

Words in Season

THE BIBLE FAMILY MAGAZINE



A New Year Promise

'I will uphold thee.' Redeemed one, the greeting
Is thine from thy Father to strengthen and cheer,
And soft words of promise thy list'ning heart meeting
Re-echo His words who with comfort draws near.
Fear not, for I died, for I live, I behold thee."
Sounds forth from the portal, "and I will uphold thee."

Who is sufficient? The cry reaches Heaven
In the midst of the day from the weary with toil;
Our message of healing and love has been given,
But the field is the world, and ungrateful the soil;
And our strength is but weakness, yet hath not He
told thee,
The Lord of the Harvest, that He "will uphold thee"!

Then lift up thy heart, for the day dawn is nearing,
Be strong for His work, and be strong in His word;
Be watchful as those who await His appearing,
Be glad with the stillness of rest in the Lord.
Fear not! when the arms of His love shall enfold thee
Thou shalt learn all the fulness of "I will uphold thee."

January, 1943

WORDS IN SEASON

Publication Office
2116 S. Jefferson Ave., St. Louis, Mo.

Editorial Office
6672 Chew Ave., Phila., Pa.

Subscription price in United States, 85 cents per year in advance. Five or more copies to one address 75 cents per copy. In Canada, 85 cents per year in advance. Five or more copies to one address, 75 cents. Foreign subscriptions one dollar or five shillings sterling per year. Five or more copies 90 cents or 4 shillings 6 pence sterling per copy.

Send ALL SUBSCRIPTIONS, change of address, publication matter, conferences and death notices to SAMUEL C. KELLER, 6672 CHEW AVE., PHILADELPHIA, PA. ALL articles for Work and Workers column should reach us by the 10th of the preceding month.

EDITOR AND PUBLISHER
Samuel C. Keller, 6672 Chew Avenue, Philadelphia, Pa.

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

Subscription Notice

The subscription price for single copies in United States and Canada is 85 cents per year. Five copies to one address is 75 cents each, but does not apply if they are sent to different addresses. Please note this. The last figure on the mailing envelope is your receipt and denotes how far the subscription is paid. If you do not receive your magazine, either your mailing address is not correct, or you have failed to renew your subscription.

Foreign subscriptions one dollar or five shillings sterling per year. Five or more copies 90 cents or four shillings 6 pence sterling per copy.

UNITED STATES

Monrovia, Calif.—After spending some months in Albuquerque, N. M., Bro. C. G. Davis visited Fresno, and is now in this place ministering the Word to saint and sinner to Edification, Exhortation and Comfort, using a chart on The Feasts of Jehovah.

Seattle, Wash.—Bren. Alves and Fairfield together with the Lord's people have been cheered by seeing two profess faith in Christ at recent meetings.

Garnavillo, Iowa.—Lorne McBain and Bert Dobson had fruitful meetings when six professed to be saved, one young man, the subject of many prayers was among the number.

Newton, Mass.—Bren. S. McEwen and J. Bernard are having gospel meetings with good attendance.

Springfield, Mass.—Christians from a number of assemblies were represented at the beginning of a new assembly in this place on November 22.

Orange, N. J.—C. Patrizio spent a few nights in this place and meetings were good.

Elgin, Ill.—Louis W. Gabler again intimates that he will send free tracts to anyone who will carefully and prayerfully distribute them. He asks the prayers of the Lord's people for this work. His address is 617 Laurel St., Elgin, Ill.

Detroit, Mich.—The address of Mr. James Smith is now 12250 Grandmont Ave., Detroit, Michigan.

Phoenix, Ariz.—A happy time was spent at the "Thanksgiving Conference." Bren. W. Miller, J. Hunt and S. C. Keller ministered the Word.

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. 35

JANUARY, 1943

No. 1

HIMSELF

(A New Year Message)

1 Thess. 3:11

"Himself" shall guide your way—Our loving Father-God:
The One Who sought us far astray and brought us back with
blood;
'Tis He "Himself" must be our Guide, o'er all the way what'er
betide!

1 Thess. 4:16

"Himself," "Himself" shall come! Heaven's highest angel-powers
He will not send to bring us Home—This lofty honor ours—
That no one but "Himself" who died, could fitly lift us to His
side!

2 Thess. 2:16

"Himself" shall comfort you, mid varying ways of life;
How dark the world we hasten through, with sin's delusions
rife
How oft cast down our hearts would be, without a Comforter
like Thee!

2 Thess. 3:16

"Himself" shall give the peace; Tossed on the waves' wild crest
Lo, **His** voice speaks—their ragings cease—We gain His promised
Rest!
"Desired Haven"—Home of stormless Day, **Then** shall we **fully**
know His "peace alway"!

"LOOKING UNTO JESUS"

(Hebrews 12:2)

If we look within—

—We shall be disappointed.

If we look around—

We shall be bewildered.

If we look up—

We shall be encouraged.

"Look up . . . for your Redemption draweth nigh" (Luke 21:28).

THE BRIGAND'S BIBLE

IN ONE of the deep dells of the Black Forest a band of brigands were dividing their spoil, the proceeds of the preceding night's robbery. According to their custom the stolen articles were being put up for auction among themselves. The last article held up for sale was found to be a New Testament. The man who acted as auctioneer introduced this "article" with some blasphemous remarks which made the cavern resound with laughter. One of the company suggested jokingly that a chapter should be read for their edification. This being unaminously applauded, the "auctioneer" turned up a page at random, and began reading in a voice of mock devotion, much to the amusement of the company.

It was not observed, however, that one of their number had become suddenly silent, and sat clasping his hands on his knees, as if in deep thought. He was a middle-aged man, was one of the oldest members of the gang, and had long been a leader in lawlessness and crime. The words, read in mockery though they were, had reached his heart. The passage of Scripture taken by the "auctioneer" had awakened some wonderful memories in the heart of the poor wanderer. He had heard that passage of God's Word before. Thirty years had passed since then. He was in the old homestead, a young man just entering into life. The influences were favorable. His parents feared God, and sought to lead him in the paths of righteousness, and set before him a Christian example. Yet it seemed as if all their efforts were to be fruitless. But there is a word in God's Book which says, "Cast they bread upon the waters; for thou shalt find it after many days" (Eccles. 11:1), and truly it was "many days" ere the words were "found" again.

The young man fell upon evil courses, greatly to the grief of those who were watching for his soul. At length he committed a crime which made it imperative that he should flee without delay if he was to evade the hands of the police. It was morning, and his father, according to his usual custom, read a passage of Scripture, and commended the family to God in prayer. That day the young man fled from the parental dwelling, never to return again. And now in the brigand's cave in the Black Forest the whole scene of that bygone day rose up vividly before his imagination—the happy family circle, the reading of the Word of the Living God, and the voice of prayer.

Since leaving home he had never opened a Bible, never offered a prayer, or heard a single word that reminded him of God or eternity. But now a father and a mother's counsel came rushing back to his memory. The long-forgotten passage of Scripture was carried with awakening power to his soul.

So absorbed was he in these hallowed recollections that he forgot all around him until awakened by a rude tap on

the shoulder, accompanied by the question: "Now, old dreamer, what will you give for that old Book? You need it more than any of us, for you are undoubtedly the biggest sinner under the firmament." "So I am," he answered; "give me that Book; I will pay it full price." The next day the brigands dispersed throughout the neighborhood to turn their bargains into money. But the one that bought the Testament repaired to a lonely place, where he spent the whole day and night in the agonies of remorse. The Word of God revealed to him a Saviour, Jesus; and the message of peace and reconciliation was brought home to his heart. The next morning he entered a village; he told a servant of Christ his whole life's story, and then gave himself up to the hands of justice. This proof of his repentance saved his life, for his comrades were all captured and put to death. After an imprisonment of seven years he was set free on account of exemplary conduct. A Christian nobleman took him into his service, and he proved a blessing to his master's household till he died in peace, praising Christ, who came into the world to save sinners, of whom he confessed himself to be the chief.

Is not this a brand plucked from the burning? (Zech. 3:2). Truly the Word of God is quick and powerful. Thirty years had passed, and apparently the words from the Old Book were to be fruitless. But, guided by an unerring hand, the salesman in that lawless band of robbers had unconsciously selected the very words that had been heard so long before—words that were now carried home with convicting power by the Spirit of God. Is anything too hard for the Lord? (Gen. 18:14). Have you been convinced that you are a lost sinner? Have *you* received the message of reconciliation, and been saved for eternity?

WHAT A BLESSING

"I cannot tell you, dear brethren, what a blessing I got to my soul through a single verse of God's Word which I read the other morning. You will find it in Galatians 2:20: '*I am crucified with Christ*'; and then further on in the verse: '*Christ liveth in me*.' The words were carried home to my soul in the power of the Spirit of God. '*I am crucified with Christ*.' God says it. I have died; and there is an end to self. 'Nevertheless I live; yet not I, but *Christ liveth in me*.' Ah, that is it—Christ living in me. What a searching thought! How many things I say and do which would not be said and done, if I but remembered this: *Christ liveth in me*. But the Lord made this great truth a reality to me that morning; and I praise His name for it. Now these are the two thoughts that were on my mind during the past week; and I just thought I would tell you about them; for I believe it is the Lord's mind that when we get anything from Himself in that way, we should not keep it to ourselves. The Lord bless it to us all."

HOW TO HAVE A HAPPY NEW YEAR

"On the first day of the first month shalt thou set up the tabernacle" (Exod. 40:2).

AND why was this period chosen for the erection? God has always reasons for His conduct, but He does not always "give account of any of His matters." We may however make two remarks here. First, things that are the same to God, are not the same to us. Our goodness extendeth not to Him. John saw no temple in the new Jerusalem. All places are alike to God; yet we never feel in a common dwelling the solemnity that seizes us in the sanctuary. The first day of the year was no more to God than any other, but it would render the service more memorable and impressive to the people. Therefore says He, "On the first day of the first month shalt thou set up the tabernacle." Secondly, it is well to begin a new year with some good work, and to commence serving God after a new manner.

And have *we* no tabernacle to set up on this first day of this first month?

Let us begin the year with solemn reflection, and say with Job, "When a few years are come, I shall go the way whence I shall not return." Let me not only believe this, but think of it, and feel the importance of the sentiment. Yes; in a little time I shall be no more seen. How, where shall I then be disposed of? The seasons will return as before, but the places that now know me will know me no more for ever. Will this be a curse, or a blessing? If I die in my sins, I shall return no more to my possessions and enjoyments, to the calls of mercy, to the throne of grace, to the house of prayer. If I die in the Lord, I shall—O, blessed impossibility—return no more to these thorns and briers, to this vain and wicked world, to this aching head, to this throbbing heart, to these temptations and troubles and sorrows and sins.

Let us begin the year with self-inspection, and say, with the chief butler, "I do remember my faults this day." We are prone to think of the failings of our fellow-creatures, and often imagine because we are free from *their* faults *we* are faultless. But we may have other faults, we may have worse; and while a mote is in our brother's eye, a beam may be in our own. Let us be open to conviction. Let us deal faithfully with our own hearts. Let us not compare ourselves with others, and especially the more vile of our fellow-creatures, but with our advantages, with our knowledge, with our professions, with the law of God.

Let us begin the year with a determination to abandon whatever appears sinful, and say with Elihu, "If I have done iniquity, I will do no more." Should the evil course or the evil passion solicit, let it plead in vain while the Saviour-judge says, "If thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members

should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Begin the year with pious and personal dedication, and say, with David, "Lord, I am thine; save me." Through Him who is the way, yield yourselves unto God. It is your reasonable service. He has infinite claims to you. You will never be truly your own till you are His.

Begin the year with relative godliness; and if the worship of God has never been established in your family, now commence it, and say with Joshua, "As for me and my house, we will serve the Lord." A family without prayer is like a house without a roof. It is uncovered and exposed; and we know who has threatened to pour out His fury upon the families that call not upon His name.

Begin the year with fresh concern to be useful, and ask, with Saul of Tarsus, "Lord, what wilt thou have me to do?" Let me look at my condition, my resources, my opportunities. How can I glorify God and promote the welfare of my fellow-creatures? Is there not a Bible to circulate? Are there none perishing for lack of knowledge that I can myself instruct? Have I no irreligious neighbors to reclaim? Are there no poor to relieve? No widows and fatherless to visit?

Begin the year with more conduct in the arrangement of your affairs, and resemble Ezra and his brethren, who "did according to the custom, as the duty of every day required." God has said, let every thing be done decently and in order. Much of your comfort will arise from regularity in your meals, in your devotions, in your callings; and your piety will be aided by it. Have a place to receive everything, an end to simplify it, a rule to arrange it. Leave nothing for the morrow that ought to be discharged today. Sufficient for each period will be its own claims; and your mind ought to be always at liberty to attend to fresh engagements.

Finally, time—this short, this uncertain, this all-important time—upon every instant of which eternity depends, will not allow of our trifling away any of its moments. Resolve therefore to redeem it. Gather up its fragments, that nothing be lost. Especially rescue it from needless sleep; and if you have hitherto accustomed yourself to the shameful indulgence of lying late in bed, begin the new year with the habit of early rising; by which you will promote your health and improvement of every kind, and live much longer than others in the same number of days, and say, with David, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

And if this be your determination, the season will be the date of your happiness. God Himself says, "From this day will I bless you."

FOUR SERVANTS

THE work of the Holy Spirit is beautifully expressed in the work of four servants in the Scriptures:

- (1) The *Servant* who proclaimed the Gospel after "the oxen and fatlings were killed"—"Come for all things are now ready." He "compels" them to come in (conviction) "gathers" them to the House to meet the King. (Luke 14).
- (2) The *Servant* set over Joseph's house who *brings* in his brethren.
- (3) The *Servant* of Boaz set over the reapers in his fields.
- (4) The *Servant* sent to win a bride for Isaac.

"Bring these men home"

Said Joseph and *kill a killing*. (Gen. 43:16. Margin). The way into the House is by way of the altar. "Then will I go unto the altar of God unto God my exceeding joy." Psalm 43. Christ loved the Church and gave Himself for it. But cleansing is maintained by the washing of water by the Word. Eph. 5:25-27; Titus 3:5; 1 Peter 1:22. Accordingly we read that when they were in the House *He* gave them *water* and *they* washed their feet." The *Spirit* brings the *word* to bear on our defilement. Then they ate *bread* and drank *wine* largely with Joseph—not with the Egyptians. Let them sit apart and eat their cucumbers, leeks and garlic—they had no heart for Joseph's food.

But as yet Joseph did not commit himself to his brethren. They might make merry and appear to enjoy themselves, but "another spirit" energized them. Sins of the past must be confessed and judged, both by *individuals* and *assemblies*. (Verse 19.) At the door they sought to put money matters right, and would to God all Christians would do the same, but like their father Jacob, they had to meet their past bad behaviour to their brother.

"Wot ye not that such a man as I can certainly make trial." (Gen. 44:15 Margin.) "And Judah said what shall we say . . . what shall we speak or how shall we clear ourselves? God hath found out the iniquity of thy servants, behold we are my lord's servants, both we and he also with whom the cup is found." "God forbid that I should do so, but the man in whose hand the cup is found, he shall be my servant, and as for you, get you up in peace unto your father." (Gen. 44:15-17.)

Years ago a younger brother, in the anguish of his soul "supplanted them and they would not hear." Now these *same ten brethren* are tested with *another younger brother*. Will they leave him in bondage and return to their father? No! Judah (the very one who suggested selling Joseph) came forward to plead for him and offered himself as a substitute. "The Lord also shall save the tents of Judah, first." (Zech.

12:7), when a national restoration follows—Judah who sold and delivered to death the Christ of God.

Now there is real humiliation and confession “Cause every man to go out from me”—*No man* is to intermeddle in the reconciliation. It was Joseph who revealed himself, Joseph who wept and said, Come near unto me. It was Joseph who gave the kiss of reconciliation.

H. J. B.

DWELLING IN LOVE

THE Holy Ghost thus exhorts believers; “Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. (Jude 21.) And Jesus also said, “Abide in me”; “Continue ye in my love.” Every failure—all declension from God—arises from the lack of this realization of the love of God. Our first parents doubted God’s love, and fell. So also Israel: “How oft did they provoke him in the wilderness, and grieve him in the desert!” These things “are written for our admonition, upon whom the ends of the age are come.” Oh, to know more of the attractive and constraining power of the love of God. How many an evil would it correct! The spirit of pride, that counts it an evil thing to take the low place, and says, “I must keep my station,” though the Lord of glory left His, and became the servant of all—the spirit of self-indulgence, that cares about its own ease, rather than the Lord’s work—the spirit of fault-finding, that sees no beauty in anything but its own opinions—the spirit of egotism, that puts self in the front, instead of “Jesus only,”—the unloving, earthly spirit, that is content to substitute a “prosperous church,” with popular preaching and grand buildings, for the “blessed hope” of the speedy personal presence of its Lord—all these, and every other evil spirit, are put to flight by the simple power of the realization of God’s love, manifested in the person and work of Jesus Christ.—*Selected.*

A FAITH EXPERIENCE

Charles R. Keller was working all alone in a new field away from any of the assemblies; he was led to spend a day visiting some believers 20 miles distant. When he started on his return journey he had money enough to pay his fare on the train to the junction of two railways, but not any to pay from there to the town where he was laboring.

As he sat in the train wondering how he would be able to get to his place of labor, he saw on the floor of the railway car a small ball of paper; he picked it up, unrolled it, found it to be a two-dollar bank note, which more than met the need.

This proved the silver and gold belongs to God, so that He can make some person to lose it to supply the need of one of His servants.

THE CHURCH—ITS WORSHIP AND MINISTRY

Hints From the Word of God in Five Parts.

PART II.—ON THE LORD'S SUPPER

WHAT AUTHORITY IS THERE FOR ASSEMBLING WEEKLY TO
REMEMBER THE LORD?

“Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching” Heb. 10:25.

It is ourselves that are to “assemble”; that does not include the world.

“On the first day of the week, when the Christians came together to break bread, Paul ‘discoursed’ unto them” Acts 20:7.

Not on the first Sunday of the month, or once in three months, but upon the first day of the week.

They did not come together to hear Paul preach, but “to break bread.” Paul availed himself of the opportunity to speak to them.

“They continued steadfastly in breaking of bread” Acts 2:42.

In 1 Cor. 11:20, the Corinthians are reproved for allowing the character of their gathering to degenerate from eating the Lord’s Supper to eating each one his own supper.

“This do in remembrance of me” Luke 22:19.

Where two or three are gathered together in my name, there am I in the midst of them” Matt. 18:20.

In John 20:19, 26, the Lord Himself twice visibly verifies the promise in Matt. 18: upon the first day of the week.

The foregoing passages indicate that a weekly assembly of believers, to remember in the breaking of bread the Lord is according to His mind, and that the idea of “public worship,” or a promiscuous assembly of believers and unbelievers to worship God has no authority in the Word. Hearing a discourse is not worshipping God—the public cannot worship God.

PART III.—ON THE UNITY OF THE BODY.

MANY DENOMINATIONS—WHICH IS THE RIGHT ONE?

“There is one body and one Spirit” Eph. 4:4.

“As the body is one and hath many members, and all the members of that one body being many, are one body, so also is the Christ; for by one Spirit are we all baptized into one body” 1 Cor. 12:12, 13.

“There should be no schism in the body” 1 Cor. 12:25.

“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment” 1 Cor. 1:10.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" Rom. 16:17, 18.

"Take heed, therefore, unto yourselves . . . For I know this . . . of your own selves shall men arise, speaking perverse things to draw away disciples after them" (not after Christ) Acts 20:28-30.

"Every one of you saith I am of Paul; and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided?" 1 Cor. 1:12, 13.

"While one saith I am of Paul, and another, I of Apollos, are ye not carnal?" 1 Cor. 3:4.

The divisions now are, rather, I of the Establishment—I of the Presbyterian—I of the Independent—I of the Baptist—I of the Wesleyan—and one may even say, "I am of Christ," and thus, through excluding others, be guilty of schism.

All the names that God applies to His people include all the members of the body of Christ, viz.:—"Saints," "Brethren," "Believers," "Christians," and they all exclude the world, being quite inapplicable to any but converted people. Hence they are conservative of the unity of the Spirit, and of the broad line that separates, in the sight of God, the church from the world.

On the contrary, all the names invented and assumed by man fail to embrace all the members of the body of Christ, and are as applicable to the unbeliever as to the believer, provided he has joined himself to one of the said denominations.

It is therefore evident that to acknowledge any name but those by which God calls His people, or to be identified with any party divisions in the Church, is to sin as did the Corinthians.

(To be continued, D. V.)

I POUR CONTEMPT ON MY PRIDE

THE life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which we are subject.

Pride of birth and rank. "Is not this the carpenter's son?"

Pride of wealth. "The Son of man hath not where to lay His head."

Pride of respectability. "Can any good thing come out of Nazareth?"

Pride of personal appearance. "He hath no form nor comeliness."

Pride of reputation. "Behold a man gluttonous and a winebibber, a friend of publicans and sinners."

Pride of independence. "Many others who ministered to Him of their substance."

Pride of learning. "How knoweth this man letters, having never learned?"

Pride of superiority. "I am among you as he that serveth."

Pride of success. "He came unto His own, and His own received Him not." "Neither did His brethren believe on Him." "He was despised and rejected of men."

Pride of self-reliance. "He went down to Nazareth, and was subject unto them."

Pride of ability. "I can of Mine own self do nothing."

Pride of self-will. "I seek not Mine own will, but the will of Him that sent Me."

Pride of intellect. "As My Father hath taught Me, I speak these things."

Pride of resentment. "Father, forgive them; for they know not what they do."

Pride of sanctity. "This man receiveth sinners, and eateth with them."

"LET THIS MIND BE IN YOU, WHICH WAS ALSO IN CHRIST JESUS" (Phil. 2:5).

GREATNESS OF LOVE

1 Corinthians 13

(Concluded)

But more than this, "The just shall live by faith" (Rom. 1:17); "Thou standest by faith" (Rom. 11:20); "Whatsoever is not of faith is sin" (Rom. 14:23). "We walk by faith, not by sight" (2 Cor. 5:7); "Without faith it is impossible to please him" (Heb. 11:6); "and this is the victory that overcometh the world, even our faith" (1 John 5:4). It is impossible, therefore, to overstate the importance of faith, for it is a vital principle at every moment of our spiritual life; and yet love is greater.

Nor is it possible to overstate the importance of hope. "We are saved by hope" (Rom. 8:24); God "hath begotten us again unto a living hope" (1 Pet. 1:3); and therefore we are to "hope to the end (or perfectly) for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1:13); "who by him do believe in God, that raised him from the dead, and gave him glory; that your faith and hope might be in God" (1 Pet. 1:21). Hence we "have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil" (Heb. 6:18, 19). We are told that the believer's hope maketh not ashamed" (Rom. 5:5); that he is to take "for an helmet, the hope of salvation" (1 Thess. 5:8); that if his children, or Christian dear ones, are summoned away, he is to "sorrow not, even as others which have no hope" (1 Thess. 4:13); because he knows he will see them again at the coming of Jesus, and that he will be like

Jesus; "and every man that hath this hope in HIM purifieth himself, even as he is pure" (1 John 3:3). How blessed, then, is such a hope; and yet love is greater.

It is greatest of these because it makes us like God. "Beloved, let us love one another: for love is of God: and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love . . . And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is love with us made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment, he that feareth, is not made perfect in love" (1 John 4:7-18). It is never said that God is faith, or that God is hope, but it is said that God is love; and love is the grace that brings the children into likeness to the Father.

In the second place, it is the most useful, because it is the active principle of the other two leading them into visible manifestation, training them into practical exercise, so that even an unbeliever could write—

"Faith, Hope and Love together work in gloom,
What Faith believes, Hope shapes in form and bloom,
And Love brings forth to daylight from the tomb."

But the Lord Jesus has said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him," or "mansion," as the same word is rendered in the same chapter (John 14:23). So it is love that fits the soul to be God's mansion, and the indwelling of such a guest imparts the highest qualities of usefulness. "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" (Gal. 5:6); "the fruit of the Spirit is love" (Gal. 5:22); "therefore love is the fulfilling of the law" (Rom. 13:10); "above all these things put on love, which is the bond of perfectness" (Col. 3:14).

In the third place, it outlasts the others. In one sense faith and hope will continue forever, for the saint in heaven will always believe God, and always trust in Christ, and look forward with ever enlarged expectation and desire for still further displays of divine glory. But in the sense in which we need these graces now, they cease at the end of our pilgrimage, at the close of the toil and battle. The former will be lost in sight, the latter in fruition. Indispensable as they are, precious as they are, we shall need them no longer when we depart to be with Christ, which is far better, or when we are caught up in clouds to be forever with the Lord. But this will be only the beginning, as it were, of the eternal companionship of love, binding us to the Redeemer and the redeemed while the bright ages roll. "Love never faileth."

DEATH IS YOURS

1 Corinthians 3:22

(Concluded)

The Holy Ghost in the Scripture seems to shrink from the word DEATH in connection with believers, and to prefer the word SLEEP. Even in the Old Testament it is often said that the patriarchs, prophets and pious kings slept with their fathers, and the same phraseology runs through the New Testament. "Many bodies of the saints which slept arose, and came out of the graves after His resurrection and went into the Holy City and appeared unto many. (Matt. 27:52 and 53). "Our friend Lazarus sleepeth." (John 11:11). "And when he had said this, he fell asleep. (1 Cor. 15:6). "Then they also which are fallen asleep in Christ Jesus are perished (1 Cor. 15:18). "Behold I show you a mystery; we shall not all sleep. (1 Cor. 15:51). "I would not have you to be ignorant, brethren, concerning them which are asleep; . . . for if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with Him (1 Thess. 4:13, 14). It is needless to say that the sleep refers only to the body, and it implies cessation of toil, release from suffering and a happy awakening.

Death to the believer is but rest. "The righteous perish and no man taketh it to heart: and merciful men are taken away, none considering that the righteous are taken away from the evil to come. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness, or as it is in the margin, "BEFORE HIM" (Isa. 56:1, 2). "Go thou thy way until the end be, for thou shalt rest, and stand in thy lot at the end of the days. (Dan. 12:13). There the wicked cease from troubling, and there the weary be at rest. (Job 3:17). Blessed are the dead that die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. (Rev. 14:13). Labor is a curse, but not work; and while the body of the saint who falls asleep in Jesus is quietly resting, the ransomed soul is on tireless pinion in the unclouded enjoyment of the glory and presence of Christ.

The death of God's people is a gathering of them home. Of many of the early believers as Abraham, Isaac, Jacob, Aaron and Moses, it is said, "They gathered unto their people;" and when Jesus comes, "He shall send His angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other (Matt. 24:31). Before that, however, the "eagle saints" of the present dispensation, as they have been well named, shall be caught up in clouds to meet the Lord in the air, for wheresoever the body is, thither will the eagles be gathered together (Luke 17:37). One of the sweetest expressions in the Bible is used by the Apostle in writing to the troubled Thessalonian Christians: "Now we beseech you brethren, by the coming of the

Lord Jesus Christ, and by our gathering together unto Him. (2 Thess. 2:1). So whether we speak of the removal of the believer from the body, or their rapture at His advent, it is a joyful gathering unto Him.

The death of the children of God is only a departure from the lower to the higher. From the world to Christ. "Having a desire to depart and be with Christ which is far better," is the Scriptural mode," of speaking of that which so many dread (Phil. 1:23). "I am now ready to be offered," says the Apostle, "and the time of my departure is at hand." (2 Tim. 4:6). The exile hails with unutterable gladness the signal that bids him depart from a foreign land, where he has been a stranger and a pilgrim; and so it would be with Christians, if they knew that death was theirs, an obedient servant to summon them into the presence of Christ.

It is His presence which makes heaven, according to His own testimony, as well as the instincts of the new life and the nature which He bestows. "If any man serve Me, let Him follow Me; and where I am, there shall my servant be." (John 12:26); "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. (John 14:3). "Father I will, that they also whom thou hast given me, be with me where I am (John 17:24). He has purchased for us at the cost of His own heart's blood not only all of the world, all of life, all of things present, all of things to come, that can express His love, and subserve our interests, but He has conquered death, and handed it over to do our bidding. It is not surprising that we cannot be satisfied until we are with Himself.

FOUR WONDERFUL THINGS

Philippians 1:17-26

R. W. McCracken

PAUL was not an ordinary man in any sense of the word. He was a wonderful man before God reached and saved his precious soul. He spent his time and energy and all that he was and had persecuting the saints of God. However, he turned that energy in another direction, and that was to please and serve and glorify the blessed One when he got saved. Paul realized this, that the strength he had put forth in his unconverted days wouldn't do for his new work and to serve his new Master. The zeal he had in persecuting the saints of God was of no use in serving God unless he got the strength from above. Notice four things here:

- (1) The wonderful desire: Verse 19—"For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." The

- further supply of the Spirit of Jesus Christ. This is spoken especially in connection with suffering.
- (2) The wonderful life of the Apostle Paul: Verse 21—"For to me to live is Christ, and to die is gain." He had only one object and desire in his life and it was this: that Christ would be manifested and exalted, seen and honored in his life.
 - (3) The wonderful perplexity of the Apostle Paul: Verse 23—"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you." He didn't know whether it was better to serve Him here or to serve Him yonder; whether to go or to stay; whether to glorify Him here and receive His grace, or whether to go home and enjoy Him and receive the fullness of His glory in heaven forever.
 - (4) A wonderful assurance: Verse 25—"And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith." I know I am going to continue, and he said he was going to remain for two reasons: that their faith might be strengthened, and their joy increased.

Here was Paul and he had a wonderful desire. There was no other man who enjoyed so much of the Spirit of the Lord Jesus, and his desire was that he might have an infilling and know more of the Spirit of Jesus Christ; that there might be an inflow as well as an outflow.

What we need as the people of God is a fresh supply of the Spirit of our blessed Lord Jesus Christ. Remember this, you can't live on what you have. There is a spiritual waste that unconsciously goes on within you as you are seeking to serve God and please and glorify Him. There must be daily strength for the daily need, and there must be the inflowing if there is to be the outflowing. The child of God who has ceased to take in is the child of God who will soon get stagnant and will soon lose his power. Why do we need this fresh supply of the Spirit of the Lord Jesus Christ? We need it for the life we are living and the trials we are passing through and sufferings we are going to endure. We need fresh grace, strength and power to be received from God from day to day, and Paul knew he was to get it through the prayers of the Philippians for him. God's grace was to be sufficient for him; he felt things just as you and I feel them, and he was a man of like passions as we. Christians were turning away from him and assemblies were turning away from him. How is he to stand it all? How is he to pass through it all? It was by the fresh supply that came down from heaven. He needed it for his life, and brethren, you need it for your life. If you are to live and manifest Christ and honor Him you will need

a fresh supply. Where are you drawing from? Have you gotten to the fountain Head?

Not only will you need the fresh supply for the life you are living, but you will need it for that which you are passing through—that which you have to endure and suffer. There are sorrows in the Christian life and nobody can go through them without the strength which comes from heaven. Are you getting the fresh supply from day to day? From where does your strength come? Does it come from heaven? Are the channels clean? It is only in the measure in which your soul keeps fresh and happy in the love of God and in the communion of the Holy Ghost that God can use you and bless you to His praise and glory. We need a continual inflow and then our service will be blest. Wherever you go the voice of God will be heard speaking through you. If you are drawing from that hidden Source, all will be well.

The wonderful life: I am afraid almost to touch on this. "To me to live is Christ." What is your object in life? It is the people of one object that are making their mark in this world. What is your object? Is it that Christ might be seen and glorified in your life? Can you say in some little measure, "To me to live is Christ?" We are living in days when the world and the flesh have their things that will dim your spiritual vision and hinder you for the service of God. Our first object in life should be this: to glorify God in our bodies and spirits which are His; that is why He saved us and made us His own. What are you living for, to make and heap together money? Heaven's way of increase is the very opposite of the earth's way of increase. Heaven's way of increase is to scatter, but earth's way of increase is to gather. The more scattered, the more fruitful the harvest will be for God will see to it that your sowing now is going to have an abundant reaping by and by. If you sow to the flesh you will of the flesh reap corruption.

The wonderful perplexity: Paul says, "I know the far better thing and blessed thing is to go home and be with Him and like Him." While this is a wilderness scene, it is a blessed place—His presence with His pilgrim child makes the desert to bloom as the rose, and His presence with His child makes His child a happy child every step of the wilderness scene; and it is a grand thing to serve Him whether you serve Him in proclaiming the gospel or whether you serve Him by proclaiming Him in a godly life. There is no higher or grander service or better rewarded service.

Here are saints whose faith is slipping and they are drifting, and they need the ministry of the precious Word of God, and he doesn't know which is better, to stay or to go. It will be a grand thing to enter in to those bright ports above, but it is a good thing to stay if it is the will of the Lord.

The wonderful assurance: "I know that I shall remain and continue with you." Why? That their faith might be

strengthened. This is an important thing in the life of every child of God—the strengthening of their faith. Faith is the queen of all the graces. Faith is the foundation of everything and faith is not only the queen but it is the parent of all the graces—all spring from her. The child becomes like the parent, and if the parent is strong, invariably the child will be strong as well. If your faith is strong, all the other graces will be strong. There are many children of God who have faith strong enough to land them in heaven, but they haven't faith enough to trust God for tomorrow's need and supply. God increase our faith and joy and enable us in some little measure and grant this holy blessing that these things may characterize you and I, His people, as we are journeying home.

HOME IS NEARING

Another year is past and gone,
Home is drawing nearer;
One less o'er this wild waste to roam,
Christ becometh dearer.

As we the year that's past retrace,
Home is drawing nearer;
Our God's abiding faithfulness,
Christ becometh dearer.

Our Ebenezer we would raise,
Home is drawing nearer;
For changeless love, abounding grace,
Christ becometh dearer.

Though waters deep and dark we cross,
Home is drawing nearer;
Our little barque holds on its course,
Christ becometh dearer.

What though 'gainst adverse wind and tide,
Home is drawing nearer;
Salvation's Captain on our side,
Christ becometh dearer.

Let ocean lash itself to foam,
Home is drawing nearer;
We soon shall see the lights of home,
Christ becometh dearer.

Should darkness deepen into night,
Home is drawing nearer;
While watching for the morning light,
Christ becometh dearer.

CANADA

Grand Bend, Ont.—Bren. A. W. Joyce and D. Adams are having a few meetings here. They also visited Pall Mall St., London.

London, Ont.—Bro. A. Douglas had a series of meetings on the Tabernacle. The interest was good and the Word helpful.

Kirkland Lake, Ont.—B. Widdifield is laboring in these parts seeking to help the saints in the little assemblies and reach sinners. He has seen some saved.

Parry Sound, Ont.—F. G. Watson and G. P. Taylor are having gospel meetings here with good interest and help in preaching the Word.

Orillia, Ont.—Bren. Roberts and Howard had good meetings here. A number of the Sunday School scholars professed faith in Christ.

Bell Rapids, Ont.—Bren. David Miller and Gordon Johnson are in this new place, using a school house for meetings. The attendance is encouraging and is increasing, so they look to the Lord to open His good hand and save sinners. Bell Rapids is a community over 100 miles northeast of Peterboro.

FALLEN ASLEEP

Midland Park, N. J.—On November 14, Mrs. Jane McCabe, wife of the late Robert McCabe went to be with Christ. Age 79. Saved in Ireland at an early age, and associated with the Matchett St. Assembly, Belfast, until coming to America. For the past 22 years in fellowship with the Paterson and Midland Park, N. J. assemblies. Services were taken by J. F. Pearson, J. McCullough and W. Gray. C. C. Fite took part in prayer.

New Westminster, B. C., Can.—On October 28, Mrs. Cadell went to be with the Lord. Age 86. Saved 36 years ago. A sister loved and esteemed by all. W. J. Chawner spoke at the services.

Orillia, Can.—On October 22, Norman H. Clark fell asleep in Jesus. Age 51. Saved 33 years ago. A lover of hospitality, and will be missed in the assembly. J. Gunn conducted the funeral service which was large.

Toronto, Can.—On October 25, John Walker departed to be with Christ. Saved 24 years ago and associated with the West Toronto Assembly ever since. Bore a good testimony among saved and unsaved. R. Roberts and J. Gilchrist spoke to a large company at the services.

Parry Sound, Can.—On November 15, Mrs. John Horne passed into the presence of the Lord. Age 83. Saved many years ago, and formerly in the assembly at Taylorside, Sask. R. Bruce and F. G. Watson preached the Word to a full hall at the burial.

Whitestone, Can.—On November 28, at the Parry Sound hospital, our sister, Mrs. James Stickland, departed to be with Christ, leaving a baby and three other children besides her husband to mourn her loss. Saved 13 years ago, she was a quiet, consistent Christian who will be greatly missed. G. Taylor, R. Bruce and F. G. Watson shared the funeral service which was large.

Toronto, Can.—Mrs. Jane Spence, widow of the late Wm. Spence, went to be with the Lord on November 16. Formerly in fellowship in Belfast, Ireland, but for the past 30 years in Broadview and Highfield Road Assemblies, Toronto. She left a good testimony. A. W. Joyce preached the Word to a large gathering at the burial.

MISSIONARY

Cuba.—Arnold Adams writes: We have been in Cuba for 18 months and have much for which to praise the Lord. God helped us in learning the language so that we have been able to move to this inland town of Guira de Melena. We are using the front part of our home for meetings and have had joy in seeing many strangers coming to the meetings. We have special joy in the goodly number of children that come, and the Lord is filling our hearts with hopes of good things to come. His address is Box 3, Guira de Melena, Cuba.

