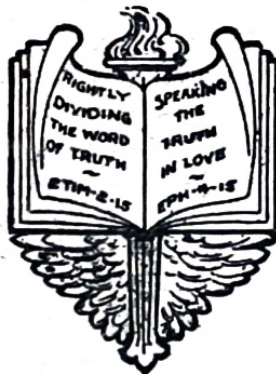


Words in Season

A Monthly Magazine
for ministry of the Word of God
with accounts of work done
for the Lord in accordance
with His Word



March, 1922

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WORDS IN SEASON

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WORK AND WORKERS

CHICAGO, ILL.—D. H. Oliver is having meetings in the 69th St. Hall, with a nice interest amongst the Lord's people.

BARRINGTON, N. J.—R. McClintock and G. Garret have commenced a series of meetings in the Gospel Hall.

DES MOINES, IOWA.—Mr. Jas. Erskine has been in the hospital, and is recovering nicely from an operation.

NEW YORK, N. Y.—Mr. H. Thorpe had some meetings in 125th St., and also in the "colored" Assembly. He also had some meetings in **RICHMOND HILL**, in **SUMMIT** and other places in this district.

WESTERLY, R. I.—Mr. J. Waugh had three weeks' meetings here, one professing; and then went on to **GROTON, CONN.**

BOISE, IDAHO.—C. S. Summers had five weeks' meetings which were a cheer to the saints, and some professed. He has gone on to **BURLEY** for meetings, and afterwards visited **FOREST GROVE**.

FLINT, MICH.—J. Ferguson has been having meetings seeking to help the young believers. Wm. Ferguson has gone to **GRAND RAPIDS** where there is no Assembly, for some Gospel meetings.

BAY CITY, MICH.—A. Livingstone has been having meetings here and in Saginaw. He also visited Flint.

BARRIE, ONT.—J. Silvester was here for a few days. The Assembly meets in the home of Mr. J. C. Beattie, as they had to leave the Hall they were in, but they are getting another Hall ready.

BOLTON, ONT.—J. C. Beattie has had a month's meetings, God saving some and restoring others.

NORFOLK, VA.—Bren. Smith and Currie go on in Norfolk. The meetings have been rather small on account of the weather conditions.

MIAMI, FLA.—Bren. McEwen and Bradford are having meetings in the new Hall, and purpose pitching their Gospel Tent for a siege.

PETERSBURG, VA.—W. Beveridge is having meetings here.

RICHMOND, VA.—Bren. Conaway and Foster are having some meetings here.

TORONTO, ONT.—W. Pinches had interesting meetings in the Pape Ave. Hall. J. McCartney is helping some of the Assemblies in the city.

Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 14

MARCH, 1922

No. 3

FROM VARIOUS AUTHORS

O risen Christ! Thy gracious love to me
Doth melt my heart, and draws me close to Thee.
And bending low in adoration, pray
For Thee to come and take Thy bride away.
Lord Jesus, Come!
* * *

I had thought that being alone, and away from all controversies and many other evil influences, I should attain to a more spiritual and devoted state; but I have learned that the one drag to a soul's communion with God is a thing tied up to it—this old dead self, which in the absence of Christian fellowship and in my solitude is more inclined to increase in bulk than to diminish.
—Fred Arnot.

* * *

A Curse

"Curse ye Meroz," said the angel of the Lord (Jud. 5:23).
What has Meroz done? Nothing.
Why then is Meroz to be cursed.
Because he did nothing.
What ought Meroz to have done?
Come to the help of the Lord.
Could not the Lord do without Meroz?
The Lord did do without Meroz.
Did the Lord sustain any loss?
No, but Meroz did.
Is then Meroz to be cursed?
Yes, and that bitterly.
Is it right that a man should be cursed for doing nothing?
Yes, when he ought to be doing something.

* * *

Professor Froude in his "History of England," writes: "Remorse may disturb the slumbers of a man who is dabbling with his first experiences of wrong; and when the pleasure has been tasted and is gone and nothing is left of the crime but the ruin which it has wrought, then, too, the juries take their seats upon the midnight pillow. But the meridian of evil is, for the most part, left unvexed; and when a man has chosen his road he is left alone to follow it to the end." It is the judicial blindness and death that follow upon repeated resistance of the Spirit's protest to the soul.

AN AMERICAN GIRL'S EXPERIENCE IN BERMUDA

ALTHOUGH I was brought up in what would commonly be called a Christian home, I never learned by experience what the gospel is until God brought me all the way from Connecticut to Bermuda, 700 miles, and not that only—two of His servants were led by Him to the same island from the far west of the U. S. to be the instruments of my salvation.

I went to Bermuda with a tourist family as nurse to the children and was there about five months before God awakened me to my condition, viz, "without God and without hope in the world." Evangelist L. came to Somerset, Bermuda, for meetings, and in these meetings preached from a large Chart entitled, "The Two Roads and the Two Destinies of the Human Race as Revealed in the Bible." One evening a Christian woman invited me to these meetings, saying that an American preacher was to speak. "American" was what attracted me most and I promised to go. Finding it possible to go that very evening, I went. Once there I was attracted to the spirit of the meeting as by a magnet and went every night I could. Will I ever forget the first meeting? The evangelist was explaining his chart and these words stand out very clearly in my memory: "A man may think he is going to Heaven and be perfectly sincere about it and yet not be going there at all." This was followed by an illustration which clearly proved his statement. Next he said "A man may think that by trying to live a clean, moral life he will get to Heaven, but he never will; his sins are against him." "The soul that sinneth it shall die," and, "without the shedding of blood there is no remission."

From that time on all peace of mind and heart was gone. A great heart searching was started by these words which eventually led me to see my place on what was known on the Chart as "The Clean Foot Path," travelled by morally clean people with a form of religion but who have never been born again. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 16:25.)

Oh, the darkness and agony of that week! At the close of this first meeting Mr. L. said to me, "Saved?" my answer was, "I hope so." I was very sensitive to all that was said to me personally or in public preaching. Another night he referred to an incident in his evangelistic work. It was the case of a saved girl in Canada writing a friend of hers in the U. S. and thus addressing her, "My dear Ruth, how much I wish you knew Christ as your Saviour!" How could I but take this to myself as that is my name, though I was unknown at the time to Mr. L.

I was brought up to think dancing all right and one evening when I could not leave the home I said, "I am missing two things

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tonight—the dance and the meeting;” but some one said, “Why Ruth, the two don’t go together at all.” (I had joined the church two years before and was supposed to have been saved.) By some change in plans I was enabled to go out that evening unexpectedly and I chose the gospel meeting, but my religion got a hard knock when Mr. L. said to his audience, “Now what would you think of me if I had arranged with brother Thompson to take this meeting while I went to the concert?”

How many things happened that day to awaken me. That same afternoon Miss L. called on me and asked me if I professed to be saved or if I didn’t profess anything. I put her off with a guess at my condition but that alarmed me all the more and at the close of the meeting that night I made bold to tell Mr. L. that I was on the “Clean Foot Path,” the respectable side of the broad road that leads to destruction. I knew it and could not get away from it.

That evening I went home from the meeting and started reading tracts and my Bible as I had been doing all week. This night it was very different for I got saved, I accepted Christ as my Savior. As I was reading, pondering and praying, the gloom was lifted. What particular gospel text or statement opened my eyes to Christ I am not sure; but assurance was immediately given through 1st John 5:13. “These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.”

Oh the joy, peace and love that flooded my heart as I sought my night’s rest, conscious only that I belonged to my Savior, body, soul and spirit. He it is who bought me; He it is I long to serve.

My heart overflows with love and gratitude as I look back on these last few weeks and I marvel at the change that has been wrought in me. I have been “born again” (John 3:3). My thoughts, feelings, purposes and views have all been changed. It is, I know, the work of the Lord who liveth in me. My chief desire is to get near to God in the study of His word and become so full of it that I shall indeed be a living witness for Him.

—R. W.

THE DIVINE MODEL

By John Martin.

IN the ministry of the apostle John we have the person of the Lord Jesus presented in several aspects as the model, or standard of Christianity. In the first epistle He is set forth as the Sin-bearer, “He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world,” i John ii, 2. This truth forms the foundation of

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our faith, on which the whole structure of the Church is built. Like the keel of a ship, to which all the other parts are firmly attached. Without the deep sleep which fell upon Adam, he could have had no helpmeet, or companion, to share with him his joys and blessings, or to reciprocate his love, (Gen. ii, 21-22). The death sleep of the Lord Jesus Christ, on Calvary, was necessary in order to have us "near and dear" to Himself. He could have no fellowship with us in our sins: they had to be righteously put away: and "in the end of the world He appeared to put away sin by the sacrifice of Himself," Heb. ix, 26. The apostle John would deepen this truth in the minds of the children of God. "Ye know that He was manifested to take away our sins; and in Him is no sin," i John iii, 5. He desired their full enjoyment of this truth. "I write unto you little children, because your sins are forgiven you for His name's sake," i John ii, 12. He saw how necessary it was to have them well grounded on the atoning sacrifice of Christ. "Herein is love, not that we loved God, but that God loved us, and sent His Son to be the propitiation for our sins," iv, 10.

In the making of subways under channels of water, the foundation work has been called the laying or fixing of the "angle of repose," which supposes no change or alteration. Thank God we have our "angle of repose" as fixed as the love of God, according to the holy, just, and perfect measurement of sin as seen at Calvary where the question of sin was dealt with and settled forever. Well might John exclaim when he saw Jesus coming to him, "Behold the Lamb of God which taketh away the sin of the world," John i, 29. And in Rev. i, 5 he links himself with the whole body of the redeemed in adoring gratitude saying "Unto Him that loved us and washed us from our sins in His own blood." Thus in Jesus Christ our Saviour we surely found our "angle of repose," when as lost and guilty sinners we believed the Gospel. "Being justified by faith we have peace with God," yea, "we also joy in God through our Lord Jesus Christ by whom we have now received the atonement." Well may we sing with rapture:—

By Christ on the cross peace was made,
My debt by His death was all paid:
No other foundation is laid
For peace, the gift of God's love.

The next aspect is relative to the believer's present standing. God's love made perfect with us, giving us boldness in view of the day of judgment "because as He is (in heaven) so are we in the world," i John iv, 17. This perfect love has in it no element of fear, but drives fear away, as when shutters are removed the light dispels the darkness. This truth when simply received in-

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spires us with confidence and love. "We love Him because He first loved us," iv, 19.

We have still another aspect of Christ as the model for our everyday life, (chap. i, 7.), "We are to walk in the light, and to exhibit the fruit thereof which is in all goodness, and righteousness, and truth, proving what is acceptable unto the Lord," Eph. v, 8-10. The Lord Jesus always walked in the light, which constitutes fellowship with God. One has remarked, "Walking in the light as He is in the light, is no mere imitation of God, but an identity in the essential element of God's eternal being." Without fellowship with God there can be no true fellowship with one another. Confession of sins, on our part, is a necessary consequence of walking in the light. Short accounts make long friends. Light is very penetrating, and has been reckoned to descend 600 feet into the ocean depths. "All things are naked unto the eyes of Him with whom we have to do." But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," i John i, 9.

Walk in the light and thine shall be
A path though thorny bright;
For God by grace shall dwell in thee
And God Himself is light.

We have Him also set forth as the divine model as to the resurrected bodies which we shall receive at His second coming. "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is," I John iii, 2. Paul speaks of the same truth, "Who shall change this body of humiliation and fashion it like unto His body of glory, according to the working whereby He is able to subdue all things to Himself," (N. T.). Then shall be fulfilled the words, "I shall be satisfied when I awake in thy likeness, Ps. xvii, 15.

Lastly, we have Him as the model of a pure and holy life. "Every man that hath this hope in Him purifieth himself, even as He is pure.

PRACTICAL OBSERVATIONS ON THE EPISTLES TO TIMOTHY

THE care of those who are "widows indeed," and of those elders who "rule well" is brought before us in chapter v. Not every widow is to be cared for by the Assembly. The first responsibility rests upon children and grandchildren. These are to "requite" their parents. Very strong language is used to denounce those who neglect the needy of their own house, "he hath denied the faith, and is worse than an unbeliever." This verse is often mis-used by insurance agents

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to encourage Christians to insure their lives so as to leave a pile of money behind them when they die, a thing nowhere encouraged in the word of God. The advice is all the other way, "lay not up for yourselves treasures upon earth____but lay up for yourselves treasures in heaven," Matt. vi, 19-21. "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth," Eph. iv, 28. By looking after the needy the Christian puts his money in the true insurance society, heaven's bank. And will God fail him in his time of need; or fail his widow and orphans? Dean Swift was had in reputation for preaching charity sermons, but some found fault with his sermons as too long, so he decided to preach a short sermon when called upon again, so he took as his text "He that hath pity upon the poor **lendeth unto the Lord**; and that which he hath given will He pay him again," Prov. xix, 17. "Now," he said, "you have heard the terms of the loan, if you are satisfied with the security, down with the dust?" If the Lord's people were more exercised about lending to the Lord, they would put less into bags with holes in them. Who would be foolish enough to expect reward in heaven for money paid for life insurance?

Not every widow is a "widow indeed," and eligible to be enrolled. She must be a woman of faith, continuing in supplications and prayers. She must not be under sixty years old: and well reported of for good works—brought up children, lodged strangers, washed the saints feet, relieved the afflicted, diligently followed every good work—such an one, having lent to the Lord and spent her strength in serving His people, becomes in her old age, the Lord's special care: and fitted by long years of experience to devote her remaining years in caring for the younger Christian women, "teachers of good things, that they may teach the young women to be sober, to love their husbands, to love their children, discreet, chaste, workers at home, obedient to their own husbands, that the word of God be not blasphemed," Tit. ii, 3-5.

The thought of women going from Assembly to Assembly as women preachers is foreign to the Scriptures; and they are expressly forbidden to teach or usurp authority over the man, i Tim. ii, 12. i Cor. xiv, 34. The younger widows are not to be privileged even as those over sixty, because they would turn aside and marry, and withal become idle busybodies, (v, 11-15). It is well for the Lord's people to remember these things, and for the younger Christian women so to live that when youth is past, husband gone, children gone, means of support gone, they will not be objects of undeserved charity, but **honored** widows indeed, a blessing to God's Assembly, true Anna's in the house of God, the church of the Living God, which is the pillar and ground of the truth.

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The elders that rule well are to be counted worthy of **double honor**, especially those who labor in word and doctrine. The word honor has the double thought of honor, and financial support. He is not to be hindered in his work for lack of funds, "Thou shalt not muzzle the ox that treadeth out the corn; and, The laborer is worthy of his reward." The way in which God exercises those who are in touch with Himself, in meeting the need of those who are devoting their time to His work, is nothing short of miraculous. And who that knows anything of the luxury of looking to God alone to meet the daily need, would exchange their dependence upon Him for dependence upon a fund, or for a salary, or any of the humanly devised plans men substitute when walking by sight and not by faith. He who will not go forth preaching the Gospel unless backed by a society, or fund, is man's hireling, and not God's free man. There were no funds or societies in the apostle's day. Their language was "Woe is me if I preach not the Gospel."

Those who are at the forefront often become targets for the enemy. God protects them. "Against an elder receive not an accusation, but before two or three witnesses." In the Old Testament when a ruler sinned it required a greater sacrifice than when one of the common people sinned. More is required both by God and man from those who take the place of leaders amongst the people of God: and when a leader falls into sin the reproach is much greater than when an ordinary person falls. "Them that sin rebuke before all that others also may fear." The fear of God, and of godly discipline, is a very wholesome fear. "Lay hands suddenly on no man." It is a wholesome thing for men to have to earn the confidence of their fellow men. How often Assemblies have had to rue pushing new comers to the front, to find themselves unable to put them back again in their true place until great damage has been incurred! "Neither be partakers of other men's sins: keep thyself pure." We are in no wise, not even on the plea of keeping unity, to go in with that which is wrong. The Apostle said, "Herein do I exercise myself, to have always a conscience void of offence toward God and toward man," Acts. xxiv, 16. Only so can we keep ourselves pure, or be a help to preserve the Assembly from degeneration.

"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities," (v, 23). What clever attempts have been made by faith healers to get rid of this verse, and yet it stands like an impenetrable wall in their way. Scriptures can be misapplied to support all kinds of unscriptural notions, but there are always some stubborn verses that absolutely refuse to yield assent to such notions. Timothy was sickly. He is not told to call in the elders and to get anointed with oil: but is told to use a drug: a very dangerous drug that has ruined

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millions of people when used to gratify their lusts: "wine, which cheereth God and man," Judg. ix, 13. "Wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart," Ps. civ, 15. God causes the grass to grow for the cattle, and these things for the service of man: not for the gratification of sinful lusts. The Spirit of God having prescribed a drug for Timothy's stomach's sake and his often infirmities will not forbid other drugs that are good for other parts of the body; and that drugs often do cure, or bring relief to sufferers, is as true as that food satisfies hunger, or water thirst. We use surgery and drugs to preserve our teeth, and who will say that we displease God by preserving the "temple of the Holy Ghost" from decay? We accept as from the hand of God that which ministers to our health and comfort, and render thanks to Him who alone can bless the means used, as He alone can bless the food which we prepare and eat, to the nourishing of our bodies.

(Continued)

OBEDIENCE

MUCH has been written about training children that if practised would undoubtedly result in good. But, after all, that which is of the first importance, the very essence of all training is to secure **implicit and prompt obedience**.

The mind from early infancy evinces a self-will. That will must be subdued. Let there be ever so much instruction, reasoning, or anything else, unless this is accomplished all is in vain. That child is not "trained in the way in which he should go," who is not taught to **obey**, promptly, cheerfully—without any parleying or excuses.

Parents, beware! Self-will, like a demon, lurks in the bosom of your child, and if not expelled, sooner or later will prove its ruin. The indomitable will, if unrestrained, will continually gather strength, until, like the rushing torrent, it will impetuously carry everything in its way. But let it be early controlled and a great point has been gained toward the happiness of the individual in this life; and a foundation laid for the claims of God concerning the future. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it," Prov. xxx, 17. Under the law the stubborn and rebellious son was to be stoned to death, (Num. xxi, 18-21). It is the prerogative of the parent to place commands and restrictions before the children without at all times offering a reason for doing so. The Sovereign of the universe, our Father, deals thus with His children. Although at times the Christian walks in darkness, and sees not a reason for the course he is called to pursue, yet he knows that it is his duty

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to **obey**, and that the will of his heavenly Father is the only safe rule of action. "To obey is better than sacrifice and to hearken than the fat of rams," i Sam. xv, 22.

But parents require wisdom to know how to guide their children in **right paths**. To require obedience from children in that which is wrong, to satisfy some selfish whim of the parent, can only work disaster both for parent and child. The Christian parent who lives in the atmosphere of fellowship with God, seeking to know and do His will, will seek to govern his children in the fear of God, knowing that he must render an account to God for every word and act.

Be firm Christian parent, unyielding when it is a question of wrong, or of plain duty. God, who has promised grace for every time of need, will most certainly grant help where there is the desire to carry out His will in the home. Abraham "commanded his household after him," and merited the approbation of God; while Eli "restrained not his sons," and God dealt with them in fearful judgment.

THE COLLAPSE OF DAVID'S FAITH

By L. Sheldrake

AND David said in his heart, I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines," i Sam. xxvii, 1.

The history of David is made up of two parts: one concerning David the son of Jesse the Bethlehemite, reaching from the time he sung, "The Lord is my Shepherd, I shall not want," in the wilderness keeping his father's few sheep to the burning of Ziklag, the city he had acquired in the land of the Philistines. The other part concerns David the servant of the Lord ruling in the fear of God, from Hebron to Solomon. These two portions of David's life might be considered as giving two aspects of the believer's life and testimony.

The first part was less public, being the testing and disciplining of faith in circumstances in which he was continually cast upon God. David is here seen as a man walking the path of faith: the latter part is his history as a steward in the place of rule where was both the throne and the testimony of the Lord. Very remarkable it surely is that while the latter ends with honor and victory, the former ends in shame and defeat. As a ruler David ended looking, longing, and waiting for His coming and reign who shall be as the light of the morning when the sun riseth. His last words and last prayer are both full of Christ. (See ii Sam. xxiii, 1-4: and Ps. lxxiii). As one who walked by faith the path of rejection, David came to Hebron and the crown,

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saved yet so as by fire. The city he had obtained in the land of the Philistines was utterly destroyed. He ended better as a ruler than he did as a man of faith before he was crowned king.

Is it not possible for one to hold fast the faithful word concerning God's testimony and rule in the place where He has placed His Name: and at the same time fail to continue in that path of faith and communion where there is continual need of God and His delivering hand? The land of the Philistines seemed to offer David a place and a path where such continual interpositions of God would not be needed. David's faith had failed when he said, I shall one day fall by the hand of Saul. He had every possible encouragement to know assuredly that not a hair of his head would perish. Not only had Samuel and Joanthan, but even Saul himself had assured David that he would be king. God had shewed His mind in this matter again and again, yet David's faith failed. He said "There is nothing better for me than that I should speedily depart into the land of the Philistines." The hand of Saul follows the child of God every day of his pilgrimage here unless he gives up the path of faith and fellowship with God. The hand of Saul threatens the workman in the shop that, unless he leaves the path of faith where he must look alone to God, he will face want and starvation if he refuses to join the union, yoking with the unconverted. He will fail unless he counts much upon His word, who said "I will never leave thee nor forsake thee." There is a land of the Philistines for the servant of the Lord, where he can live without the exercise of daily trust in a present living Father in Heaven. David was occupied with the hand of Saul rather than with the God of David. Faith collapsed and David was found in the land of the Philistines where the anxieties of the path of faith were no longer felt: where God was no longer needed as in Judah: and where His loving kindness was no longer known as before time. The loss to David was immeasurable and irretrievable. He seemed to be a gainer for the present for he possessed Ziklag: but all that he gained in the land of the Philistines was burned.

David's sojourn with the Philistines was evidently the time when he got acquainted with Maacah the daughter of Talmai, King of Gesher, the mother of Absalom. Thus the sorrow and shame of David's family in Absalom's rebellion can be traced directly to the land of the Philistines. If two ways are open to the child of God, or the servant of the Lord, let us choose the one where God is absolutely needed, and constantly, for the other will surely prove to be the land of the Philistines; and will end in loss at the judgment seat of Christ.

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THE DEMOLISHED WALL

GOD'S grace works great changes in men;—it makes strangers to be brothers, and enemies to be friends; it heals up difficulties, and brings peace to reign where wrath and malice dwelt. Even family quarrels, the worst of all, are subject to its potent sway, and though "A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle," yet God's grace is sufficient even to accomplish their reconciliation.

I heard of two brothers who had long been in difficulty. Their farms joined each other, and one of them claimed a right of way across the other's land. The other denied the claim and fenced up the path. His brother removed the fence, he replaced it, and it continued to be removed and replaced until he settled the question by building a massive stone wall directly across the path, which remained a monument of this unbrotherly quarrel, and confirmation of the old proverb that "brotherhood is poor neighborhood."

At length God was pleased to work among the people, and after severe inward conflicts, the brother who built the wall was led to bow at Jesus' feet, and yield to him. He ceased his rebelling against God and found peace through the blood of the cross. And from the mercy-seat where he found pardon through the Saviour's grace, he went home, started down into the field, steered for that stone wall, began to tear it down, flung one stone this way and another that; rolled the rocks hither and thither, and did not stop until he had leveled the whole and given his brother the right of way which he had claimed.

The peaceful result of such an act may be imagined; and the question arises, if the grace of God will pull down a stone wall between two varying brothers, would not the same grace tear down some of the sectarian walls that men have builded between Christian brethren, and bring God's scattered and disunited children more fully into that peaceful fellowship for which Jesus longed, when he prayed that they might "all be one?"

WALKING THE PLANK

By John Ferguson

IN the days when the pirates roamed the high seas they had a form of punishment called "walking the plank." Having captured a vessel, they projected a plank over her side, and made the unfortunate captives walk up this plank, with hands tied behind their back, and when well over the rail they were precipitated into the sea.

This cruel end reminds us of the fate of sinners. Men are

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but the prisoners of Satan who makes them to walk the plank. Surely the life of an unsaved sinner is one long drawn out disaster, ending in precipitation into hell.

There is another application that can be made of this expression, "Walking the plank." Some Christians who once ran well are found, so far as their testimony is concerned, walking the plank. They have turned from the good way in which they once walked and are found fighting against that which they professed and practised. The way of the cross proved to be too straight for them and they left it. This backsliding began by a gradual declension, hardly discernable at first, but the pace became faster and faster as time went on, until it is now manifest that they have no desire for out-and-out separation for Christ. The narrow Scriptural way has ceased to have the attraction that it once had for them. There is an attempt to belittle the straight way, and a kind of **middle path** is chosen. They desire to be lenient with men and Assemblies that go in for loose and lawless ways.

What is the character of this middle path? Does it tend to more godliness? Does it stand more firmly for the truth as it is taught in the word of God? It has not so proved. When once adopted it is soon manifested to be a down grade movement; and soon there is little difference between those who adopt it and the very loosest. It might be said about them that, so far as their testimony is concerned, they are walking the plank. Such a course leads to disaster. The breaking down of all real distinctive testimony is the aim of the enemy, and this is one of his most plausible methods.

Out and out separation from all that is not of God is what is required; and this can only be where there is a steady adherence to the "thus saith the Lord." Where do we find any middle path in the Scriptures? We read of light and darkness, of good and evil, of sin and holiness. There is to be no compromise with sin: no facing both ways. The word to Laodicea, where evidently this middle path had been adopted, was "Because thou art neither cold nor hot, I will spue thee out of my mouth."

May it be ours to say, "I have chosen the way of truth." When He comes who has said, "Come out from among them and be ye separate, and touch not the unclean thing," there will be a reward for all who have sought to walk the path of real separation to God.

PUNCTUALITY

Some of the Lord's dear people are always late for the meeting; and yet we sing to the unsaved, "The Voice of Wisdom cries, **Be in time.**" "Of course it is a very little matter," it may

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be said. Well, it's not a great matter, certainly; yet the Lord took special notice of being faithful in **little**. The habit of being late always causes a distraction in the meeting, which the Lord does not desire—it is a bad example to set before any one—and it betrays a languid interest. If we had arranged to meet a Marquis or a Duke at a certain time, we would not be a moment late. We would say, "It will never do to keep **him** waiting." And yet it is considered a small matter to keep the King of kings and Lord of lords waiting! My dear brothers and sisters, let us be faithful in these little matters. If we have not faith to remove mountains, we can at least be at the meeting in time, and a **few minutes to spare**. If we can't edify the saints with a twenty-minutes address, it is at least in our power not to interrupt their waiting on God or praising His name. Circumstances **beyond our control**, no doubt, may hinder by times; but that is quite different from mere excuses for being late. We don't read that John was a swifter or a younger man than Peter, although it is stated he **outran** Peter in the race to the sepulchre on that resurrection morning. How did that happen? The question is not a hard one. **Love has wings**. The disciple who **leaned on Jesus breast**, we can easily understand, would not be **behind**, if his Lord was concerned in the matter.

WHO WERE THE WISE PHYSICIANS?



ONE day, Dr. Leupolt, of Benares, was preaching on the work of our Lord Jesus Christ, the good Physician, when an old Mohammedan came up, and, stroking his beard, said, "Well, if you know of such a good Physician who has such good remedies, you had better administer them first to the English, and then come and cure us. Is it the action of a wise man to trouble himself about the affairs of others and allow his own to go to ruin? First cure your own people, and when you have cured them, then come and preach to us; for how can we believe that you have the certain remedy if so many among you are sick? Leave us, therefore, to ourselves, and care for your own; and when you do so we will call you a good, wise, and kind man."

Dr. Leupolt replied, "There were four physicians in a certain town, who had large practice there; they went into partnership, two and two. It so happened that a deadly disease broke out, and that the physicians and their families were taken ill too. They had, however, a specific for the disease. The people of the town applied to the physicians, for they were dying. Two of them replied, 'How can we help you? We are ill, our families are ill; when we ourselves and families are cured we will come to you, for charity begins at home.' They therefore stayed at home,

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administered the medicine to their families, partook of the same remedy themselves, and in process of time they were cured. When they had recovered they said, 'Now we will look after our patients.' They came to the house of the first, and asked, 'How is——?' The answer was, 'He is dead!' 'His family?' 'Dead.' 'Sad, sad!' they said. They then went to another house and asked, 'How is ——?' 'Dead!' 'His family?' 'Dead.' They went to a third, fourth, fifth house, and so on, and found that all their patients were dead.

"Now, one of the other two said: 'We are ill; our families are ill. What are we to do? Shall we stay at home and let our patients die?' 'No!' replied the younger; 'there is but one remedy by which the sick can be cured. You must stay at home and take care of our families, and I will go and administer the medicine abroad.' They did so, and as many as accepted the remedy in the town were cured. Now say who were the good, the kind and the wise physicians—those who stayed at home, caring only for themselves and their own, or those who divided the work, and cared for the sick at home and for those in the town?" The answer was, "Those that divided the work."

"Well, then," said the Doctor, "we follow their example. We divide the work; we have those who are specially engaged preaching to the English, and we missionaries come to you, and offer you the remedy, so that we may be cured together. If you reject the remedy you will die in your sins, but we shall be free

GOD BE MERCIFUL TO ME, THE SINNER

Luke xviii, 13.

We little realize how much is involved in a short sentence like this, until we begin to look closely into it. The following are among the things that are implied in it:—

1. That there is a God.
2. That there is a moral law.
3. That the moral law represents the will of a person.
4. That the law and the person have unconditional authority.
5. That I ought to obey that authority.
6. That it is sin not to have done what I ought.
7. That my will is free.
8. That I freely refused to do what I ought.
9. That the ill-desert of this refusal is wholly mine.
10. That I cannot remove this ill-desert from myself.
11. That there is obligation existing on my part to satisfy the violated majesty of the law.

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12. That my own future good works cannot meet this obligation.

13. That God's mercy must meet it for me, if it is to be met at all.

14. That I implore God's mercy so to meet it.

15. That I trust myself implicitly to his mercy.

16. That I do so with entire freedom from the spirit of self-righteousness.

17. That mercy (propitiation) must be on the ground of the innocent suffering for the guilty.

18. That as a sin-sick sinner I desire holiness to be wrought in me by the Father, the Redeemer, and the Sanctifier, one God who was, and is, and is to come.

19. That in all these beliefs I hold propositions which, in my business and my family, in public and in secret, I mean to transmute into action.

Is it any wonder that the publican went down justified rather than the self-righteous Pharisee who saw none of these things.

TEN THOUSAND TALENTS

Ten thousand talents, once I owed,
And nothing had to pay:
But Jesus freed me from the load
And washed my debt away.

Yet, since the Lord forgave my sin
And blotted out my score,
Much more indebted I have been
Than e'er I was before.

My guilt is cancelled quite, I know,
And satisfaction made,
But the vast debt of love I owe
Can never be repaid.

The love I owe for sin forgiven,
For power to believe,
For present peace and promised Heaven,
No angel can conceive.

That love of Thine, Thou Sinners' Friend,
Witness Thy bleeding heart.
My little all can ne'er extend
To pay a thousandth part.

Nay more—the poor returns I make
I first from Thee obtain;
And 'tis of grace that Thou wilt take
Such poor returns again.

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'Tis well—it shall my glory be,
(Let who will boast their store)
In 'time and to eternity
To love Thee more and more.

QUESTION CORNER

Is there any Scripture, or example, as to the mode of collecting the Assembly offering?

God enjoins upon His people certain things without specifying just how these things are to be carried out, leaving that to their own judgment, which will vary with varying circumstances. For instance, He said to Israel, "Bring thee a red heifer without spot, wherein is no blemish, upon which never came yoke," Num. xix, 2. Three things are specified and must be carried out with scrupulous exactness. But suppose that a discussion as to how they were to bring the animal should arise. One might say that it ought to be driven: another, that it ought to be led. Then a discussion might be raised as to whether a rope, or a chain, or a strap should be used to lead it with. Then they might fall into a dispute as to the length of the rope that should be used. One might say that it should be seven feet long because seven is the number of perfection; another, twelve, to represent the twelve tribes. And so endless disputes might result from trying to legislate concerning things that God had left without specifying. What were "the traditions of the elders," so displeasing to God, only man's rules where God had not spoken, or to offset that which God had spoken!

But God desires that His people all speak the same thing . . . that there be no divisions . . . that we be perfectly joined together in the same mind and in the same judgment, (1 Cor. i, 10). How could they all arrive at this happy condition? By agreeing that since God had not specified how the animal was to be brought that it was a matter of indifference, so unity could be preserved amidst variety.

"Now concerning the collection for the saints . . . Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, etc.," 1 Cor. xvi, 1-2. This does not specify that the collection should be taken at the Lord's supper; it simply says "upon the first day of the week," and would be the privilege of those who were not at the Assembly gathering just as much as those who were. Do those who are hindered from being at the Assembly gathering realize this, and lay by their portion, "as the Lord has prospered them"?

When the Lord's people are assembled to remember Him, is a convenient time to gather up that which has been laid aside: but we know of no Scripture as to the mode of taking up the collection, some use a bag, some a box: some pass the box, some leave it in a convenient place without passing it. Scripture does not specify as to the time the box should be passed: and in this the custom varies also in various Assemblies. When God has not specified the mode or time we believe that it is immaterial, and so have no strife with any as to how or when the collection is taken up.

There is a Scripture that says "God is not the author of confusion . . . let all things be done decently and in order," 1 Cor. xiv 33-40. To be passing the box while some one is speaking, or while a hymn is being sung, we judge, would be confusion. Moreover, giving should not be in a light, trifling way, but with the same solemnity that we maintain in the rest of the meeting: in this way we make our giving an integral part of our worship. "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. But to do good and to communicate forget not: for with such sacrifices God is well pleased." Heb. xiii, 15-16.

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D. McGeachy had helpful meetings in the Central Hall, with some fruit in conversions.

CAMPBELLFORD, ONT.—Bren. Pearson and Watson have had several weeks' meetings, with some outsiders interested.

DES MOINES, IOWA.—Mr. M. Muir had some meetings here, and also at **CENTREVILLE**.

EXETER, ENGLAND.—A card from Mr. J. K. McEwen says that he sails for this country Feb. 23rd, having a desire to see "old faces and places" once more.

GRAND BEND.—Bren. Wilkie and Joyce are back here again, and are having large meetings.

WINNIPEG, MAN.—An interesting work is being carried on by Winnipeg local brethren, at Gonar, near St. Andrews. The Lord has given blessing in the Sunday School and Gospel meetings, a number having professed to be saved, all belonging to the Greek Catholics, and these are being tested, one having had her Bible and Hymn Book burned because she would not marry an unsaved man. C. H. Willoughby had meetings in the **BON ACCORD HALL**, speaking on the feasts of the Lord. Attendance good and some blessing.

SAULT STE MARIE, ONT.—Bren. Harris and Sheldrake have had good meetings, several professing conversion, and some being restored.

BRANDON, MAN.—R. Gratias has gone to visit a number of places in the west.

MONTREAL, QUE.—R. Telfer is having encouraging meetings in 119 Laurier Ave. Gospel Hall. The correspondent for the Assembly is Mr. Wm. Reid, 2197 Maunce St., Montreal, Que.

IRVINGTON, N. J.—We find encouragement here amongst the young in the Sunday School work.

BICKNELL, IND.—J. Ferguson's short visit was used of God in bringing together a number that had been estranged for some time.

MERLIN, ONT.—Mr. V. Fuller had two weeks' meetings here, with some interest.

NO. CHELMSFORD, MASS.—J. T. Dickson had a short series of meetings which were much appreciated.

PHILADELPHIA, PA.—Mr. H. Thorpe had a few meetings in Barrington, N. J., Camden, Down Town, W. Philadelphia, Collingdale, Bryn Mawr and Hammonton.

DUNGANNON, IRELAND.—Mr. J. Monypenny writes, "During some years of my boyhood I attended school here, and it has been a privilege now to labor in the Gospel here for several weeks. Some young men and others we hope have been delivered for eternity.

ATLANTIC CITY, N. J.—Mr. W. Matthews has been here for several weeks.

BOSTON, MASS.—Dr. E. A. Martin has been with us at the regular meetings for several weeks.

HARRISBURG, PA.—H. G. McEwen has had a series of meetings here, and several have professed conversion. R. Telfer was also with us for a week.

LATER NOTES—S. C. Keller is seeking to help on the young Assembly at **YOUNGSTOWN, O.** G. Winemiller has gone to **CLEVELAND, O.**, for meetings. Chas. Kellar and C. Patrizio are in **NEWPORT NEWS, Va.** Several have been saved in **SAULT STE MARIE** recently. Mr. Jas. Marshall is having meetings in **DETROIT, MICH.** V. Fuller and local brethren have had encouraging meetings in **MERLIN, ONT.** W. H. Hunter had some

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meetings in **RICHMOND HILLS, L. I., N. Y.**, after attending the funeral of Mr. Dugan's child. Some have been baptized recently and added to the Assembly. Mr. P. Mauro had a few meetings in **NEW BEDFORD, MASS.**, recently. There has been quite a work at **EVERETT, WASH.**, recently where D. R. Scott and others have been laboring, over twenty having confessed. They are making a wooden tent to continue the work, as others are interested. Five were baptized by the **CEDAR COTTAGE, B. C., Assen.** recently, giving us joy. R. Chittas has visited **ESK and SALCOATS** meetings, and visited some of the scattered saints in various places. Br. Touzeau and Dobbin have had three weeks' meetings in **GALT, ONT.**

PUERTO CABELLO, VENEZUELA, S. A.—I have just come here (Aroa). When we pitched the Tent here we only intended being here three weeks, but we had to go on for ten months. I went over to the Port Conference: it was the largest and best yet. The ministry was good and practical, shared by three of us from Canada, and three of our Venezuela brethren. Ten were baptized. We greatly need the prayers of God's people, for we are beset with foes. The governor had put a stop to our holding meetings on the ground that we had no permit. The President is a friend and got the permit which had to be hung up in the Hall in a frame. At the Conference 1350 meals were served. Br. Johnston and wife, and Miss Watson did fine service.—W. Williams.

FALLEN ASLEEP

MISS ELIZABETH GATES, of Keewatin, Ont., on Jan. 25th, after a few days' sickness, aged 14. She was saved two years ago. Bren. F. Tarkin and Mr. Dalziel spoke a word in the Gospel at the funeral.

MRS. PETER CLARK, of Campbellford, Ont., on Jan. 22. She was saved 50 years ago, and one of the first to be gathered unto Him, outside the Camp, in these parts 30 years ago. A good woman and always at the meetings when able.

BRIDGEPORT, CONN.—C. S. Keller was with us for two weeks' Gospel meetings, with some fruit.

MRS. MARY COUGHENOUR, of Connellsville, Pa., Feb. 2nd, aged 53. Saved about two and a half years, she bore a good testimony and will be missed by the small Assembly. W. Armstrong spoke to a large company at the funeral.

MR. R. H. SCHMIDT, of Lawrence, Mass., Feb. 3rd. "Born of the flesh Feb. 23, 1897. Born of the Spirit Oct. 30, 1911. Buried with Christ in baptism Nov. 20, 1911." A whole hearted Christian. Dr. E. A. Martin spoke at the funeral.

CONFERENCES

TORONTO, ONT.—The Conference will, D. V. be held on April 13, 14, 15 and 16. Circulars will be issued in due time.

SO. MANCHESTER, CONN.—The Conference here will D. V. begin with a prayer meeting in the Town Hall at the Centre, on Thursday, April 13th, 7:30 P. M., continuing with three meetings each day, Friday, Saturday and Lord's day, in the Cheney Hall, Hartford Rd., five minutes walk from the end of the car line. Correspondent, Mr. Jas. Serpliss, 65 Walnut St., S. Manchester, Conn.

PETERSBURG, VA.—The Va. Conference will D. V. be held in the Gospel Hall, West High St., April 15, 16, 17, prayer meeting Friday night, April 14th. Correspondent Mr. H. Campbell, 927 W. High St., Petersburg, Va.