

Words in Season

THE BIBLE FAMILY MAGAZINE



I Shall Not Pass Again This Way

The bread that giveth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day,
Because I shall not pass again this way.

I want to give the oil of joy for tears;
The faith to conquer cruel doubts and fears;
Beauty for ashes may I give alway,
Because I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away,
Because I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day,
Because I shall not pass again this way.

February, 1943

WORDS IN SEASON

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NOTICE

The only receipt that you require is the mailing wrapper on your magazine. It will be two months after you send in your subscription before the change of date will appear to show how long your subscription runs.

UNITED STATES

Rochester, N. Y.—The conference held on New Year's Day was enjoyed by all who attended. Christians were present from East Aurora, Buffalo, York, Rochester and Wellsboro, Pa. Goodly words were ministered by A. Klabunda, R. Crawford and R. Roberts.

Seattle, Wash.—A profitable day was spent here New Year's Day, and we were much cheered in seeing the hall well filled in spite of war restrictions. Ministry, both seasonable and searching was given by Bren. Alves, Arnold, Chawner, Scott, Summers and others.

Los Angeles, Cal.—The Jefferson St. Conference held over the week end of January 9th and 10th was well attended, and considered a time of real help and blessing. Practical and heart searching ministry was given by W. Grierson, S. C. Keller, R. Rankin, H. Alves and H. Harris.

Pennsylvania.—James McCullough and Paul Plubell ministered the Word in Hatboro and in the Olney Philadelphia Assembly following the Haddon Heights Conference which the Lord's people enjoyed.

Boise, Idaho.—D. R. Scott had some interesting meetings for believers which were much appreciated by the Christians.

Florida.—Young men in the Service, sons or relatives of the Lord's people are offered free hospitality while in the greater Miami area. Correspondents kindly note address. Edward F. Armstrong, 620 N. E. 77th St., Miami, Florida.

In November, A. R. Crocker held some weeks of meetings in the Hollywood Assembly which were a great help to young people. Nine were baptized at the 29th St. Gospel Hall, Miami.

Petersburg, Va.—Steve Mick and George Winemiller expect to begin meetings in this place shortly.

Cleveland, Ohio.—Our beloved Brother, W. P. Douglas, is confined to the house recovering from a severe fall. He is regaining strength slowly and desires if it is the Lord's will that he may be able to do a little more service for Him here, if not he hopes to be able to say, "Even so, Father, for so it seemeth good in Thy sight."

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

FEBRUARY, 1943

No. 2

GATHERED GEMS

THERE is nowhere that earth's sorrows
Are so felt as up in Heaven;
There is nowhere that earth's failings
Have such a kindly judgment given.

BELIEVER in the Lord Jesus Christ: You will be in heaven! He has paid your debt; He has opened your prison; He has broken your chains; He has set you free from the law's curse, and from death's penalty, and you will be forever with the Lord. Is this not enough to make your whole life, crowded though it may be, a song of praise? Is this not enough to quell every fear, to check every sigh, to remove every doubt, and to fulfill you with peace and joy in believing?

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Do we read the Word with a child-like mind, receive it with a believing heart—bow to its teachings with reverence—receive its decisions in all questions of practice as decisive and ultimate? If you neglect or disbelieve the Word of God, you reject the only Christ to Eternity. When Heaven and Earth shall have passed away, it will remain—a glorious and eternal Memorial to His Love, Grace and Truth.

Believe it firmly
Receive it fully
Study it prayerfully
Quote it reverently
Follow it implicitly

and in a little while, guided by its councils, and sanctified by its Truths, you will be conducted to those realms of glory, where in full splendor, you will behold the Saviour whose Salvation it revealed, whose beauty it unveiled and of whose love it speaks to you while on earth.

» » »

Called to be saints: This is the most honored and sacred name God ever conferred on human beings.

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There is something sweet in being pruned by a wounded hand.

» » »

Fools scoff at the offering for sin, but with the righteous it is an object of delight. Prov. 14:9.

» » »

The world's joys are like some water springs which dry up in the summer time when most needed.

"STANDING FIRM"

IF EVERY man could choose the kind of work he preferred, there would be many employees changing work instantly. But when work is scarce, and a man must take up with whatever he can find, beggars cannot be choosers. This fact was the center of Ned Walton's thoughts as he picked up his flag and assumed his place of duty.

Ned was a watchman on a construction gang. A new bridge was under construction, and it was Ned's duty to hold up traffic, and permit only one car at a time on the old bridge. More than that, each car must come to a stop before they came to the bridge.

Ned soon found that he came in contact with all kinds of people. Some obeyed him in a good-natured way, others were rude and sarcastic. Some were inclined to pay no attention to his signal, while others thanked him for his concern for their safety.

One Saturday afternoon Ned was left alone at one end of the bridge. The forman had cautioned him especially to hold traffic to the letter as far as instructions were concerned.

"If anything happens through your neglect, the company that employs you will be the loser. Therefore, we depend on you doing your duty."

These words of caution were ringing in Ned's ears as the number of vehicles on the road increased. It was Saturday afternoon, and folks were in a hurry, and irritable at delay. In spite of this, Ned met them in a calm manner. He had just held up three cars in a row when a large sedan came tearing down the road at great speed. Swinging out of the line of traffic, the driver started to cross the bridge when Ned jumped in front of the car. With brakes screaming, the car came to a halt.

"What's the idea of this?" asked the man in an angry tone. "Can't you see I'm in a hurry? Get out of the way!"

"Three other cars have the right-of-way ahead of you," replied Ned in a quiet tone. "Please back up out of their way."

"Get out of the way, or I'll run over you," shouted the angry man.

"No you won't," replied Ned. "I have specific orders how traffic must be handled here, and you will obey the instructions along with the others. You will please await your turn. Disregard of traffic rules will result in trouble for you."

Ned stepped directly in front of the car, and motioned the driver to back up. Grumbling and threatening, the driver reversed his levers.

"You'll hear from me later," he shouted at Ned when he was finally permitted to cross the bridge.

Ned did not worry about losing his job so long as he was obedient to orders. He felt positive that his employer would uphold him. Nevertheless, it troubled him to know just what the man meant. His dress and manner revealed him as a man of authority, and a man who probably meant what he said.

The next week Ned was once more on duty. Early one morning he saw a large sedan stop, and recognized the approaching man as the one whom he had stopped on Saturday.

"Are you the man who stopped me last Saturday?" he asked Ned, fixing a steady gaze upon him.

"Yes, sir," replied Ned. "I was obeying instructions."

"You certainly obeyed them," declared the man. "Do you want to keep your position here?"

"Certainly," replied Ned. "I wish to work, and I know of no other work open at present."

"I'm in need of a man," stated the owner of the sedan, "and I want one who can obey orders. You have been tested and proved, and if you will come with me, I have an excellent position open and waiting for you."

Ned was not long in deciding to accept the position, and found that faithfulness in duty brought both reward and satisfaction to self.

That is the kind of faithfulness that the Christian needs—faithfulness that will enable him to stand firm for the commandments of God, regardless of the consequences to himself. If he fails, the reproach falls on Jesus Christ and Christianity as well as on himself. Therefore, it behooves every Christian to take a positive stand and "having done all, to stand." The rewards of God are for faithfulness, not for success. Whatever place any Christian may find himself in, let faithfulness to that which God has given him be the predominant and outstanding fact of his Christian experience.

One who is truly burdened before God as to the condition of the Church and the world; as to the well-being of individuals; as to the prosperity of his own soul, and the character of his walk and testimony and service, will find that in secret he has much to speak to God about; and such serious business cannot be hurried or treated lightly.

Such business is not easy, and may well be called laboring (or literally striving or agonizing), because of the indisposition thereto on the part of our flesh (see Mark 14: 37-40), because of the pressure and hindrance of outward circumstances, and because of the mighty issues which are involved in such intercourse with the living God.

In these days of hurry and incessant activity, it is a rare and precious service. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

PSALM ONE

The Blessed Man:

His negative and positive life. Some people's lives are all negative and no positive, that is, they don't do much wrong, but they do little or no good. Negative Christianity is a poor thing, and savors of Pharisaism, but Scriptural Christianity is positive; it is active.

The Blessed Man is a Separated Man:

Walks not in the counsel of the ungodly. Three examples.

1. Our blessed Lord was undoubtedly this blessed Man and we believe this Psalm has its first application to Him. The Devil tried to get Him to walk according to his ungodly counsel, but He refused. He took the Lord to the pinnacle of the temple, and then to a high mountain, telling Him to fall down and worship him and he would give the kingdoms of the world to Him. But the Lord refused to do so. He would not walk in this ungodly counsel. Here Adam and Eve failed.

2. Enoch is the first man whose walk is mentioned in Scripture, and thank God he was a happy man for he walked not in the counsel of the ungodly. We read he walked with God, and one day while doing so, God took him home to Heaven, there to walk with Him forever. God loved the company of Enoch, and Enoch loved God's company so well, that God took him home to Heaven without dying, for he pleased God.

3. Noah is the other and next man in the Bible of whom it is said he walked with God. The word translated walk here in connection with Enoch and Noah means to walk habitually, not now and then, but constantly. Think of the time when these men walked with God. They did so in days of terrible apostasy and declension. They did so when there were none else doing so. When all flesh had corrupted its way on the earth, when violence and wickedness was rampant, so this should encourage us, for Jesus said that, what characterized the days of Noah would characterize our days and is characterizing them. But in the midst of appalling apostasy we may, like Enoch and Noah, walk with God. This is our privilege and our responsibility. So Enoch and Noah were like the happy man of Psalm 1, they were separated men standing aloof from the corruption all around them.

Some who did walk in counsel of the Ungodly:

2 Chron. 18:1. Jehoshaphat, alas walked in the ungodly counsel of the wicked king of Israel. First he went to visit him, then he listened to him, and when Ahab counselled him about going to battle with him he went, but for God's mercy he would have lost his life. Many a Christian has lost their Christian life through walking in the counsel of the ungodly.

2 Chron. 22:3. Ahaziah walked in the wicked ungodly coun-

sel of his mother. We read: He did wickedly for his mother was his counsellor. Think of a mother giving ungodly counsel. Many a father and mother have done this, some counselling their children against accepting Christ, others against following the Lord in baptism, and gathering to His Name.

Peter stood in the way of sinners and denied his Lord.

Lot sat in the gate of Sodom. Contrast Abram sitting in his tent door.

The Blessed Man is a Studious Man:

He delights in the law of the Lord. God would have us all to be studious. We are exhorted to study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth, and if we are to be happy we must delight in God's Word. Job, Jeremiah and Joshua all did so. Job said he esteemed the Word of God more than his necessary food. Jeremiah said he ate God's Word and to him it was sweet. David said sweeter to him was the Word of God than honey in the honey comb. Has God's Word lost its sweetness to your soul? Then get into His presence and find out the cause and confess the sin that has robbed you of your relish for it.

We should read God's letters over and over again, studying them till we are able to rightly divide the truth. What enabled Job to overcome the severest trials any human ever endured? It was God's Word; he said, "Thy law is within my heart." A good place for a good thing.

The Happy Man is a Fruitful Man:

He shall be like a tree planted by the rivers of water bringing forth his fruit in his season.

As we have said the first half of this Psalm brings Christ before us. How fruitful that life of His was! Yielding fruit to God continually. He was the true vine whose fruit gladdened the heart of God and man. A root out of the dry ground, a tender plant for God. Joseph was as a bow by a well, and his branches ran over the wall. Oh, like Joseph we may abide by the deep sweet well of love. Abide in Christ, may the roots of our faith strike deep into His love, His grace, that we too shall be like Him, and be fruitful, bringing forth fruit in season. Galatians 5; John 15.

The Happy Man is a Fresh Man:

"His leaf also shall not wither." Christ was God's great evergreen. We too should be fresh in soul, fervent in spirit, serving the Lord. Of Moses it is recorded when 120 years old that his eye was not dim nor his natural force abated, he was fresh for God. It is nice to see young Christians with the dew of their youth upon them, but better still to see old Christians after weathering many a storm still fresh for God. Andrew Frazer said he would rather have a happy soul than \$5000.

FOUR INCORRUPTIBLE THINGS

WE shall consider this month four incorruptible things which are set forth in the Word of God, as they are related to believers in the Lord Jesus Christ.

First, there is the incorruptible *Seed*.

"Born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (1 Peter 1:23).

Second, the believer becomes a partaker of incorruptible *Life*. "Whereby are given unto us, exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4).

Third, an incorruptible *Body*, shall clothe the spirits of the believers: "For this corruptible, must put on incorruption, and this mortal must put on immortality" (1 Corinthians 15:53).

Fourth, an incorruptible *Inheritance* awaits the child of God: "Blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:3-4).

All true Christians have been born again. It has been said that if one is well born in the first place, a second birth is not needed. But the Word of God declares that without exception, *all* are born in sin, and it matters not what the environment or circumstances of birth according to the flesh may be, for, "All flesh is as grass, and the glory of man as the flower of grass." Men are sinners by practice, because they are sinners by nature, and this applies to everybody, for, "All have sinned, and come short of the Glory of God." No matter how well one may have been born or in what social position one may be found, it is true today as it was when Jesus first declared it to Nicodemus, that, "Except a man be born again, he cannot see the Kingdom of God."

The Word of God is the Seed, by which, when it is received into the heart of the believer, he is begotten again unto a living hope. It is therefore of greatest importance that preachers should preach the *Word*. Jesus, Who is our great example in this, represents Himself as the Sower going forth to sow, and He says that the Sower soweth the "Word." Paul in Romans 10:17, says, "Faith cometh by hearing, and hearing by the *Word of God*." He exhorts Timothy to, "Preach the *Word*."

Christ is the living, incarnate Word of God, and His revealed Word, are so closely related that one cannot preach Christ apart from His Word, neither can the Word be preached, without preaching Christ. Hence, "As many as receive Him,

to them gave He the power to become the sons of God, even to them that believe on His name." And these are "born, not of blood, nor of the will of the flesh, nor of man, but of God."

All who by faith receive Christ and believe His Word, are made partakers of His life. The Christ Life in believers is that which constitutes them children of God. This should forever settle the question as to who are God's children,—or putting it in another way, of whom God is the Father. If we are willing to put aside human reasonings, and confine ourselves to the plain teaching of Scripture, we will readily see that God is the Father of everyone who has been made a partaker of His incorruptible Life, and Nature. Such a life is not the product of human nature by natural birth, nor of training, education or culture. It is the result of a new birth brought about by the reception of the incorruptible Seed of God's Word into the good soil of a believing heart. Wherever the Seed of the Word of God is received, in a human soul, spiritual quickening takes place. Paul writing to believers in Ephesus, says: "You hath He quickened who were dead in trespasses and sins." We are dead as to the Life of God, until we receive the Life of Christ. In John 5:12 we read: "He that hath the Son hath Life and he that hath not the Son of God, hath not Life." The new birth is not the improvement of the old corrupt nature, which is hopelessly beyond repair, but it is the impartation of the Life of our Lord Jesus Christ; and that is nothing less than God's own incorruptible Nature. Every genuine Christian has within him the same Life that is now in Jesus at the right hand of the Father in Heaven. He lives *there*, and He lives *down here* in the person of every one who has been "born again of the incorruptible seed of the Word of God which liveth and abideth forever." In Galatians 2:20, Paul says, "I have been crucified with Christ; nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God who loved me, and gave Himself for me." Before his conversion, Paul had a religion, but his religion under the Law did not nor could it, give life. He found that it could only condemn him to death, because of his inability to keep it. But after his conversion he had something better than a religion

LOVE THE BEST GIFT

Love to Christ and love for souls are the two highest qualifications of a true soul-winner. A man may be clear on the doctrines of the Gospel, fluent in declaring them, earnest in proclaiming them, yet sinners remain unmoved, and souls unsaved under his preaching. There is a lack somewhere, a felt want of unction with the Word. The people come and go unawakened, unsaved. There are no conversions to God, no hearts won for Christ. There may be many causes.

If there be a dearth of fruit from the Gospel, a lack of real conversion work, and everything flat and formal, it is at least high time that the preacher or teacher should be examining his own condition and testing his spiritual state before the Lord. He may not be able to charge himself with any open sin. His conscience, enlightened by the Word, may not accuse him of any grievous departure in walk or way from the Lord. But there is coldness of heart. The spirit is not fervent. There is no glow of holy compassion in the heart toward the perishing. Their awful danger is not felt as once it was. Their Christless state is not such a burden as in earlier days. The words of warning do not go forth with that burning earnestness that once so characterized them, and caused sinners to quell beneath them. The sweet invitations of the Gospel do not win their way through walls of prejudice and indifference as once they did, right to the hearts of the most callous. The reason for it all is this: love has run low in the speaker's own soul. His yearning love for sinners, his burning pity for the lost has declined, simply because the love of Christ is not now so filling and constraining his own heart and soul as once it did. He has ceased to *abide* in the enjoyment of Christ's love to him, ceased to drink it in from the Fountain Head for his own soul's enjoyment, and as a consequence, it has ceased to flow out through him toward others. So the remedy for the lack of power, the lack of fruit, the lack of love is just to come back to love's living Spring, the heart of the Lord Jesus. There the empty vessel will soon be refilled, the heart made again to glow in fervent love to Christ and for souls, and there anew the soul-winner will be filled and fitted with the best of all the gifts of a soul-winner, which is *love*. But it is not always safe to blame the preacher, for under the preaching of the Lord Himself many remained unmoved.

WAITING AND WATCHING

To look for His coming is to prepare for Him. If I were asked to visit you tomorrow evening, I am sure you would make some preparation for my call—even for one so commonplace as myself. You would prepare, because you would welcome me. If you expected the King to call how excited you would be! What preparation good housewives would make for a royal visitor! When we expect our Lord to come, we shall be concerned to have everything ready for Him. I sometimes see the great gates open in front of the larger houses in the suburbs: and it means that they are expecting company. Keep the great gates of your souls always open, expecting your Lord to come. It is idle to talk about looking for His coming if we never set our house in order and never put ourselves in readiness for His reception. Looking for Him means that you stand in a waiting attitude, as a servant

who expects his master to be at the door presently. If you look for His appearing you will be found in an attitude of one who waits and watches, that when his Lord cometh he may meet Him with joy. Christ is coming, I must not sin: Christ is coming, I must not be rooted to the world.

As to watching, this is rarer than waiting. The fact is, even the better sort of believers who wait for His coming, as all the ten virgins did, nevertheless do not watch. Even the best sort of the waiters slumber and sleep. You are waiting, but you are sleeping! This is a mournful business. A man who is asleep cannot be said to look; and yet it is "unto them that look for Him" that the Lord comes with salvation. We must be wide-awake to look. We ought to go up to the watch-tower every morning, and look toward the sunrise to see whether He is coming. Surely our last act at night should be to look out for His star, and say: "Is He coming?" It ought to be a daily disappointment when our Lord does not come; instead of being, as I fear it is, a kind of foregone conclusion that He will not come just yet. —C. H. SPURGEON.

BED, BASKET OR CANDLE

A wise man has said that there are only three ways in which anyone can look at life, it is either a bed, a basket or a candle. Those who look at life as a bed, of course, are the ones who look for an easy way through it, who expect to reach the skies of achievement on "flowery beds of ease," who think the world owes them a living.

Those who think of life as a basket are the ones who live only for what they can get out of life. They are the "gimmie" folk who are always asking, "What is there in it for me?" They are the bargain hunters. They will do a favor for you if they think there will be a chance to get the favor returned. They will work in the church or in the Sunday School class, provided they can have a place that will give them prominence. They wish to serve only themselves.

The ones who look at life as a candle are the ones who are giving out of themselves all the time. A candle cannot give without using up itself. You never saw a candle that could burn and not be consumed. It has to sacrifice in order to give.

When Jesus said, "I am the Light of the world," that is the sort of light He meant. He was unable to give light and hope to others without being consumed Himself. When He said, "Ye are the light of the world," He meant that all His followers must be the same kind of lights, that give without any expectation of return, that give of their best, and their own lives if need be, that the rest of the world may have light.

It is the candle-like lives that please Him rather than the bed or the basket lives—*Publisher Unknown.*

THE CHURCH—ITS WORSHIP AND MINISTRY

Hints From the Word of God in Five Parts.

PART IV.—ON WORSHIP

Worship and Ministry in the Church are two separate things, which ought not to be confounded.

Worship ascends from the Church, by the Spirit, through Christ to God.

Ministry descends from God, through Christ, by the Spirit to the Church.

New Testament worship consists mainly, though not exclusively, of thanksgiving. The Hebrew and Greek words commonly rendered worship, signify to fall down and pay homage, whether in request or thanksgiving.

It is to bow the heart and will to God, under a sense of His infinite worthiness.

In all the epistles this word is dropped, and a word used which means "giving of thanks."

"By Him, therefore, let us offer the sacrifice of praise to God continually—that is, the fruit of our lips, giving thanks to His name" Heb. 13:15.

"Ye are built up an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ" 1 Peter 2:5.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" Col. 3:17.

At the table of the Lord, when the saints are gathered to break bread and drink wine in remembrance of the Lord Jesus, what so fitting as thanksgiving?

Thus the Lord by His example has instructed us, See 1 Cor. 11:24; Matt. 26:27; Mark 14:23; Luke 22:19. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."

That in this the early Church followed the example of Christ is evident from 1 Cor. 14:16, 17. "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at the giving of thanks, seeing he understandeth not what thou sayest? For, thou verily givest thanks well, but the other is not edified."

Many bursts of worship occur in the Epistles that form blessed patterns for us. See Rom. 11:33-36; 16:25-27; also Eph. 3:20, 21. In the book of Revelation, the heavenly worship of chap. 5:9, 10, is caught by the apostle, and re-echoed on earth, as in chap. 1:5, 6.

"Whoso offereth praise glorifieth me" Ps. 50:23.

"Worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh" Phil. 3:3.

As Royal priests unto God, to worship thus is our common privilege.

There is a beautiful picture of worship in 2 Chron. 7:1-3. It was a day of great gladness—the fire consumed the burnt offerings, and while it burned, the people "bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the Lord, saying, "For He is good—for His mercy endureth forever."

So also in chap. 5:13, 14, it was when "the trumpeters and singers were as one to make one sound to be heard in praising and thanking the Lord" that the delight of God in such service, was testified by the glory filling the house.

Such was the spirit of the disciples previous to the Pentecostal glory. "They were continually in the temple praising and blessing God" Luke 24:52, 53. And when all were with one accord, in one place, then again, as of old, God testified His delight, sending His Spirit as a rushing, mighty wind to dwell within His living temple of redeemed sinners. Acts 2:1-4; 1 Cor. 6:19, 20; Eph. 2:22.

Another beautiful Old Testament picture of worship is in Deut. 26:1-10. It is all the acknowledgment of the grace of God—a sacrifice of praise. Probably this is specially alluded to in Heb 13:15.

(To be continued, D. V.)

A FAITH EXPERIENCE


J. O. BROWN was called of God to labor in the new fields in the middle west of the United States. He and his wife lived in a house built on a truck.

He had finished a series of meetings in one place Friday night and was to start in another place 26 miles away on the Lord's Day, but had one gallon of gas in the tank of his car.

Saturday morning he remarked to his wife: "Some one of the Lord's stewards will be here to put some gas in the tank." At noon he said: "None of the Lord's stewards have come to put gas in the car for the journey." As the afternoon was passing he said: "We have never gone 26 miles with this truck on one gallon of gas, but we must start out for the place where we are to have meetings on the Lord's Day." As soon as the truck was on the highway, a strong wind arose, pushed the truck along briskly to the place where the meetings were to be held.

Men and women who are stewards of God may fail, but God has all the resources of heaven and earth at His command to do His will and encourage them to trust in Him.

A FRESH START

OME one has said, "The Christian life, rightly conceived, is a succession of fresh starts." In the Scriptures we have many instances of this and the sad result on both the individual and his household.

When Abraham, after some delay, reached the land of Canaan, he erected an altar at Bethel and pitched his tent in the vicinity—a lesson to us not to pitch our tents where we are deprived of the fellowship of God, and His people.

But the "Canaanite was in the land" and the famine was there "and Abraham sought relief from the difficulties rather than profit by the trial."

Each journey southward was away from the altar and nearer to Egypt. (If you get away from God's center you will soon be back in the world!)

He and Sarah now resorted to a deception planned up in Ur of the Chaldees (See Gen. 20:13), and instead of being a blessing, as God intended he should, he became a curse, both to the Egyptians and to his household. It is true they acquired property but it became a source of contention and Lot found his way to Sodom, and when all his possessions were burnt up in the judgment of that wicked city he left an heritage of evil in Moab and Ammon. Hagar, too, was fruitful of evil, for from her son the Arabs sprung and Mohammed from them—the false prophet of millions of enemies of the Cross.

But God was faithful and restored Abraham to Bethel and the altar—the point from which his backsliding began. If away from God, let us seek to get back to where it started—neglect of prayers, Bible reading and fellowship with God's people, worldly company, etc.! Now he is blessed indeed of God.

From the place of the altar God bids him view his rich possessions and in journeying through them he reaches Hebron (fellowship) and dwells there in happy fellowship with God.

Jacob came a wanderer and an outcast to Bethel, perhaps to the very place of the altar of Abraham's accepted sacrifice, where in a vision he saw the shining way up to heaven and heard the gracious promises.

Though he raised a Pillar of Testimony there (see 1 Tim. 3:15 for the pillar and ground of the Truth), he would not abandon his course (previously planned by his mother), but desired God to be with him "*in this way that I go*" (Gen. 28:20). May we shun such a course and seek to let the government of our lives be upon His shoulder (Isa. 9)!

He got a long way from the Pillar of Testimony and the Ladder of Communication, but still experienced God's faithfulness in discipline and in delivering him from the

worldly man and the false brother to whom he had behaved so badly.

He settled at Succoth and exchanged the tent of the pilgrim for a house. He built an altar, tacking his new name on to it; but we read of no communication from God there, till his family had so disgraced themselves that a curse rested on Simeon and Levi (Gen. 49).

Then God's voice is heard. He never departs from the original terms—"Arise and go to Bethel and dwell there" (Gen. 36:1).
H. J. B.

THE ROYAL TELEPHONE

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

JEREMIAH was "shut up" in prison and I don't suppose he was allowed to have much with him; but there was one thing they couldn't deprive him of, and that was his own private telephone outfit. And Jeremiah must have put his telephone to good use, for he tells us of the great and mighty things God did show him.

You and I have a portable telephone apparatus inside us. But the receiver hangs on the hook too long. When did you last ring up the Courts of Heaven!

"Call unto me"—"call me up," says God in Jeremiah and many other places in the Bible, "and you can speak to me from my place at any time about anything, in the name of my Son. You have your own private, personal line to my palace, and when you call I will answer." He doesn't always give us the precise thing for which we ask, because we often know not what we ask.

Is it really all right and safe to go ahead and use it just as and when you like? Yes, all right now. But it was all wrong once, for the wires were down, completely smashed and beyond human repair. We were clean cut off by sin when Adam and Eve, through willful disobedience, forfeited the right of the whole human race to enter into God's holy presence. God and man were disconnected. Then in infinite love the Son of God came down into this world to repair, at the cost of His own life, the broken wires, connect up the line again and return to where He was before. As the Son of God hung for six long hours upon the Cross, He was mending, in great agony, the line broken by sin; and at last with the mended ends still in His hands, He cried aloud—"It is finished" and gave up His spirit. At that moment the veil of the temple was torn from top to bottom, showing to men the most Holy Place of all stood open "a new and living Way" for any guilty sinner to approach God because of the Precious Blood which has been shed for him.

But there are reasons why the telephone may fail to

function at all, such as ground connections and atmospheric storms! What about the storms of passion and the ground connections of iniquity secretly harbored in the heart; or prayer offered with a misled nature! Such prayer never gets through—and if the Devil, the world and the flesh can possibly persuade and induce you to leave the spiritual telephone alone, they surely will. You will need much grace to pay the price of sacrifice in order to keep the telephone in full commission.

STEPHEN—Notes by C. H. M.

THERE are two grand facts which characterizes Christianity and mark it off from all that had gone before; and these are:

First. Man glorified in Heaven.

Second. God dwelling in man on earth.

They were never known until redemption was fully accomplished and the Redeemer took His seat at the right hand of the Majesty in the heavens. Then we see, for the first time, in the annals of eternity *a Man on the throne of God.*

Stephen—a picture of a true Christian, “When they heard these things they were cut to the heart.” In them we have the terrible exponents of a Christless religion, just as in Stephen we have the lovely exhibition of true Christianity. *They* were filled with religious animosity and rage; *he* was full of the Holy Ghost. *They* gnashed their teeth; *his* face was like that of an angel.

Stephen was full of the Holy Ghost, and his earnest gaze was fixed on a glorified Man in Heaven. This is Christianity. This is the true and normal idea of a Christian—he is a man full of the Holy Ghost, looking up with the steadfast gaze of faith into Heaven and occupied with a Glorified Christ. The very highest expression of Christianity is met by the deepest, darkest and most deadly display of religious rancour.

Here, then, is genuine, practical Christianity—living conformity to the image of Christ. Here we see a man so lifted above circumstances as to be able—after the pattern of his Lord—to pray for his murderers. So far as he himself is concerned, all settled—his eye was fixed on the glory—so fixed as to catch its concentrated beams, and reflect them back upon the very faces of his murderers. Then to fall asleep—to close his eyes on a scene of *death* and open them on a scene of *Glory.*

Character Immortal—“There are things, qualities, fruits of character, gains, treasures, spoils of moral conquests, that men do carry with them out of this world. Someone says, “The only thing that walks back from the tomb with the mourners and refuses to be buried, is *Character.*” This is true. What a man is survives him. It never can be buried. It stays about his home when his footsteps come there no more. It

lives in the community where he was known. And that same thing—what a man is—he does carry with him into the other life. Money and rank and circumstances and earthly gains he leaves behind him, but his character he takes with him into eternity.”

“ALL SCRIPTURE” (2 Timothy 3:16, 17)

1. Its Divine origin, “All Scripture is given by inspiration of God.”
2. Its Divine uses, Profitable for:
 - a. Doctrine—God’s thoughts of what is right.
 - b. Reproof—God showing man that he is not right.
 - c. Correction—God putting man right.
 - d. Instruction in righteousness—God teaching man to go on right.

AN OVERCOMER

On his wedding-day my brother Henry gave his bride two rings, one smooth and the other rough, and said, “Such will be your wedded life; but, rough or smooth, *you may be an overcomer.*”

Three months later she stood by her dying husband, and, looking up through her tears, said, “Lord, Thou knowest that I love Thee better than I love him.”

Four years passed, and in a distant Chinese Mission Station she sat making a death-shirt for her little son, who lay across her knees, and as her tears fell on the face of the dead child, she looked up and said, “Lord, Thou knowest that I love Thee better than I love my little boy.”

Two years later she lay dying in her uncle’s house at Ballycastle, Co., Antrim, and as her sister bent over, saying, “You are now going, and in a few moments you will see Henry and your little boy.” She whispered, “Jesus first,” and died. So the rough ring became a triple crown.

—GEORGE WILLIAMS.

SOME SIMPLE THINGS

Which do not occur to everyone

(Selected and arranged.)

That he who speaks should have something to say.

That liberty for God to use whom He will, does not mean liberty for *anyone* to talk.

That what is worth speaking is worth being said loud enough, if possible, for all to hear.

That the above applies to brethren who lead the assembly in prayer, as well as to those who speak.

That a speaker has sometimes finished what he has to say, a long while before he stops.

RUSTED AND WORN

A country blacksmith made two plowshares the same day. One was sold to a farmer and at once used by him for plowing his land, and in that hard but honorable service it continued for some years until, worn out by hard work but clear and bright, it came back to its maker. It was then he took down its neighbor, which had all these years been lying inactive, and was now completely covered with rust and partly eaten away. The one plowshare had worn itself out in service and returned to its maker, thin, but bright and clear; the other had done nothing but rusted itself out in idleness. There are Christians who were converted together who have been very like these two plowshares. Some have, under the hand of the Great Husbandman, been used in breaking many a fallow field, into which the good seed has been cast, and golden sheaves reaped for Christ. Others have rusted out, doing nothing, neither saint nor sinner being one whit the better of them all their Christian life. Are you wearing out or rusting out, my fellow believer? Which method of spending "the little while" will the "Judgment Seat" of Christ approve of?

THE LORD IS COMING

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

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

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

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

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

G. S. J.

Everson, Wash.—Our conference was very good this year. Our little hall was filled at times, and the ministry mostly very good and helpful.

Long Beach, Calif.—Change of address of correspondent for the Assembly—Robert Stewart, 1850 Locust Ave. The Gospel Hall address is 1225 E. 14th St.

New Haven, Conn.—R. Cappiello is seeing the hand of the Lord in the salvation of souls in this place and desires the Lord's people to continue prayer for him in this work.

Harrisburg, Pa.—George Winemiller has been having children's meetings twice each week and distributing Gospel tracts in three sections of the city.

Memphis, Tenn.—Hugh Thorpe had seven weeks meetings here where there is a small assembly that needs help. It would be a good field for some young preacher to have a long series of meetings. Brother Thorpe is now in Deland, Florida, 400 miles from Miami.

CANADA

Montreal, Que.—The conference here was a time of real blessing and the hearts of God's people were cheered. The Word was ministered by Bren. Pearson, Gould, Fletcher, Johnston, Fairfield, Bruce, Blackwood, Miller and Watson.

Deseronto, Ont.—We had a much appreciated visit from Bro. Pearson. R. Bruce and G. P. Taylor have started gospel meetings and hope to see the hand of God in blessing.

Toronto, Ont.—W. Warke has commenced gospel meetings in the West Toronto Hall and expects to be joined by A. Klabunda. J. Pearson is to start in Bracondale Hall on Jan. 10th. G. Gould and F. Nugent are to begin in Pape Ave. Jan. 17th. E. Fairfield is in the city visiting various Assemblies, and hopes to get passage to Ireland shortly with his wife and child.

Grand Bend, Ont.—Bren. Joyce and Adams are starting meetings here Jan. 10th. They also visited Sarnia and Lake Shore.

Huntville, Ont.—B. Widdifield is home helping in the regular meetings. He visited the small Assemblies at Dunchurch and Chapman Valley giving appreciated help.

Kitchener, Ont.—We had Bro. Fred Watson for the week end, and his ministry was very much enjoyed, cheering the hearts of the saints.

Rouyn, Que.—J. Spreeman has been able to get into this place each Lord's day for a gospel meeting, the interest has been very encouraging and two women have professed to be saved. Our brother writes that interesting letters continue to come in from various persons who have received New Testaments by mail, it is thus that openings have been found in the past and souls saved.

Prince Rupert, B. C.—Alex McGaughey is again in this new place seeking to spread the glad news that "Jesus Saves." He finds it difficult to secure either lodging or a place for meetings, so he is visiting from house to house with gospel tracts until a suitable place for meetings opens up. This is real pioneer work. 500 miles from any Assembly. Pray for our brother who has gone to this distant place alone, and yet not alone. His address while in Prince Rupert, is General Delivery, Prince Rupert, B. C., Canada.

London, Ont.—The correspondent for the Assembly meeting at 577 Pall Mall St., London, Ont. is now Mr. Fred Burnside who resides at 40 Logan Ave., London, Ontario, Canada.

Pugwash Jct., N. S.—John and Robert McCracken Jr., had about eight weeks good meetings when a number professed to be saved who have been the subjects of many prayers; this was a great cheer to the Assembly, as well as to our brethren.

Moncton, N. B.—Our Conference at New Year, the largest yet, was held for three days. We were entirely cast upon God from the beginning, were made to feel our helplessness, and He condescended to draw near and give good, wholesome, practical and searching ministry, making much of Christ and nothing of man. Those who were present should now be "Doers of the Word, and not hearers only." Those who ministered the Word were I. McMullen, D. Howard, L. K. McIlwaine, John and Robert McCracken, E. B. Sprunt and W. N. Brennan.

Portage La-Prairie.—Special prayer meetings were held by the Christians here in view of a Gospel effort by A. Douglas.

Bell Rapids, Ont.—Gordon Johnson and David Miller just finished about 5 weeks meetings. An old man of 83 years and his wife 68 both professed to be saved and others were anxious.

Clinton, Ont.—The Assembly has moved to new quarters in a hall in Masonic Temple Building on Main St. Correspondent Sam McDonald, Box 329, Clinton, Ontario.

FALLEN ASLEEP

Boston, Mass.—On December 16, 1942, Wm. Howard went home to be with the Lord. Age 61. Saved for nearly half a century and in the Assembly here for 36 years. He has left a fragrant memory, and is mourned by a host of friends. Wm. Farquhar and Herbert Marshall spoke to a very large audience among whom were many from our brother's place of employment where he was loved and respected by all. Pray for his dear wife and young daughter.

Cleveland, Ohio.—On Nov. 23, 1942, Mrs. Fred R. Phare passed into the presence of the Lord. Age 76. She was one of the early converts in Cleveland through the labors of the late John Smith. Connected with the Addison Rd. Assembly for about 49 years. She was a faithful attendant at meetings as long as she was able.

North Vancouver, Can.—On Dec. 14, 1942, Mrs. J. Wilson departed peacefully to be with Christ after a brief illness. Saved in Scotland 43 years ago, baptized and gathered unto the Name of the Lord Jesus in North Vancouver. A godly, consistent sister whose testimony adorned the doctrine of God our Saviour. The Assembly will miss her. It might be said of Mrs. Wilson, "She hath done what she could." E. Fairfield spoke a solemn word to a large company of saved and unsaved at the funeral service.

Moncton, N. B., Can.—On Nov. 29, 1942, Mrs. Allison Montrose was called suddenly into the presence of the Lord. Age 68. Saved 40 years ago at meetings held by Mr. David R. Scott in Pugwash Junction, N. S. She was connected with Assemblies of the Lord's people ever since. A short service was held at Moncton, N. B. by N. L. MacNeil and Fred A. Ward. Remains were taken to Pugwash Junction, her former home for many years. Funeral service was held in the Gospel Hall, conducted by John and Robert McCracken, where a large number gathered to show the esteem in which she was held. Burial was at Wallace River Cemetery.

Toronto, Can.—On Nov. 13, 1942, Mrs. Hughina Jones went home to be with Christ after a lengthy illness. Saved as a young woman, she was for many years in happy fellowship at Central Gospel Hall. At the funeral service, Mr. James Irwin spoke to the friends and relatives.

Langley Prairie, B. C., Can.—On Dec. 23, 1942, Mr. Wm. H. Brown departed to be with Christ, in his 66th year. Saved in Beaulieu, N. D. in 1898 during meetings being held by A. J. Goff and John Money-penny. A prince and a great one has been taken from the ranks of the people of God. He was a beloved brother and a faithful minister of the Word. Connected with the Assembly at Langley Prairie from its commencement in 1913, his great concern was the welfare of the saints and the furtherance of the Gospel. The high esteem in which our brother was held by saved and unsaved was shown by the large company which gathered in the Gospel Hall for the services which were conducted by John E. Rae and Hector Alves.

Los Angeles, Calif.—On Lord's Day morning Jan. 10, our esteemed and aged brother Lewis W. Harter passed into the presence of his Lord. Saved in 1913 at Wm. Grierson's meetings in Stockton. He was noted for his devotion to the Lord which was shown by his regular attendance at all meetings of the Lord's people at Jefferson St. Assembly. W. Grierson took the services at the Funeral Home, and J. Rankin at the cemetery. Pray for his widow who is well advanced in years.

Crawl, Bermuda.—On Oct. 19, 1942, Mrs. Ilene Hodgson, the beloved wife of Harold G. Hodgson, went home to be with the Lord. Age 44. Saved and baptized early in life. Given to hospitality and a succourer of many. Her husband and six children with many others mourn their loss.