

Words in Season

THE BIBLE FAMILY MAGAZINE



PRAYER FOR HUMILITY

HUMBLE, Lord, my haughty spirit,
Bid my swelling thoughts subside;
Strip me of my fancied merit:
What have I to do with pride?
Was my Saviour meek and lowly?
And shall such a worm as I,
Weak, and earthly, and unholy
Dare to lift my head on high?

Teach me, Lord, my true condition:
Bring me childlike to Thy knee;
Stripped of every high ambition,
Willing to be led by Thee.
Guide me by Thy Holy Spirit;
Feed me from Thy blessed Word:
All my wisdom, all my merit,
Borrowed from Thyself, O Lord!

Like a little babe, confiding,
Simple, docile, let me be;
Trusting still to Thy providing,
Willing to be led by Thee.
Thus my all to Thee submitting,
I am Thine and not my own;
And when earthly hopes are flitting,
Rest secure on God alone.

Henry Francis Lyte

July, 1942

WORDS IN SEASON

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UNITED STATES

Pennsylvania.—Chas. Keller and Paul Plubell were expecting to pitch a tent in the north end of Philadelphia—a section of city which has not had a tent pitched in it for many years. A. Klabunda was hoping to pitch his tent near Wellsboro. The first conference held on Decoration Day and over Lord's Day in the Olney (Philadelphia) assembly was well attended and characterized by good wholesome ministry. Nine of the Lord's servants were present. The brethren were encouraged and hope (D. V.) that it might be held annually. F. Carboni had a few meetings in the Italian hall in Philadelphia.

Bay City, Mich.—The recent conference was considered both by speakers and hearers to be better than ever. The ministry was very practical and heart searching. Many expressed receiving help and blessing. All of the twelve servants of the Lord that were present took part in one way or another.

Torrington, Conn.—F. Pizzuli and F. Carboni are expecting to work in a tent in the Italian district in this important New England town.

Springfield, Mass.—After visiting Italian assemblies in New York and Conn., R. Cappiello sought to help on the Italian work here. Some are exercised about baptism.

Deland, Fla.—H. Thorpe saw a good interest in 6 weeks meetings held in this town which is very busy due to war conditions.

Albuquerque, N. Mex.—S. C. Keller visited the assembly here and then went on to Phoenix, Ariz.

Steubenville, O.—After having visited the two Cleveland assemblies F. Pizzuli had meetings in some of the Italian homes in this town.

Fairmont, W. Va.—C. Patrizio came into this new field of labor and was having interesting cottage meetings in an Italian home.

Cambridge, Mass.—S. J. Rea had a few helpful meetings with us. M. Kennedy also spent a Lord's day which was enjoyed.

Simsville, Ga.—R. Crawford and G. Reager have their tent pitched in this small community west of Atlanta and are seeing a little interest.

Tyler, Texas.—T. C. Bush and R. Curry are expecting to do tent work in this vicinity this summer.

CANADA

Valens, Ont.—Fred Watson had two weeks meetings for Christians which were greatly enjoyed.

Words in Season

A MONTHLY MAGAZINE

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

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

Vol. 34

JULY, 1942

No. 7

GATHERED GEMS

FOR long as wanderings here do last
Till storms of life be over past
And we've gone Home,
We'll oft times need to seek Thy face
And from the stores of Thy rich grace
Make such our own.

Thus, as we tread life's desert road
He shares with us whatever load
We needs must bear,
Until we've reached yon shining shore
Where pain and sorrow are "no more"
Our portion there.

«» «» «»

WE must not expect greater blessings if we are not thankful for what we possess. If little feeds our pride, what will much do? But it is pride that makes us discontented and ungrateful.

«» «» «»

Strong faith will put the case in God's hand, rest on God's promises, and patiently wait God's time; but little faith, if the answer does not soon come, gets fretful, impatient and misgiving. It cannot trust long or confidently.

«» «» «»

When I feel that I am not humble, I mourn over it before God, and pray earnestly to be made like my humble Saviour, then true humility is at work in my soul; but when I fancy I am humble and feel satisfied with my state then pride works and prevails.

«» «» «»

Perhaps in eternity, I may have to bless God for this trial, painful as it is. I may have to praise Him that He did not answer my prayers sooner, but He kept me waiting, watching and striving to submit with patience to His will.

«» «» «»

Little things often try us more than great ones; many cannot understand this, but the reason is, we try to bear them in our own strength, and manage them by our own wisdom. Few learn to carry their little things to the Lord. There is false shame upon this point.

«» «» «»

If the heart of God loves me, the hand of God will supply me. His heart is revealed in His promises, and His hand is seen in His providences. Let us read and believe the one, and watch and expect to see the other.



How God Saved An Evangelist

●

*Conversion of the
late William Pinches*

THE subject of this sketch was blessed with two good birthdays. He was born the first time in a Christian home; seventeen years later he was born in Christ. The value of the first cannot be over estimated, whilst the second was the beginning of days with God and for eternal glory.

William Pinches enjoyed the privileges of a Christian home. Both parents loved the Lord Jesus. They set themselves to obey the Word of God in bringing up their children in the nurture and admonition of the Lord. His father was zealous for the spiritual welfare of all his family. He would gather them around the Word of God daily, instructing them in the way of life. Then bowing in prayer his petitions became personal and impressive. Speaking the name of each, from the eldest to the youngest, he would say, "O Lord, show Will that he is a sinner in Thy sight, and that he must be saved; reveal Christ to his heart as his own personal Saviour." This personal dealing with God became a daily shaft of conviction to William. It left a deep impression on his life which he could not shake off. With all the prayers and teaching of the Bible his father's life was a happy testimony.

He attended Sunday School and the preaching of the Gospel from his earliest days. Thus he was cradled in the atmosphere of the Gospel. Ruin by the fall, Redemption by blood, and Regeneration through the Spirit, were great realities planted in his mind, never to be up-rooted. None could have deceived him with a religion of formalism or good works, for salvation.

Like most healthy boys, he loved the fun and pleasures of the world. Being of strong personality, he soon became a leader amongst his companions. This continued until he reached young manhood. Amidst it all however, God spoke loudly to him at times. Two of these instances he invariably related when telling his conversion. When still quite young he attended the funeral of a little girl, a classmate in school. No doubt this was his first close contact with death. Later when he was working on the railroad he came very near to it himself. While crossing a track he fell, his head a few inches from a passing train. At once the verse flashed to his mind, "He that being often reproved, hardeneth his neck shall suddenly be destroyed and that without remedy." God spared his life but his nearness to death left a deep impression of his unpreparedness to meet a holy God.

In the Spring of 1893, an Evangelist came to hold special Gospel meetings at the Gospel Hall, Shrewsbury, England. Mr. Wharton was permitted of God to do a real work of grace. Many of the young men were led to confess Christ as Saviour. William, then in his eighteenth year, attended the meetings, but held out against the workings of the Spirit until near their close. Mr. Ephriam Venn, a noted Evangelist, visited Mr. Wharton, who persuaded him to preach. Under his powerful and searching preaching, William was broken down, and remained behind, a convicted sinner. A man of God, Mr. John Scott, was led to speak with the troubled young man, and while reading with him John 6:47 and Acts 13:38, 39, had the joy of seeing him pass from death unto life, through faith in the Lord Jesus Christ as his personal Saviour. To this event William ever looked back with great joy, as the beginning of days, in his life.

The reality of his confession was soon manifested. In fact he never looked back, but set himself to please and serve the Lord from the time of his conversion to God. With consecrated zeal he lost no time in bearing witness for his Lord. With tear-dimmed eyes he pleaded with and warned his intimate brother in former pleasures to be saved. That brother, though deeply concerned, did not turn to Christ for six long months.

He soon took his stand with the open-air band, where his fine voice was heard in public witness for Christ. With others he took delight in tramping to the villages and holding cottage meetings, ever seeking souls for Christ.

With real diligence he set himself to study the Word of God. So that when he was moved to another city, he became a valued helper in the little assembly in the Bible Classes and the proclamation of the Gospel. With others, over a number of years, he held large open-air meetings, which gave full range to his splendid voice in reaching the multitudes with the truth of the Gospel.

Those years of service proved invaluable in fitting him

for a wider sphere of service for the Lord. Consequently the brethren commended him, and sent him forth into the work of the Gospel. He preached in tents and halls, seeing many led to faith in Christ.

Looking across the Atlantic, he felt the Lord would have him leave his native England and spend his life laboring for the Lord in the United States and Canada. For many years, from coast to coast, he preached Christ and taught the word of truth.

In the midst of his active service, while ministering the Word in Toronto at the Easter Conference, 1939, he was suddenly called home to be with Christ. He literally died in harness. He passed from the service of Christ, to the presence of Christ.

His experience in life speaks loudly, telling all that no amount of Christian training will save the soul. Nothing but a new birth will fit the soul for God and for heaven. His sudden death should lead all to ask the all-important question, "Where shall I spend eternity?"



My Bible

O Book of wondrous depths and heights
Of wisdom ever new,
Which in ten thousand various lights
Brings Christ Jesus into view.

Whatever truths in thee I trace,
New aspects meet my eye,
And of His glory and His grace
Page unto page doth cry.

'Tis sweet in prayer on God to call
While He my voice doth hear,
But sweeter when His sayings fall
Upon my opened ear.

Dear Book of treasures all Divine;
My precious, priceless store,
How rich I am since thou art mine;
How poor I was before.

A. E.



THE EMMAUS JOURNEY

R. W. McCracken, Cleveland, Ohio

*Read Luke 24:13-19, 25-32, 36-41, 49-53**(Concluded from last month)**Their Teacher*

But He was not only their *Companion*, but a little later on He became their *Teacher*. What did He teach them? "He expounded unto them in all the scriptures the things concerning Himself." I have wondered again and again and have sometimes tried to fancy in my mind where He would begin and what He would take up and say about these things, and I wonder sometimes if He went back to the Garden of Eden and then to Abel's lamb, and to the blood-sprinkled door in Egypt. God has graciously given to us a wonderful Book, and all the Scriptures are full of the things concerning Himself. It is only an anointed eye that can see it and the Spirit-taught soul that can take it in—the things concerning Himself. As they were traveling by the way, their hearts began to warm and their spirits began to get stirred, and maybe one would be nudging the other and saying, "Did you ever hear anything like that before?" There is no Teacher like Him! Man's teachings only fill the head with emptiness and pride, and fill an individual with a knowledge of his own importance. Christ's teachings always humble, and Christian, you will never get a swell-head if you are learning from Him! If you want truth that is going to stick, and refresh and uplift you, you must learn it from God, and God can give you more food for your soul out of one verse than a Bible school could give you out of a course of lectures, though right they may be in their own place. Have we been learning of Him, and learning from Him? If we have, I am sure of this, that we are more godly and Christ-like and more like our Lord Jesus intended that we should be.

Their Guest

Then the One who became their *Teacher* later on became their *Guest*. He went in to tarry with them. It is a nice thing to have Christ in the home. What a home ours would be if the consciousness of the presence of Christ were in it and with us at all times! It would guide us and make us careful in our conversation; it would make us careful of our acts, where we went and what we did, and of what and how we spoke, if Christ came in as in this case to tarry with them. Christ is one who brings His own repast. He spreads the feast and you and I have the privilege of sitting down and feasting with Him. He feasted with them, and as He put His hands out to break the bread, He was known to them. And immediately they began to say, "This is our blessed Lord and Master, the One who has died. Look at His wounds. This is the One we longed for and we feared we had lost Him, and

He is with us again!" Then He departed out of their sight; He left them for the time being. But He left them with rejoicing souls and praising tongues and with all their sorrow and grief gone, for He was known to them in the breaking of the bread.

Their Comforter

Then the One who became their *Guest*, became their *Comforter*. They were in sorrow and trouble again in the upper room, and the door was shut for fear of the Jews, and Jesus came in and stood in the midst and they were terrified and afraid, but He spoke to them words of tender rebuke. "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself:" "I am the one who loved and died for you, and do you think I will leave you now?" He showed them the tokens of undying love, the tokens of eternal compassion for them, and He showed unto them His hands and His feet. Christian, are you ever troubled? Does the look of trouble ever cross your face and you wonder which way to turn, and how you are going to get out of this and that, and no one knows your trouble but God? Did He die for you brethren? Is He living for you? Then why are you troubled, and why do thoughts arise in your hearts? Do anxious thoughts ever arise in your hearts? "Behold my hands and my feet;" that should silence every question and put an end to every trouble and still every fear. Christian, He is still the Comforter of His people. Christ sent the Holy Spirit into the world to be the Comforter of His people, but Christ can comfort His people still.

Their Blessor

Then a little further down the one who became their *Comforter* becomes their *Blessor*. He led them out as far as to Bethany and lifted up His hands and blessed them. He often blessed them during His pilgrimage on the earth, but this was the last blessing He was going to bestow upon them before He went back to heaven. But He is going to come again, and come as the great and eternal Blessor of His people and He is going to bless His people and take them home to be with Himself forever. God is the great Blessor of His people! We used to sing—

"Count your many blessings, name them one by one,
Count your blessings, see what God hath done;
Count your blessings, name them one by one,
And it will surprise you what the Lord hath done."

Have you ever tried to count the blessings He has bestowed upon you? "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation" (Ps. 68:19). He brings a fresh load every day and just burdens us down with the load He lays upon us. Brethren, has He blessed you?

Has He blessed you in temporal things, such as with a strong physique, and a healthy body and sound mind? Has He blessed you spiritually? He has always been the blesser of His people, and He is going to bless them throughout the unending ages of eternity. What a blessed Lord Jesus Christ is ours—the blesser of His beloved people.

The last word is, *Christ as their Lord*. They worshiped Him, and they returned to Jerusalem with great joy, acknowledging the Lordship of Christ. Brethren, Christ is not only your Saviour and mine, but He is our Lord. Do we own His Lordship; do we acknowledge His Lordship; do we bow to the things He says? Blessed be God, He will be our Lord forever and forever! It is our privilege to worship Him on Lord's Day morning while sitting at His table, but brethren, it is also our privilege to worship Him during the week as our Lord as well. He should be Lord of all, and I should be acknowledging Him as Lord to the glory of God the Father.

May we remember that God would have us to have *Christ as the Theme of our conversation—Christ as our Companion—Christ as our Teacher—Christ as our Guest—Christ as our Comforter—Christ as our Blesser—and Christ as our Lord*. May we do it now, and if we do, it will be to His glory and to our profit and blessing!

... THE POWER OF PRAYER ...

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid Sun in his great race, burst open iron gates, recalled souls from eternity, conquered the strongest demons, commanded legions of angels down from heaven. Prayer has bridled and changed the raging passions of man, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done? Christian, DO YOU PRAY?



THE BROKEN HEDGE

HERE lived a man on a beautiful plantation with his little family of five. The oldest was twelve, the youngest was one, and all were as happy as happy could be. They lived the old-time religion, sang the old-time songs, and worshiped in the old-time meeting house on the hill.

He was called "Pious Man." There surrounded his house a righteous hedge to protect him from the enemy. The fear of God was a shield and a hedge about him and his family five.

Off to school went children four, and one kept cheery the home all the day.

The devil liked not the hedge around Pious Man's house, so set him about to break it away. He offered Pious Man free tickets for himself and family five to moving scenes, playhouse entertainments, prize contest matches, and jolly jesters programs and the like, but never could he break through the hedge. He saw but one way open, so followed children four to the school-house. "This place," thought he, "is too old-fashioned." So he busied himself to build something new and to tear the old one away.

The new house was finished and into it was brought an instrument very wonderful to children four. It talked to them, it laughed for them, it sang for them, and it preached for them from the air.

So delighted were children four that they did earnestly plead with their pious father to come, see, and hear. It so happened that when the tempter saw the man coming, special sermons came forth from the air serving the Bread of Life very palatably to Pious Man's soul. Then there followed things not so good.

As Pious Man turned his face toward home, he thought of the blessings in the air that were passing by. He thought also of curses in the air that should fall not upon Christian ears. Then did Pious Man counsel with family five about the wonder machine. "This will we do," said they, but with some misgivings, "In our home we will take from the air the good and the bad we will let go by."

The devil heard what they said and chuckled. Out of the house went the Pious Man. Lo, when he reached the hedge it was broken. Then it was that the pious father went into the city forthwith and brought with him the wonder machine.

Time went on and all went well until pious father turned wonder machine over to children five with strict rules for its operating. He instructed them how to tune in, and where. Children remembered the how, but forgot the where. Gradually, but surely, did they listen to less of the good and a world full of bad. Lo, and behold, before the pious father was aware children five were dancing upon the floor.

Tears filled his eyes, and sorrow filled his breast as Pious

Man went down upon his knees, and this is the prayer that fell from his heart:—

“Heavenly Father, forgive Thou me, I do humbly pray for breaking the hedge Thou didst graciously plant about me. It had resisted the devil at every turn of the way, until he caught me through the instrument of the air. I wist not that the wonder machine would turn the devil loose within my dwelling place. I knew not that he would convert my house into a dancing parlor, a theater, a fighting pavilion, a platform on which jesters, entertainers, and false teachers would stand and teach what they pleased unto my family five. When wonder machine came under my roof then it was that the devil was licensed to dwell within and possess my household. Spread Thou Thy downy wings over our dwelling place once again, Heavenly Father, and the voice of the enemy will be silenced within our gates. This day have the wires been cut through which came the adversary to dance around our fireside. In Thy tender mercies wilt Thou forgive for breaking the hedge? Plant again Thy righteous hedge where it was broken down by dwelling within our hearts as of old, and Thine shall be the glory. In Jesus' Name I pray. Amen.”

When the pious father was seated in his chair, he was asked how Christians may make the wonder machine a blessing. We here give his answer:

“When the Christian Church controls exclusive dial space over which to herald sound Bible teaching and spiritual songs, and then cause to be made a wonder machine to operate within the limited dial space only; then and not until then, will it be a blessing and not a curse to Christian homes.”

After grandfather was through with his story, he was asked this question, “How may the people know the spirits they are of, grandfather?”

He answered, “If thy soul delighteth in the world's foolish stuff, thou art of the world—the devil. If thou delight in Heavenly messages and spiritual songs, then thy spirit is from the Lord.”

S. K. L.

Sermonette !!!

“Non-intoxicating”

THE average Christian spends less than five minutes of each day in communion with his God, or in quiet meditation and prayer. Based upon a 16 hour day, this leaves less than one half of one per cent of the time spent with God. During the Prohibition era, the law defined a beverage that contained less than one half of one per cent by volume as non-intoxicating. And by the same measure, anyone who spends less than one half of one percent of his time in communion and prayer cannot become intoxicated with the blessings that their heavenly Father supplies.



THINGS WRITTEN AFORETIME

Wm. Rodgers, Omagh, Ireland

No. 18

The Lord's Own

IN the 25th chapter of Leviticus we get a series of laws which God promulgated while Israel was still at Sinai, relating to the seventh or Sabbatic year, and to the fiftieth or jubilee year. They fall into two groups, laws as to the land in verses 1-34, and laws as to servants in verses 35-55. They are laws such as it would have cost something to obey, and therefore laws which the Israelites during the greater part of their history did not obey. It was required that in each of these years they should sow no crop, nor even reap that which grew of itself; and that, in addition, they should in the year of jubilee permit those of their brethren who had come into servitude to them through poverty to go out free, and restore to them their land.

But these laws were based on an important principle, of which it was fitting that the people of God should be reminded by means of them. It is the same principle that long after was asserted by the vineyard owner in our Lord's parable of the laborers, in his indignant question, "*Is it not lawful for me to do what I will with mine own?*" And it is set forth very clearly in connection with each of the two groups of laws in our chapter. The basis of the land laws is stated in verse 23 in the words, "*The land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners with Me;*" while that of the laws as to servants is in verse 55, "*For unto me the children of Israel are servants; they are My servants, whom I brought forth out of the land of Egypt.*" Both the land and themselves were the Lord's own property; and so long as these two facts were recognized, the laws in this chapter would seem reasonable enough; however onerous they might appear when the true position was forgotten or ignored.

As has been said, the Israelites during most of their history refused to obey the laws here given to them. According to 2 Chron. 36:21, one great cause of the Babylonian captivity was that the land had not got enjoying its Sabbaths or Sabbatic years; and from Jer. 34:8-20 we learn that another cause was the holding of their brethren in bondage. Not only so, but even after the return from captivity we find them in Neh. 5:1-9 falling into similar sins once more, as though they had not yet learned their lesson.

In contrast with this general refusal to acknowledge the claims of God is the attitude of David in 1 Chron. 29:14, 15; when after he and his people had given immense gifts to provide for the building of the Temple, he says, "*Of thine own have we given Thee; for we are strangers before Thee, and sojourners;*" thus quoting almost the very words of Lev.

25:23. Similarly in Psalm 39, after a reference made in verse 6 to those who heap up riches, though they know not who shall gather them, he again applies Lev. 25:23 to himself, saying in verse 12, "I am a stranger with Thee, and a sojourner, as all my fathers were." Moreover, not only did David realize that all which he possessed was the Lord's, but himself also, as is shown by his numerous references to himself as God's servant, and particularly by his words in Psalm 116:16, where he appears to have Lev. 25:55 in mind as he says, "O Lord, *truly I am Thy servant*; I am Thy servant, and the son of Thine handmaid: Thou hast loosed my bonds."

In 1 Cor. 4:7 two questions are asked which clearly imply that saints of the New Testament times are in a position similar to Israel's, with regard both to their persons and to their possessions. "Who hath made thee to differ," the apostle exclaims, "and what hast thou that thou didst not receive?" The only possible answer is of course that it is the Lord who has made us what we are, and who has given us what we have; and that therefore we with all we have are His property.

These were facts of which the Corinthians needed much to be reminded, since their conduct was in many respects a denial of them; and therefore in chapter 6:19, 20 Paul calls their attention to them once more in the words, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body." Not only so, but in chapter 7:23 he repeats again the middle clause, "Ye are bought with a price." The apostle had himself a deep realization of what the Lord's ownership of him meant, and it was a controlling force in his life, so that he could say, "God, Whose I am, and Whom I serve" (Acts 27:23). He was therefore well fitted to impress it upon others.

But what of ourselves in this connection? We often sing,
 "Gladly let us render to Him
All we are and have,"

and,

"Nought that I have mine own I'll call;
 I'll hold it for the Giver;
 My heart, my strength, my life, my all,
Are His, and His for ever."

But do we really mean this, or is it just a piece of sentimental hypocrisy on our part? If it be the true expression of our soul's desire, there will surely be an outcome in devoted and wholehearted service for God. Always, and in everything, His interests will come first with us; and those with whom we are brought into contact cannot fail to see and be impressed.

Like Leviticus, the Corinthian epistles contain injunctions which restrain and control God's people in a great variety of ways, their legal rights (1 Cor. 6), their marriages (1 Cor. 7), their company (2 Cor. 6), their money (1 Cor. 16 and 2 Cor. 8-9), their food (1 Cor. 8 and 10), even the very length

JEHOVAH JIREH—"My shepherd . . . I shall not want." He will provide.

JEHOVAH SHALOM—Jehovah send peace. "He leadeth me beside the still waters." There is no strife there. When He gives peace who then can make trouble.

JEHOVAH ROPHI—I am the Lord thy healer. "He restoreth my soul."

JEHOVAH TSIDKENU—The Lord my righteousness. "He leadeth me in the paths of righteousness." He is my very righteousness. "I will greatly rejoice in the Lord my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covered me with a robe of righteousness."

JEHOVAH NISSI—Jehovah my banner. "Though I walk through the valley of the shadow of death . . ." The Psalmist could speak of victory because he had *Jehovah Nissi* with him, or Jehovah my banner, so he had nothing to fear. The child of God is in this valley all the time that he is in the world, and often the shadow is very dark, but he fears no evil having such a banner as this.

JEHOVAH JAH—He is my Strength and my Song. The Psalmist has confidence and safety in the presence of his enemies because the Lord Jehovah is his strength and song and is become his salvation.

JEHOVAH SHAMMAH—The Lord is there. The Psalmist could say, "My cup runneth over," and here in Isaiah 13:3 we read, "Therefore with joy shall ye draw water out of the wells of salvation." "Goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

This is a wonderful wind-up to the account that God gives about His dealings with Israel in Ezekiel 48:35. In order to rightly appreciate this we would need to read about them in the preceding chapters, from Ch. 37 to 48, where we find them (Israel) described as a valley of dry bones. This is how they are to be seen at the present time, but God is able to give them life. Ezekiel was told to prophecy upon them. "Hear the word of the Lord, O ye dry bones!" There was a response; there was a noise and a shaking, and a coming together—a great army, but there was no life till the breath of God blows upon them.

It is a wonderful account God gives in the following chapters of how He is going to deal with that rebellious people, and how He is going to judge their enemies, and pour out His wrath on them. In the meantime, and all this time, God has been watching over His Word to perform it, and to give His chosen people an expected end. "And the heathen shall know that the whole house of Israel went into captivity for their iniquity, because they trespassed against me. Therefore I hid my face from them and gave them into the hand of their enemies, so fell they all by the sword according

to their uncleanness, and according to their transgressions have I done unto them and hid my face from them." Ch. 39: 23-24. "Therefore thus saith the Lord God; now will I bring the captivity of Jacob, and will have mercy upon the whole house of Israel, and will be jealous for my Holy Name after that they have borne their shame and all their trespasses whereby they have trespassed against me when they dwelt safely in their own land." Ch. 39: 25-26.

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The *strength* of love is shown in great things; the *tenderness* of love in little things. Christ showed the strength of His love on the cross by dying and bearing the curse for us; the tenderness of His love was shown when He said: "Behold, My mother!" "Children have ye any meat?" "Woman, why weepst thou?"

PROBLEM

Would you kindly explain in your magazine just what in 2 Timothy 1:16-17-18 the Apostle means when he prays that the Lord will give MERCY, and that He will grant mercy unto him, that he may find mercy of the Lord in that day. What do you think the Apostle had in mind relating to the word mercy?

Again in Jude verse 21 we have the word mercy, as something we are to look for unto eternal life.

Answer

There seems to be different phases of mercy revealed in the Scriptures of truth; first, the mercy of God as Creator, extended to all His creatures. Job 37:13; Psalm 36:5; Psalm 119:64; Psalm 145:9. There is also the mercy obtained by all those who are the saved of the Lord; Rom. 9:15; 1 Tim. 1:13; Titus 3:5; and then we see the mercy of God made known to those who are in their manner of life, merciful to their fellows.

The first might be spoken of as mercy to the creature without conditions of character or faith involved. The second as mercy to the believing soul bringing salvation through faith, and the third might be termed conditional mercy made known to the merciful. This conditional mercy I would judge is what the Apostle refers to in 2 Tim. 1:16-17, when he prays it may be given to the house of Onesiphorous. The Apostle is in bonds; he is not only the prisoner of the Lord but is a prisoner for the testimony of the Lord. Timothy, Titus and this man Onesiphorous were standing true to Paul and to the unique doctrine of Paul; 1 Tim. 1:18-20; 2 Tim. 3:10; Titus 2:1-15. The defection seen in all Asia and particularly that of Phygellus and Hermogenes, instead of finding an echo in the heart of this faithful man, it but deepens his compassions. Phil. 2:1. He makes it his ambition to seek out the suffering and imprisoned servant of Christ and often refreshes him; nor is it only at Rome that he has so ministered to Paul, but in many things also at Ephesus where I judge the home of Onesiphorous was.

"The house of Onesiphorous," seems to have been of the same character, that is a commendable family who stood faithful to the Apostle and his teaching; so they are those upon whom the blessing of God is invoked and mercy may be given them here and now, daily mercies, and mercies found by him at the judgment seat of Christ as a reward for his mercy shown to the Apostle. Some have suggested that he was dead when this was written and that the Apostle prayed for the house to be given present day mercy and he to find mercy "in the day" but there is not anything definite to substantiate this; others have suggested that he may have even been at

Port Dover, Can.—On May 16, Mrs. Wilson Porter departed to be with Christ. She was the first one saved at the first meetings conducted in this district by Wm. Kernohan and J. Goodfellow at the Lake Shore School House. The assembly first met in the home of the Porters to remember the Lord in 1885 and continued there until their home was destroyed by fire, when it was moved to the home of J. S. Corbett in 1905, and a new Gospel Hall was built at Five Points, three miles from Port Dover, and continues to this day. Our sister continued in this fellowship until poor health hindered. Thos. Touzeau preached to a large company at the services.

Port Dover—On May 1, James S. Corbett departed to be with Christ. Age 86. Saved 47 years. Connected with the assembly gathering first in a farm house for a number of years, prior to the building of the Gospel Hall at Five Points, 3 miles from Port Dover. The Gospel was preached to a large company by Thos. E. Touzeau and Fred Nugent.

Gloucester, N. J.—On May 16, Annie Moon Davidson passed into the presence of the King. Saved a good number of years. Formerly connected with the Mascher St. (Philadelphia) assembly and later with Barrington and Gloucester, N. J. assemblies. A godly sister, and loved by all who knew her. Bren. Chas. Keller, J. Conoway and Davidson spoke at the services. W. Bousfield took part in prayer.

Cumberland, Md.—On May 31, F. E. Lopley went to be with Christ. Age 59. Saved 21 years, and in fellowship ever since. A wife and 4 children mourn their loss. Paul Plubell spoke at the services.

Blue River, Wis.—On May 14, Mrs. Martha Garner went to be with Christ. Age 78. Saved ten years ago at meetings held by Bren. S. Mick and C. Summers and in the Blue River assembly from its beginning. S. Mick spoke at the services.

Tidnish, N. B., Can.—On April 18, Mrs. Eva Hayward went home to be with Christ. Age 82. Saved 56 years ago at meetings held by John Grimason. From the time she was saved, she bore a good testimony and was associated in fellowship with those gathered to the Name of the Lord Jesus Christ. Robert McCracken Jr. and N. L. MacNeil spoke at the services.

Atlanta, Ga.—E. M. Adams Jr., formerly of Mound City, Kans., went home to be with Christ. Age 72. Saved and separated to the Name of the Lord at Garnett, Kans. at the age of 17 years. For years was associated with the Lord's work in Texas and connected with the Atlanta assembly since its start. A brother of an excellent spirit and loved by all who knew him. "Earth is drearier and Heaven dearer" now that he has gone.

CONFERENCES

Cleveland, Ohio.—The Addison Rd. and 85th St. assemblies will hold their annual conference (D. V.) on September 5, 6 and 7, preceded by a prayer meeting on Friday eve. (4th) in the Addison Rd. Gospel Hall (1447 Addison Rd.). Meetings as in former years excepting **no meeting on Saturday morning**. If arriving by train, take Wade Park Bus from Public Square to Addison Rd. Believers and Pacific Hymn books will be used. Bring yours. Address, Conference, 3366 Meadowbrook Blvd., Cleveland Heights, Ohio.

Straffordville, Can.—One day conference will be held (D. V.) Wednesday (July 1). Meetings 10:30 A. M.; 2:30 and 7:30 P. M. Correspondent, George Adlington, Straffordville, Ont., Canada.

Westbrook, Me.—Due to war conditions the annual conference at Old Orchard, Me. has been cancelled. The assembly at Westbrook will welcome Christians visiting the beaches during the summer. The Sunday morning meetings convene at 10:30 o'clock. H. F. Stultz, 819 Main St., Westbrook, Me.

MISSIONARY

Yaracuy, Venezuela.—A new assembly has been built at Nirgua and a hall built with seating capacity of 200. There are 23 in fellowship. The Area conference was a time of blessing. There were 16 baptized. There was a two days conference at Santa Rosa also, where the work is growing fast. Nineteen were baptized at the conference.