass.—On Jan. 7, Mrs. John Dewhurst went to be with the Lord. Age 75. Saved 40 years ago in Lawrence, Mass. A fine Christian and a mother in Israel. A husband, 7 children and 17 grand children mourn her loss. W. H. Hunter spoke at the services in the hall, D. Walsh at the grave.

Barrington, N. J.—Mrs. Wm. Moon went to be with Christ on Jan. 15. For many years in Mascher St., Phila., Pa. assembly. A good Christian gone. Survived by 6 children—all saved. Bren. Watson and Young spoke at services.

Toronto, O.—On Jan. 19, Mrs. Mary Fullerton went to be with Christ. Age 71. Wm. Firm and W. J. Firm spoke faithful words to a large company at the services in the Gospel Hall. Survived by 9 children. All but one unsaved.

Arkansas City, Kan.—On Jan. 22, Fred T. Horton passed home to be with Christ. Age 77 years. An outstanding man amongst us for godliness. Born at Galesburg, Ill. Saved 56 years ago at meetings held by J. Smith and C. W. Ross. A train dispatcher for 45 years for Santa Fe R. R. He built on a bluff 2 miles north of Arkansas City where he lived for 49 years, the text, "Christ died for the ungodly." It was 476 feet long and 18 feet high and can be read two miles away. An invalid for 3 years and no longer able to take care of text, the Railway auxiliary permanently set the stone in concrete at an expense of \$250. T. C. Bush spoke to a large company at the funeral services.

Chicago, Ill.—On Jan. 21, James Kennedy after a few days illness went home to be with the Lord. Age 76. Saved at meetings held by James Campbell 40 years ago in Belfast, Ire., and in fellowship at Victoria and Matchett St. halls. For 27 years identified with saints meeting at 86th and Bishop Sts. Took part in the Sunday morning meeting before his decease. Several local brethren took part in services. Survived by a wife and 5 children.

Camden, N. J.—On Jan. 31, Joseph Rothwell passed on home. He seemed to be in his usual health at the New Year Haddon Heights Conference but the Lord had need of him up higher. For year associated with the Down Town Assembly, Philadelphia. A faithful, steady, godly brother who will be missed much.

Camden, N. J.—On January 13, Mae Davidson, after a lingering illness went to be with Christ. Saved at tent meetings held by J. Ferguson and R. T. Halliday in 1935. In fellowship ever since. Left a bright testimony. Bid her loved-ones good bye saying, "I'll meet you in heaven." R. T. Halliday conducted services which were large. Her parents and a brother and sister survive. All in fellowship.

Alhambra, Cal.—On Jan. 9, Mrs. Bertha Kreinbring went to be with Christ. In Central Hall, Detroit, for years and later in fellowship in Ave. 54, Los Angeles. A very steadfast, godly, praying Christian who will be greatly missed in the home circle and assembly. Services conducted by Dickson and Charles.

National City, Cal.—On Jan. 2, Mr. Hess (formerly of Cleveland, O.) passed on to be with Christ. Age 75. Saved 39 years. A good man gone.

MISSIONARY

Brooklyn, N. Y.—Sidney J. Saword had a week of well attended meetings in the Spanish-speaking Assembly. He sailed on Feb. 11 for his field of labor. His address now will be Apartado 38, Puerto Cabello, Venezuela, S. America.

St. Georges, B. W. I.—J. H. McKay writes.—"The work here is growing. We continually see blessing in the gospel. An ex-soldier, who was badly wounded in Belgium during the war, supposed to be dying refused to call the priest, and said he wanted me. I had the joy of pointing him to Christ. He has recovered and is very happy in the Lord. We have about 500 names on the records in the four assembly Sunday Schools we seek to care for.

Cordova, Alaska.—We have proved since we set our feet upon this dark, neglected corner of God's vineyard that He is as good as His Word. We plead for the prayers of God's people for these Russian Catholic Indians, who, living under the United States flag, astound us with their darkness and lack of knowledge. But we know that the entrance of His Word giveth light, and God is already beginning to work in the hearts of some. There are only a few fundamental workers in Alaska, we being the only ones from assemblies. Mr. and Mrs. Harold A. Richards, Box 693, Cordova, Alaska.

Ireland.—J. McCullough had a time of blessing in 10 weeks meetings held in Matchett St. hall. His married sister was among the number who were saved. He has since visited the Irish free State. One of the sons of Wm. McCracken, expected to sail in Jan. to labor in Nova Scotia. L. McIlwaine held meetings at Derriagh and saw some saved and others added to the assembly. He longs to get back to the needy shore in Nova Scotia; the poor health of his wife hinders their return.

CONFERENCES

North Vancouver, B. C., Canada.—The annual Conference of Believers gathered unto the precious Name of the Lord Jesus Christ will be held (D. V.) at Easter time, April 15, 16 and 17. Circulars to follow. Correspondent, J. W. Dennis, E. 12th St., N. Vancouver.