

THE  
**BARLEY CAKE.**

—FOR—

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A MONTHLY PUBLICATION

—FOR—

THE CHILDREN OF GOD.

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VOL. IV.

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EDITED AND PUBLISHED BY DONALD ROSS.

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# THE BARLEY CAKE.

JUDGES VII, 13-14.

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No. 1.

## **The Midnight Cry or The Last Call Before He Comes.**

Brethren: In our beloved brother Paul's voyage to Rome, we read: "As they were being driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, and sounded again, they found it fifteen fathoms." Then they came to a standstill, and wished for the day. So in these last perilous days of our pilgrimage; in our tossings to and fro upon the billows of this life, many who are seeking to know the mind of the Lord, and to care for the safety of others; deem that the coming of the Lord is just at hand. They have sounded with the lead of God's blessed work, and found the form of godliness with the denial of the power thereof, the religion of the present day. Yea they have sounded again, and found the scoffers of the last days on every hand. Heeding the Master's warning voice, "from such turn away," many in these days, have come out from a godless form, to His name

But in that wonderful picture of

the last days, the 25th of Matt., we see in the coming out to the Lord Jesus, from the abounding iniquity with which the 24th chapter closes, how far one can go from mere conviction of the truth, or other causes, without experiencing the new birth. The chapter opens with telling us, "Then shall the Kingdom of Heaven be likened unto ten virgins who took their lamps, and went forth (or rather came out which is the rendering of the word elsewhere, see II Cor. vi. 17) to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps." Here we have simply described what took place at their coming out.

Many are the motives that induce unconverted sinners to profess faith in Christ, and come out from an open ungodly world, to, as they say "the Lord's side". A husband's persuasion helped by angelic power, brought Lot's wife forth out of a godless Sodom, only to perish in the plain. A fleshly love for the people of God, constrained Shechem willingly to be circumcised, and to become an earnest and successful preacher among his own countrymen. (Gen. xxiv. 19). The power of God manifested

on Israel's behalf, brought up with them out of the land of Egypt a mixed multitude. (Ex. xii. 38).

Fear of perishing made the wily Gibeonites form an alliance with the same people, (Joshua ix. 24.) as fear of Absalom's fire made Joab willing to become his friend. (II Sam. xiv. 31.)

An Ahitophel whose counsel was as if one had inquired at the oracle of God, (II Sam. xvi. 23.) was rotten at heart, like Balaam of old who could speak of his eyes being shut but now open; (Num. xxiv. 3.) he loved David because he could advance him to great honor; or like Judas he followed the bag. A Saul might greatly love the company of a godly David, because through his ministry he was refreshed, and made well, being delivered from what to him was an evil spirit, so that we read "he was well" (I Sam. xvi. 21.) And yet when it came to the question who was to be Lord, he cast a javelin at him, and became his enemy, like believers in John ii. 24, whom the Lord could not commit Himself unto. His wonderful works, or their eating of the loaves and fishes might make them seek to honor Him, but when he speaks about them being in bondage, and his coming to make them free, the pride of the natural heart is stirred within them, and they take up stones to stone him. Such is man by nature—a selfish being that can never rise above himself. The foolish virgins (for let us remember they were virgins, that is, separated ones: separated from the open ungodliness that closes the 24th chapter where men do as they please; actuated by whatever various motives they may be,) come out to meet the bridegroom. They have got a lamp, denoting profession, something in which oil, (the spirit of Christ) can burn, with which no fault

is found. There is at least a measure of professed obedience, and love for the coming one: and because of their correct knowledge concerning his coming, there is the separation from the evil of the irreligious wicked and slothful around. And in company with the five wise ones whom they esteem, they wait the coming of the Lord. It is to be carefully noted, that the God begotten love of the brethren in John's first epistle, is to be distinguished from love of a party, because of something they hold in common. A Saul out of love to the inhabitants of Jabesh, may have his anger kindled greatly, when his enemy and theirs is about to bring disgrace upon all Israel. (I Sam. xi. 6.) But he slew the priests of the Lord, and sought the help of the devil; and like the five foolish virgins "played the fool and erred exceedingly." But we read "while the bridegroom tarried they all slumbered and slept." Believers do sometimes slumber and sleep, through the many ensnaring influences around, and within. Yea, foolish virgins' company, like the mixed multitude that came up out of the land of Egypt, may help in a good measure to make God's manna insipid, and rock one to sleep in the devil's cradle, dreaming of the good things of Egypt.

A delicate Agag may make a sleepy Israel believe that the bitterness of death is past for him (I Sam. xv. 32,) but a wide-awake Samuel, can detect disobedience in bleating sheep and lowing oxen. Many go far apparently on the way to heaven who never reach it. Jehu could drive furiously in his apparent zeal for Jehovah, and invite others to witness his work for God; yea, could detect the hypocrisy of a painted Jezebel, and call her a cursed woman; and never get further



than the golden calves himself. An Ahab may chain up his lusts for fear of coming judgment, as you chain up a dog, and walk softly for awhile. But a bosom companion can stir him up again, and break every band asunder. What a picture of a foolish virgin we have in the empty house swept and garnished that our Lord tells us about, out of which the unclean spirit has gone for a time. All looks so well, but alas! it is an empty house, and back comes the old master with others worse than himself, and enter in and dwell there, and the last state of the man is worse than the first.

"But at midnight there was a cry made. Behold the bridegroom (R. V.), go ye forth (lit. come ye out) to meet him." He who was coming, who was on the way, is now appearing as it were in sight. "Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise give us of your oil, for our lamps are going out." A realizing of the near presence of the Lord causes a trimming of our profession with the scissors of God's word, and manifests the want of oil in the case of the foolish virgins. But mark the cry, "Come ye out to meet him." They had all obeyed apparently the call implied in the first verse, and came out from an irreligious world. Like the call to the marriage feast in the 22nd ch, all both bad and good, through belief of the servant's word, come to the banquet, though one comes, foolish virgin like, without a wedding garment. But now comes a *second* "Come out," in obedience to which wise virgins with lamps trimmed and burning come out from foolish ones, who are now manifest to all and to themselves to have no oil, telling them as they come out, the only way to get ready;

while they being ready and waiting pass in with the bridegroom.

Beloved, has not this last cry been heard in our days? Have not some found that a realized sense of the nearness of our Lord, accompanied with a trimming of our ways before Him, has manifested to others their lack of the right thing, and caused separation from some who meanwhile had companied with us; who, having but the name to live were dead. "Watch therefore, for ye know not the day nor the hour" (R. V.) Like Paul's shipmen "Make your calling and election *steadfast*" while ye wish for the day.

But is my reader unsaved, has he found out that he never really has been born again? Does he know that if the Lord was to come at this moment he would be shut out? Dear friend, if at an end of your own efforts there is good news for you, for "when we were yet without strength in due time Christ died for the ungodly."

And as a lost ruined hell-deserving sinner receive Him, and you shall receive power to become a Son of God, for "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." Upon believing you shall be sealed with that Holy Spirit of promise until the day of redemption, and gladly hail the coming of your absent Lord and Savior.

W. M.

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"I am meek and lowly in heart," says Jesus, and all upon whom God has stamped the image of His Son, have in a greater or less degree, this characteristic. In the sight of God it is, as we learn from 1 Peter, iii. 4. of great price; more than He has ever said of all creation's jewelry.

## Notes of Leominster Conference, England.

CONTINUED.

AFTERNOON.

QUESTIONS. 3 to 5 p. m.

Mr. Davies gave out hymn "Tis sweet to think how grace divine." Mr. Hewelt and Mr. Dyer prayed. Church questions were answered first and then those on Scripture.

EVENING MEETING.

7 p. m

Mr. Barker gave out hymn "O blessed Savior! is Thy love?" Mr. Angel and Mr. Maxted prayed. Mr. Angel gave out hymn "Precious Saviour! may I live—only for Thee." Mr. Nobbs read Sol. Song i. 1-4. "Thy name is as ointment poured forth." This reminds us of the woman with the box of ointment, the perfume of which filled the house. May His name fill the house to-night! It is poured forth, not shut up. "Draw me;" this is the cry of the soul longing for closer communion, seeing the beauty and the loveliness of His person and knowing the joy of His presence, it longs to get nearer to Himself, not to know something about Him merely, but to know *Himself*. As in Ps 27, there is *one* desire. The Psalmist commences by saying, "The Lord is my light," etc., not the Lord gives light, but that He is light. He is "my salvation"—not giving salvation as a doctrine. He is "my strength"—meeting my need day by day; then comes the desire, "one thing have I desired," etc. "We will run after Thee"—mark the change from the singular to the plural; there is united following. We want to be drawn from the low state of soul and the

carnal condition of things around, to the person of our Beloved; not only doctrinally high, but to be practically near—enjoying conscious nearness to our Divine Master. "We will rejoice in Thee," rejoicing not in the palace but in the King. "Thy love to cheer and strengthen by the way."

Mr E. K. Groves said "I would notice three points in the gospels to show what hinders our following closely after Jesus. We have all desired it, but often have failed. There are three different epochs in Peter's history we might turn to. (1) Matt. xiv. 27-33. This speaks to all of us. The original of the "Come" implies "Command me to come." Peter was the only one who walked upon the water—the wind was at their backs, for they were rowing against it, and Jesus was coming the other way, therefore Peter must have turned round to look at the wind, and so he took his eyes off Jesus. This is the secret of all failure in following, and the result is, we find ourselves sinking. "Wherefore didst thou doubt?" The word "doubt" is an uncommon one, and means having two things in a balance; here it was Jesus and the wind. (2) John xviii. 15-27. Peter had told Jesus that he would follow Him, though all else failed, but we read, "They all forsook Him and fled;" Peter turns again when the panic is over and follows Him into the Palace, and was attracted by the warmth of the fire. Jesus was standing alone, waiting for the High Priest to rise; but the warmth and comfort of that fire brings Peter into a circle where temptation follows temptation, and again Peter dishonors his Lord. In the former failure his feet began to sink, and here his lips begin to curse and to swear. (3) John xxi. 18-25. Jesus had been having a

quiet talk with Peter, and then commands him to follow Him, as though the Lord had some special word to say to comfort and cheer him in the future. But poor Peter allows his eyes to get off Jesus, and sets them upon John, and now we find curiosity turns him aside; so with ourselves, if we get our eyes off Jesus, and get occupied with ourselves, our brethren or our service. May we have our eyes kept fixed upon Jesus, and not turned aside, either by the trials and sorrows, or by the fascinations of the world, or by the look of curiosity that turns upon our brethren, but be kept wholly occupied with, and continually following, Christ Himself.

Mr. Barker read John iii. 16; 1 John iv. 10; 2 Sam. 18; Mr. Lear gave out hymn "O Love Divine," etc.

### **Pride**

Is so natural to fallen man that it springs up like weeds in a garden, or rushes by a flowing brook. It is an all-pervading sin and smothers all things like dust in the roads or flour in the mill. Its every touch is evil as the breath of the cholera-fiend or the blast of the simoon. If killed it revives; if buried it bursts the tomb. You may hunt down this foe and think you have it destroyed, and lo! your very exultation is pride. It is a sin with a thousand shapes; by perpetual change it escapes capture. It seems impossible to hold it; the vapoury imp slips from you only to appear in another form and mock your fruitless pursuit.

Pride was man's first sin for he imagined that he knew better than his Maker, and even dreamed that He feared that man might grow too great. This is the torch which kindled hell and set the world in a blaze.

It is a ringleader and captain among iniquities and attaineth to the first three of Satan's champions, a daring and God-defying sin arraigning God's justice as Cain did; challenging Jehovah to combat as Pharaoh did; or making self into God as Nebuchadnezzar did. It would murder God if it could that it might fill His throne.

In his last moments John Knox had a sharp conflict with self-righteousness, though he preached against it with all his might and knew with a clearness seldom attained, that "salvation is wholly of the Lord." Even within an hour of glory he had to make a stand against this vile thing, and many others of the Lord's valiant ones have been sorely assailed by the same crafty foe, which shoots with feathered flatteries shots of destruction.

Let pride lodge where it may, it does its entertainer great mischief, "for God resisteth the proud," but "He giveth grace to the humble." You know what blows He struck at Pharaoh, the haughty monarch. He would have him down from the pinnacle of defiance one way or another, and make him learn in bitterness the answer to his own insolent question, "Who is the Lord?" Remember how Nebuchadnezzar had to eat grass like an ox because he spoke with a haughty tongue. If God sees a David harboring proud thoughts, He will smite him till he ceases from them, or if a Hezekiah nurtures them He will abase him, and reader, be you sure if the Lord see you nourishing pride He will smite you; aye smite you again and again, till you wait humbly at His feet, though He will not cast you off forever.

Humility shows itself in service by being willing to undertake the very

lowest and most menial things for Christ. Some cannot do little things, they must be appointed to great offices or they will sulk into indolence. Those who are not willing to do the lesser things will never be used by Christ to do the greater. Humility is a qualification for greatness. Do you know how to be little? You are learning to be great. Can you submit? You are learning to rule.

The man who *can* preach, *cannot* preach at all; the woman who *can* teach a Bible-class *cannot* do it. Self sufficiency is inefficiency, the fulness of self is double emptiness. Any one whom God uses for a great purpose will be so emptied out that he will wonder that God ever uses him in the least degree, and will be ready to hide his head and long to get out of public notice.

There is a craving in the heart of many to have what they do written upon tablets and set up in the market places. I once heard a professing Christian complain bitterly that he had been ignored. He had been a Sunday-school teacher for years, and yet he had never been publicly mentioned by any one. Did he make that a complaint? he might rather have rejoiced at the quietude. The fierce light of public notoriety is not much valued by those upon whom it falls. Oh, to be like a little ant allowed to labor on quietly and having the high privilege of being let alone of men. A saintly soul was wont to say "Grant me Lord that I may pass unnoticed through the world." It seems to me to be one of the highest delights of life for people to permit you to work alone for God without being interrupted by their praises or censures. To have people talk about you, for you and against you, is one of the wearinesses of life, and yet some peo-

ple sigh for the fuss that others would be glad to get rid of. It is but a little thing that some friends have done, but they would like much made of it. Their slender alms must be published at the corners of the streets, and their prosy speech must be reported in all papers. O, let us not care about these, but let us quietly go on with God. The judgment seat of Christ is enough for us.

We should endeavor to think very carefully of those who are poorest for fear we should hurt their feelings, and very noticeably of those who are obscure, lest we should *seem* to despise them. It is ours *never to take offence and to be most cautious never to give it even by inadvertence*. Let the most prominent be the person that is most ready to bear blame, and least ready to *give offence*. Let him say "Think of me as you please, but I desire to be your servant for Christ's sake."

In the eye of sense no piece of furniture has greater dignity than the door mat; if you, reader, are willing to let others wipe their feet on you, then shall Christ Jesus take pleasure in you, for you are a partaker of His lowly mind. Even for your own sake it will be wise to occupy an humble place, for in the vales the refreshing streams flow. The mountains are the play ground of the storms.

Young Christian men if you are willing to look after a few poor sheep in your locality without notice or approval, you shall ere long have a larger sphere. If you are satisfied, young brother, to stand on the corner of the street and talk about Jesus Christ to a few rough folk, you shall find hundreds of hearers by and by. If you are willing to be nothing God will make something of you. The way to the top of the ladder is to begin at the lowest round. In fact, the

way up is to go down. They who begin at the top come to the bottom some day.

Certain of us are never long without affliction and trial, but are passing continually out of one fire into another. It is our Father's design to make and keep us humble. Let us remember this and learn the needed lesson. Many saints have been humbled, and yet they have not become humble. Be humble that you may not be humbled. Usually our sins lie at the root of our sorrows. Look into your affliction till you see as in a glass what was the thing you were proud of, then take the idol down from its pedestal. Bow yourself before the mighty hand of God ready to receive yet harder blows if He so pleases, for when you will entirely yield to the will of God it is then that either the affliction will be removed or else the sting of it taken away. When a child is under the rod it will not help him to kick and quarrel and say ill words. Better submit to the Lord's will as the rush bends to the wind or as the wax yields to the seal. Usually it is more painful for the father to apply the rod than for the child to receive its flagellations. Often by our indulgences of pride we make the rods for ourselves. Oh foolish fingers which prepare prickles for our own pillows.

In approaching God it is a blessed thing to come to Him wondering that you are allowed to come. Wondering that you have been led to come—marveling that grace should have made you meet to come—astonished that such a price should have been paid that you might have been brought nigh to God. O! ask, why me, Lord? why me? There is no gratitude where there is no humility. Let us magnify the Lord together. "To Him all I owe."

You are chosen, but you are not as choice as you ought to be. You are redeemed, but you are not so much the Lord's as you ought to be. You are called, but still too deaf to the voice which wakes the dead. You are blessed, enriched, instructed, adopted and comforted with heaven before you and everything prepared on the road thither, but what a poor return have you made. What a cause of humiliation you have in reference to God and His grace, and always say "I might have been higher but for my own fault in refusing to take the low place"

Do not think that you understand all Divinity. There is only one body of Divinity, i. e., Christ—and who knoweth Him to the full?

(TO BE CONTINUED.)

### Suggestions and Reflections.

FOR CHRISTIANS GATHERED TO THE NAME OF OUR LORD JESUS CHRIST.

In reviewing the past, we cannot fail to realize the loving kindness of the Lord and His tender mercies; and we should unitedly and unceasingly PRAISE HIM for the exceeding riches of His grace; for His unspeakable gift; for the position and privileges of being "sons of God," and the blessings we continually receive through our Lord Jesus Christ.

But we should not disguise from ourselves, or from Him, the solemn fact, that "the fine gold has become dim;" and the manifest *apathy* around us calls for earnest prayer and self-judgment, so that it should be our heartfelt united cry—

"LORD REVIVE US AGAIN."

The following *reflections* pass before the writer's own soul, and are com-

mended to the prayerful consideration of God's people. We move in *four circles*, and our power and blessing in each depends upon our obedience to the word of God. The first has regard to the condition of *our own souls* and personal communion with God, through self judgment, and sitting at the feet of Jesus to learn of Him. The second is *our family circle*, where we should act as representatives of God, having our children in subjection like Abraham; and if our lives there are consistent before the Lord, we shall be better fitted for usefulness in the *third circle, i.e. the Church of God*, where the many graces enumerated in 1 Tim. iii. 4, 5, Titus i. 2, etc., should characterize those who minister according as God hath dealt to every man the measure of faith. And then in the fourth circle or *the world* of unconverted sinners, amongst whom we are called to move, we should be "living epistles, known and read of all men."

*First.*—Let us consider whether we have individually *walked in the light and in the Spirit*, and known experimentally true fellowship with God.

Have we glorified our heavenly Father in *bearing much fruit*, so that we could say "let my beloved come into His garden and eat His pleasant fruit?" or have *the little foxes* spoiled our vines?

Have God's dealings with us in *sickness and adversity* "yielded the peaceable fruits of righteousness" through *our hearts being exercised thereby*?

Have "His testimonies been our delight and counsellors?" Have we "loved His commandments above gold, and esteemed all His precepts in all things to be right?" Have "the words of Christ dwelt in us richly in all wisdom, teaching and admonishing one another?" Have we fed upon

God's word, and thus grown in grace? Have we eaten it, as Jeremiah did, and can we say "it is the joy and rejoicing of mine heart?" or like Job, "I have esteemed the words of His mouth more than my necessary food?" Has it been "sweeter than honey to our taste, and better than thousands of silver and gold?" Have we sought for heavenly wisdom "as silver, and searched for her as for hidden treasures," and "rejoiced at Thy word as one that findeth great spoil?" Have "our loins been girt about with truth" so that through the application of God's truths to our souls, our thoughts and affections have been *braced up* for Christ, with an honest purpose to live for Him, so that "whether we eat or drink, or whatsoever we do, all should be done to God's glory?" Have we known what it is to vanquish Satan with "*It is written*?" Or have we failed in our testimony through weakness and disobedience, more or less resulting from neglect of God's word and private prayer?

*Second.*—Is our testimony for the Lord in *our homes* what it should be? Or is there disobedience to his word in a greater display of luxury, dress, etc., with more *world-bordering* than should be with those who confess to be "strangers and pilgrims in the world?"

Should it not humble us to think that our disobedience in these things has been a *stumbling block* to sinners (who read us more than they read the Bible) as well as to fellow-saints, from whose associations we may have had to separate, in faithfulness to Christ, and who may be *hindered* following us "*outside the camp*," through our inconsistencies?

Let us not continue in these ways, but "cease to do evil, and learn to do well."

Look again into our *family circles*,

and let us judge before God, if, *as parents*, we are doing our duty in "training up our children in the nurture and admonition of the Lord." Or, do we not fail in this, and consequently see many children drifting into worldliness, and as regards those who profess to be the Lord's, are not many of them drifting into *unequal yokes with unbelievers*, or into church association that disregard the principles of God's Word, and from which we profess to have separated? In the measure that any of this applies to ourselves, let us judge it before the Lord, and seek grace and wisdom to fulfil His will, so that we may *teach our children diligently* that "the fear of the Lord is the beginning of wisdom," and "talk of these things when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

*Third.*—Let us review the solemn obligations placed upon us, as those who have been baptized by the Holy Spirit into THE BODY OF CHRIST, which is HIS CHURCH. How conscious we must be of *failure in our duties one towards another*, as heirs of the same grace! How little *care* have we bestowed upon the suffering members of Christ; and yet we have some times talked about "*fellowship in His sufferings*," which is expressed by our "weeping with those that weep," and "distributing to the necessities of saints;" for our Lord Jesus Christ said, 'Inasmuch as ye did it unto the least of these my brethren, ye did it unto Me.'

How much *time and money* do we devote to our self-enjoyment, and how little do we *redeem* and use in "comforting the feeble-minded, supporting the weak, or in feeding the lambs and sheep of Christ's flock?"

We may admire those who are *constrained by the love of Christ* to "spend and be spent in His service;" but beloved fellow saint, we are *all* under deep responsibilities, and must give account of *ourselves* to God, therefore let it be "*our ambition to be well pleasing to Him*." Let us remember that "the members of Christ's body should have the same care one for another, and whether one member suffer all the members suffer with it." How unlike Christ when we know of any suffering saint to neglect visiting and ministering to such, "according to the ability God hath given to us" (see Rom xii., 1 Cor. xii., Eph. iv.) remembering that God says, "First a willing mind; it is accepted, according that a man hath, and not according that he hath not." Rest assured that it is very wrong for us to transfer the duty of visiting the poor, saints or sinners to fellow-saints who have *more* gift or money than ourselves; but let it be true of each of us, "he (or she) hath done what he could."

The consciousness of *failure* in these duties should lead us to confession, and to seek "the supply of the Spirit of Jesus Christ;" so that He may be magnified in our bodies, and that our maxim may be, like Paul's "for me to live is Christ."

Again we observe that following these words in Phil. ii., Christians are exhorted to be "*LIKE-MINDED*, having the same love, being of one accord, of one mind." We remember also the words in 2 Cor. xiii. 11, "Be perfect, be of good comfort, *be of one mind*, live in peace, and the God of love and peace shall be with you."

Have we striven together for the faith of the Gospel, "*endeavoured to keep the unity of the Spirit in the bond of peace*?" Or have we, by neglecting God's *more excellent way of love* (1 Cor.

xiii.), been parties to those *divisions of heart* which have weakened the testimony of the assembly we are associated with?

Alas! how few saints have that self-denial which is seen in Christ.

"Content to fill a little space,  
If God be glorified."

Be it ours to sing in sincerity.

"Oh, give us hearts to love like Thee;  
Like Thee, O Lord, to grieve,  
Far more for other's sins than all  
The wrongs that we receive.

"One with Thyself, may every eye  
In us Thy brethren see,  
That gentleness and grace that spring  
From union, Lord with Thee."

*Fourth.*—Regarding our calling as a *royal priesthood* and our privilege as "purged worshippers to enter within the veil, whither our forerunner is for us entered," have we not *failed* in offering by Christ Jesus "the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name?" Have our *worship meetings* been characterized by that joy unspeakable which should be the feature of that blessed season when we gather to the Lord's dear name on the first day of the week, to remember His death until He comes? Remember Psalm c. 4, "Enter His gates with thanksgiving, and into His courts with praise;" also Psalm lxi., "I will praise the Lord with a song, and will magnify Him with thanksgiving. This shall please the Lord better than an ox or bullock."

But let us never forget in connection with our *worship* that God directed the *LAVY* to be placed outside the door of the tabernacle for *priests* to wash their hands and feet thereat when they go in to burn the offering unto the Lord, teaching us that there can be no *communion* with God unless

personal holiness is maintained; and we must be "sanctified by the truth," having our ways cleansed, by taking heed to the Word of God. Can we not charge ourselves with neglect of this *self-judgment* enjoined on us in 1 Cor. xi. 28, in connection with eating and drinking at the *Lord's table*? And may we not thus hinder blessing in the assembly, and rob God of the full measure of praise which He expects from His redeemed people?

Again, have we not *failed* (often for want of *self-denial*), to "lay by in store as God has prospered us" and neglected our duty and privilege to supply the temporal need of God's servants at home and abroad, who have been called to the ministry, and have "gone forth to the name (Christ), taking nothing of the Gentiles?" Let us remember God's estimate of this in Phil. iv. 18.

*Fifth.*—Have we not also *failed* in *true fellowship* in the GOSPEL? Which of us pleads, earnestly and continually for those who *preach the word* "that utterance may be given them?" How many have sought opportunities of speaking to perishing souls, commending to them "words whereby they may be saved," *praying* and *working* to get the unconverted into Gospel meetings?

Need we further refer to the Lord's work in our *Sunday Schools*, where so little *vitality* is often seen among workers who ought to be constrained by the love of Christ, to visit the children's homes, and so to encircle them with our loving influence and prayers, that they and their parents shall feel impressed with our earnestness for their spiritual welfare, remembering that we must give an account of ourselves to God.

*Sixth.*—Is our testimony for the Lord in the world what it should be? Are we "living soberly, righteously,



and godly there?" Are we *witnesses for God* in our occupations, living before Him, and speaking for Him, words in season to those who are out of the way?

Beloved fellow-saints, "the Lord is at hand." He says, "Occupy till I come;" and, knowing the fear of the Lord, we should persuade men and purify ourselves, in view of that solemn time when "we shall see Him as He is."

We cannot proceed further with these *reflections*, but commend the *closet retreat*, referred to by our blessed Lord (Matt. vi. 6) to dear fellow-saints, who desire to *glorify Him*, and "lay up treasure in heaven."

We would remind you that Israel went to Bochim and wept there in the consciousness of their failure, but at Gilgal they got *power* to go forth conquering and to conquer.

And so may we learn "the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead."

If we go to Him, confessing our weakness and shortcomings, He will meet us with a supply of "*His grace*, which is sufficient for us, and *His strength*, which is made perfect in weakness." Therefore, "my soul, wait thou only upon God, for my expectation is from Him." "Trust in Him at all times, ye people; pour out your heart before Him: God is a refuge for us: God hath spoken once, twice have I heard this that *power belongeth unto God*, also unto Thee O Lord, belongeth mercy; for Thou renderest unto ever man according to his works."

Let us in all this be *real* in God's presence, and say with the psalmist, "Search me, O God, and know my heart; try me, and know my thoughts,

and see if there be any wicked way in me, and lead me in the way everlasting." And let this *self-judgment* be a more regular exercise in all of our souls henceforth; that *communion* may be maintained by keeping short reckonings between our consciences and our heavenly Father.

It is blessed to know, that, notwithstanding our *failure*, "He abideth faithful," and "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

We still have, at God's right hand, "a great High Priest," ever living to make intercession for us, who can be touched with the feeling of our infirmities," and invites us to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

If we humble ourselves before God, He will exalt us in due season, and then shall the churches "walking in the fear of the Lord, and in the comfort of the Holy Ghost, be multiplied."

"Let us consider one another, to provoke unto love, and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching."

### The Fourth Chicago Convention.

According to intimations made in previous issues of the BARLEY CAKE, the Chicago Conference was held on Thursday, Friday, Saturday and Lord's Day, November 29 to December 3, inclusive.

There were present at the meetings Christians from the various points where the name of the Lord Jesus as the alone ground of gathering is re-

cognized and acted upon, and also some who are alone in their various places of abode, in their faithfulness to Him in this respect. Val-paraiso, Crown Point and Lowell, Indiana; Sparta, Braidwood, Coal City, Rockford, Belvidere, Elgin and Turner Junction, Illinois, were each represented by a few believers, and besides these there were some isolated ones from the States of Michigan, Iowa, Minnesota and Nebraska. The attendance was the largest there has been yet, and one peculiarity was the number of unconverted persons who came, some of them from quite a distance, to attend the meetings.

Of brethren wholly given to the work, there were present Messrs. Munro, Smith, Campbell, Matthews, McEwen, Carnie, McQuiston and Reid.

It has often been noticed that at such meetings as these, there is usually a special line of truth dwelt upon, the Spirit of God leading all the speakers in that one direction. This convention furnished another illustration of this rule, and the speaking was almost all of a most searching character. The perils of these last days in which we live were again and again referred to, the success of Satan in deceiving people in the matter of salvation was pointed out, and the word of the Lord brought to bear upon the present state of affairs with much power.

The *reality* of conversion to God was dwelt upon, especially in connection with the superficiality that everywhere obtains among professing Christians. It was noticed that conversion was not simply getting hold of the truth in a verse such as John iii. 36, "He that believeth on the Son hath everlasting life," but it was much more, it was really receiving the ever-

lasting life into one's soul as a gift from God. The days of Jeremiah and Ezekiel in the history of Israel when one built a wall and others daubed it with untempered mortar, were expounded as typical of these days in the history of the church. Many people started out on a profession of Christianity, who had never really been convicted of sin, and led to Christ by the Spirit of God; perhaps in the course of time they began to learn truth, and had gone on for years in this way, accumulating knowledge of the letter and principles of Scripture until now they were tightly ensnared in the gin of Satan, "having a form of godliness (correct enough perhaps) but denying the power thereof."

Then the sealing and indwelling of the Spirit of God and His operations in the soul of a believer were spoken of, and altogether the meetings were remarkable for bringing to the front a truth almost forgotten in practice, that the Spirit of God is a real Being now upon the earth—dwelling in the believers, dwelling in the Assembly, and striving with the world. Besides these, many other truths of a most practical nature were brought before us, and the results, we doubt not, will be glorifying to God and His Son Christ Jesus.

A few who had been making a profession of Christianity abandoned it, discovering that they had nothing, and some of them received Jesus; many of those really born again were led to examine themselves and find out how far they were living from the mind of God. This induced self-judgment and humiliation on their part, and the hand of the Lord was manifested in making them to rejoice in Himself. "There is none holy as the Lord. \* \* \* The Lord killeth

and maketh alive: he bringeth down to the grave and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low and lifteth up" (1 Sam. ii. 2, 6 and 7).

On the whole it may be stated that the meetings were exceedingly profitable, and none could fail to recognize the power of the Lord as very near. Our prayers for His presence have been answered, and it becomes us now in connection with our songs of praise to send portions to those for whom nothing has been prepared; for this is but a fitting rhythm of a song of thanksgiving.

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### The Year's Last Moment.

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The crowd sweeps onward still,  
And we with it move on,  
Part of the ever-rushing multitude,  
Till the great goal be won,  
And for the last time sinks the  
ever-setting sun.

Another hour has struck  
With solemn note and slow;  
Another fragment of time's cliff has rushed  
Into the vale below;  
Another of earth's streams this moment  
ceased to flow.

Another lamp of time  
Has flickered into gloom,  
And left us lonelier in our lonely watch,  
Waiting the light to come;  
Not *into*, but beyond the life-devouring  
tomb.

Another of time's stars  
Has vanished from the eye,  
Ah! now the light of the immortal dawn  
Is coming up the sky,  
And quenching one by one those mid-  
night gems on high.

Another headland turned,  
While bends the quivering mast,  
Another beacon of the lone, lone sea  
Our vessel has shot past;  
The shore, the shore is near. Is that  
the haven at last?

Another bridge of life  
Has now been crossed; few more  
Remain for us; another ridge of time  
We've reached, from it t'explore  
The far outspreading green of the not  
distant shore.

Another pillar fallen  
In Time's old temple.  
See how fragment upon fragment darkly  
lies,  
And hear how heavily  
The echoes wind along by the slow-  
swelling sea.

Another song has closed,  
A true but varied strain,  
And the deep turret chime I hear afar  
Has echoed out. Amen,  
Swelling the long-drawn fall of  
the well-known refrain.

Oh, well for us to watch!  
Our night will soon be o'er;  
The day of mortal doom approaches fast,  
The Judge is at the door.  
Awake, arise, my soul, and sleep thy  
sleep no more!

H. BONAR.

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### Work and Workers.

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After the Conference Brethren  
Campbell and Matthews remained in  
Chicago to preach on the West Side.  
Brethren Munro and Smith have  
gone to commence a series of meet-  
ings in Woodburn, Ontario, Canada.

Brother McQuiston returned to the  
Orilla District along with W. J. Mc-  
Clure.

J. M. Carnie has gone to Canada,  
proposing to visit some of the places  
he has been in, in past days.

J. M. Reid also is in Canada, hav-  
ing gone meanwhile to Thamesville,  
Ontario.

J. K. McEwen is in Crown Point,  
Ind.

Brethren Marshall and Irving have  
been holding meetings for some time  
in Rugby, Ontario.

Brethren Case and Faulknor are in  
Little Britain, Ont.

John Grimason spent some time in Dakota, but has returned to Sutton, Ont.

Thos. Muir is in Detroit, Mich., where are also Brethren Davidson and Law.

John Martin is in Harrisburg, and W. P. Douglas in Mechanicsburg, both in the State of Pennsylvania.

We have just entered upon another year, and deem it a suitable time to call the attention of the saints of God everywhere to the fewness of the laborers in this large and very needy Continent. We are thankful to God for hearing of some who purpose coming to proclaim the good news concerning Christ, but even if their number were doubled or trebled there would still be plenty room for the exhortation, "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers unto his harvest."

### **The Lamb.**

The Israelites in Egypt were to eat not only the head but the legs of the roast lamb. All of us are willing to appropriate the wisdom of the Lamb of God, and say, "He of God is made unto us wisdom," but how few professing Christians there are who take the walk of the Lord Jesus as their standard of conduct through life. And yet in the mind of God the two go together, one and inseparable, "his head with his legs, and the purtinance thereof." So in the first Epistle of John, Chapter ii, we have first the Advocate with the Father, pleading our case with His consummate wisdom and skill, and representing us there, but the Spirit of God does not leave the sketch unfinished or incomplete, for almost immediately He adds, "He that saith he abideth in him ought himself also so to walk, even as he walked."

The Israelites were not left to choose, the matter was all arranged for them by God—one lamb for an house, and all to be eaten or else burnt with fire, "Ye shall let nothing of it remain until the morning."

Brethren, the morning cometh; how is it with us? Are we now to be found with all our relations to the world sundered, standing with our loins girded, our shoes on our feet, our staff in our hands, ready to obey the word, to go hence?

### **A Word to Young Believers.**

I recommend to you prayer and watching over the sins of your youth; for I know that missive letters go between the devil and young blood. Satan hath a friend at court in the heart of youth, and there pride, luxury, lust, revenge and forgetfulness of God are hired as his servants. Happy is your soul if Christ man the house and takes the keys Himself and commands all. Pride of youth, vanity, lust, idolizing of the world, and charming pleasures, take long time to root them out.

Rutherford.

This is the first number of this year's issue of the BARLEY CAKE. If the Lord will, we will continue during this year to publish it as heretofore, and we ask the sympathy and co-operation of Christians everywhere to extend the subscription list. It is our desire to furnish in a readable and simple form, things new and old, original and selected, for the benefit of those who by grace have been made partakers of the redemption that is in Christ Jesus. As most of the subscriptions have expired we shall deem it a favor to have them renewed as early as possible. The prices will be found on the last page of this paper.

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# THE BARLEY CAKE.

JUDGES VII, 13-14.

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No. 2

## The Parable of the Sower.

NOTES OF AN ADDRESS, ON MARK  
IV., 9-34.

BY H. GROVES.

This one parable lies at the root of all the other parabolic teaching in the word.

May the Lord in the riches of His grace speak to us for a little about the word its responsibilities, hinderances, mysteries and glories.

"Unto you it is given to know the mystery of the Kingdom of God." That which characterizes the Christian is, that he is one who is brought into the inner circle of God's favor where parables are explained and mysteries expounded. As believers in the Lord Jesus, we are evidently very much in danger in this dark world, where we are surrounded with mysteries which we have never fathomed.

The whole Bible is a deep dark mystery to the world around us. What a mystery to the world sin is! Has the world fathomed it? No. Have we? Would to God we had done it more. It is the privilege of the Church of God to have these mysteries unfolded and revealed to us. The word of God is dark to the world, and to many of God's children

who know scarcely anything more than their individual salvation. God has given us a revelation of the mystery of the Kingdom, from Genesis to Revelation. As we are getting into darker and darker times, we do need to have our souls established in the truth of the mystery of the Kingdom, so that we may not be led away by what is going on around us. The world is saying that things are getting better and better. Who are they that are doing their utmost to hinder blessing to the world? Those who ought to know better. We are getting into the rapids which are a little way only removed from the awful cataract which is before us. We ought to lift up our voices in warning them, and pray also to the Lord that His children may not be led away by the delusion in the "churches." If the "churches" and their preachers are blind, we cannot be surprised if the world is deluded, not seeing or knowing what is before them; but God has revealed unto us in His word, "things to come." We read and hear of terrible things around us. Let us not go out of our place to attempt to put them right; but we may pray God that He may restrain what is coming on. If we want to meddle with them, let it be on our knees, seeking from God help

and grace to act for Him in the midst of it; and that he might be pleased in His mercy to give us "a little lengthening of our tranquility" God is being rejected on the right hand and on the left. He will not allow His holy name to be discarded for nothing. Many things have been given up by the nations. Protestantism has been cast off, Christianity has been given up, and now on the American continent it seems as if they were about to give up God. Let us be waiting on Him, for He will vindicate His own honor and glory. As we ponder over God's word, may the dark mysteries around us be bright revelations from God. The darker the circumstances, the nearer God. He is never so near His child as when he is in dangerous circumstances. How near the Father to His child when walking in a dangerous pathway. How near His Father is and how friendly He grasps the child's hand. God wants our hearts and eyes open to see the danger.

We read in the 10th verse: "When He was alone." Get a little bit alone with the Master, and with the word of God and the enlightenment of the Spirit, and so we shall have revelations and unfoldings of the precious things of God's word, such as His children know very little about. It is interesting to notice the recurrence of these words, "when He was alone." 10th and 34th verses. As believers in the Lord Jesus, let us remember the precious word of promise, "I will send you the Holy Ghost, the comforter." Do we believe in God, the Holy Ghost? One who opens up the mysteries of the Kingdom—who shows us "things to come," and makes the mysteries of God patent and plain to our souls. All Christians believe in Christ. I

very much fear that a very large number of God's children practically know very little of the Holy Ghost. The result is that, though we live amidst Bible reading, the things revealed are unreal to our experience and apprehension. We have got them in the word, but not in our heart. Many of us are as dark with our Bibles as is the world without them. We shall know these mysteries by and by. We are living in days when we want to know the "by and by" now. The child of God has got the "by and by" written before him with the finger of the Holy Ghost. You need the Holy Ghost with your Bible if you want to know what God has revealed in His word. We are living in days when it is hard for saints to get alone with God. Our testimony is not what it ought to be; it lacks power toward the world. Many of God's children are preaching a second-hand Christianity, of which they experimentally know but little. I would seek to impress upon all our hearts the force of these words, "Unto you it is given to know the mysteries of the Kingdom,"—all the mysteries connected with the power of Satan; all the mysteries relative to God permitting hinderances to His mighty Gospel.

"A sower went out to sow." What were His hinderances? What, the omnipotent God hindered? Yes, hindered. And we as God's children have a right to know this mystery and the full meaning of these words, "Unto you it is given to know the mystery of the Kingdom."

This parable is usually put in connection with the proclamation of the Gospel, but it also has its bearing upon God's children. If any class of individuals need the Gospel, the saints of God do, and that in the power of



the mighty grace of God. We hear Christians say, "It is only a Gospel meeting." May God give us to know in reality what that mighty Gospel is given to us for. Not the past experience of my conversion, but the present experience of the power of the Gospel for our daily need and necessity. I fear that we have got into a line of things which is by no means helpful to Christians, and more especially, young Christians. In the Gospel are the very mysteries of the whole Bible. There are glorious truths in the Gospel into which the child of God needs to be led deeper and deeper. Beloved, be on your guard as to a stale Gospel. Many people get such a hold of the Gospel that in preaching it, they only utter mere abstract truths without any life. If the people of God were so living in fellowship with Him and with the knowledge they have of the mighty Gospel, the whole life of the family of God would be one mighty Gospel ministry in the world.

Some people so listen to God's word preached that it is like a very beautiful song. As they listen to it they say: "What a fine sermon! What precious truths!" and that's all. They do not attend to its warnings, instruction and admonition. God would have the truth go down into our hands to do it, into our feet to walk in it, into our hearts to lay it up.

What is a pathway? An open road where anybody can go that likes. It is that which has no gate or bar. The garden of my Beloved is a garden inclosed (margin barred) with a lock and key, and the key is in the Master's hand. Is Christ keeping the key of your heart? Or, is it just like the wayside where anybody can come and go? The Christian who allows a thousand things around him to tram-

ple up and down in his heart has little for His beloved. When He says, I have come into My garden, what does He find there? Does he find sweet spices and perfumes there? Is it so with us? We often say that we are in Heavenly places, in Christ Jesus, would that there were more of Heavenly places in our hearts, and so the Lord Jesus could go into our hearts and be refreshed and comforted. The three great hindrances that we have here in this parable are the devil, the flesh and the world. Does God allow these hindrances? Yes, and that is part of the mystery of the Kingdom of God, that we will know "by and by," but, we ought to know better now.

21st-23d verses. In connection with these verses, read the 119th Psalm, 105th verse: "Thy word is a lamp unto my feet and a light unto my path." Proverbs, vi., 20-23. "My Son, keep thy Father's commandment, and forsake not the law of thy mother. Bind them continually upon thine heart and tie them about thy neck. When thou goest it shall lead thee, when thou sleepest it shall keep thee, when thou walkest it shall talk with thee. For the commandment is a lamp, and the law is light," etc. Light in scripture is truth; but it is light which shines into the soul by the power of the Holy Ghost. It is not merely a written record. The world may have the Bible, but not have one ray of light, and therefore not know God's truth. Ponder the epistles of John in connection with these two words, "light" and "truth."

Referring to the Scriptures, we read in Proverbs, vi., 20-23, the law of the Father is the divine revelation spiritually communicated to our spirits, and the law of our mother are the instincts of the life that come

from God. "Bind them continually upon thine heart." Have we got truth there? Have we got light there? We have a great deal of truth in our heads; but, have we got the truth in our hearts? I fear that a great deal of our light is just intellectual darkness, that rather hinders than helps us. Every truth not carried out is a burden on the back and not a power in the soul. "Tie them about thy neck." Bind the word upon thine heart and tie them about thy neck like a bride's ornament and necklace—Don't be ashamed of it.

"When thou goest it shall lead you." I don't know a more beautiful word. It brings Psalm xxiii to our hearts. "When thou sleepest it shall keep thee." The holy angels shall keep their vigils around thy bed. "When thou awakest, it shall talk with thee." Dear child of God, art thou lonely in that far off place, where you know nobody that you can hold sweet communion with? "When thou awakest it shall talk with thee." If you have the word in your heart it will have a power in your souls "to keep you from the evil woman, from the flattery of the tongue of the strange woman." This is what will keep us from the harlotry around us—from the harlotry of Christendom—of professing Christians who know not subjection to Christ. When you read of the strange woman of Proverbs it is nothing more nor less than the harlot of Christendom around us.

Turn again to Mark iv. "Is a candle brought to put under a bushel or bed? and not to be set on a candlestick?" It is the candle of light—the truth. Many of God's people do with His truth as is spoken of there—they put it under their beds and sleep upon it. The truth of God is not given to be put under the bed, but to be ex-

posed to give light to all around. The light of truth is to be put so that the darkness of saints and sinners may be dispelled. We are to bring it to bear upon our life, walk, ways and words. Christians, take care of the bed. That is not our only danger. There is the bushel. You ask what is the meaning of it? It is that which a man uses in trade wherewith to measure out his goods. It is a symbol of the legitimate source of daily business and daily life. What do the children of God do? They put the light of God under the bushel of their business. It is business, business, and where is the light? Christ says that we are to seek FIRST the Kingdom of God and His righteousness, and what then? All other things will be added unto us. God won't add "all other things" to a lazy Christian. Many sleep in their beds and think God is going to feed their bellies. The apostle says that if a man won't work he should not eat. If you find a Christian who will not work, don't help him, if you do you will do more harm to him.

24th verse. "Take heed what you hear." I say to young and old—take care what you hear, for God's bread is being mixed with poison right and left. Take care, not only how, but what you hear. Many eat defiled or poisoned bread. They don't know it. It looks like the real thing, as if it came from the very bakery of the living God. See that it has got God's own mark upon it. If the bread has not the stamp of God upon it, then take heed what you hear. In unwary moments, we are so easily carried away by what looks well.

"With what measure ye mete, it shall be measured to you." How are you meting out to God? We have the word, light and truth. How are we

measuring out to God? I don't know a more solemn question than this one. If you mete out a stinted measure to God, God will in eternity mete out a stinted measure to you. I cannot say more. I will only give one illustration. Did you ever read Reuben's name on the breast-plate? Was the name forfeited on the breast-plate? I read of him, "unstable as water, thou shalt not excel." Reuben's name remained on the breast plate, but Reuben's history was no more in the future. You scarce get his name mentioned. Then, again, you remember the name of Simeon, mentioned in the 49th Genesis. "Cursed be their anger." Their name was on the breast-plate, but they were cursed for their anger and wrath "I will divide—I will scatter." Have you ever noticed that Simeon's name is not mentioned in the 33d chapter of Deuteronomy, where we have Moses blessing the tribes of Israel? Let it not be so with us. Many names will be hushed in silence, Christ having nothing to say regarding them.

Simeon came out of Egypt, 40,000 men and more, and then got into the Land 22,000.

The word of God is "a sharp two-edged sword," and what does it do? It is living, powerful, piercing, dividing and separating. Let the word of God do its own work. May the Lord give us grace to ponder over these truths as shown in these mysteries of the Kingdom of God.

THE Hamilton Convention is just over. The Lord gave the word in power. Several conversions at it are reported. This we expected.

In the March BARLEY CAKE we expect a pretty full report of it. Not a few will no doubt be glad to read what they have heard.

## CHARITY.\*

"And above all these things put on charity, which is the bond of perfectness" (Col. iii. 14.)

The merely natural human emotion called "love" and the benevolence knows as "charity" are both as different from Divine love, or charity, as darkness is from light.

The fountainhead of love, in its highest and truest and Scriptural sense, is God himself. "God is love!"

In heathen lands nearly all idolators recognize the existence of a Supreme Being. For such a Being many are the names they have coined; and most of their idols are in some way or other supposed to represent some aspect of His character. The altar at Athens to "The Unknown God" is an instance of this belief.

But in all the names and representations of Deity that have been invented, and they are legion, no such thought is found as that which it is our holy and blessed privilege to know—"God is love."

The highest approach to truth in heathen ideas is such a name for the unseen God as Wisdom or Power; but by far the majority of names and representations of Deity embody prominently and unmistakably the idea of *cruelty*, deceit, pride, revenge, licentiousness, are common attributes of heathen deities, but combined with all, and almost invariably, is *cruelty*.

Is not this the developed and intensified poison of Satan's lie? It is the deepest thought of the carnal

\*The Greek word rendered "charity" is, in the majority of passages where it occurs, translated "love." This promiscuous use of two English words to express one word in the original has possibly tended to obscure the sense.

mind, and yet the most utterly false. It is the same as in the parable: "I feared Thee, because thou art an austere man." How different the thought of God: "There is forgiveness with thee, that thou mayest be feared" (Ps. cxxx. 4).

The manifestation of this love, by which God would commend Himself to all mankind, is the gift of His Son. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 9-10.)

God has thus proved that His love is no mere sentiment. It has found its way, at infinite cost, down to the depths of guilt and misery into which sin has plunged humanity, nor will it rest till it has brought its objects up to the fulness of joy that is in His presence, and made them partakers of His own blessedness.

And this is one of the essential characteristics of Divine love—it is pre-eminently operative. It cannot rest; it must work. It cannot be pent-up; it must find outflow. It cannot be content unless it finds an object upon which to bestow itself. Hence it is written, "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him?" He may have the profession of love; he may have love to those that love him; he may not be destitute of natural affection; but the *love of God* dwelleth not in him.

Again, Divine love always seeks the blessing of its object. Human love is commonly indifferent as to

this. It seeks rather to please, to gratify, and to enjoy its object.

But the love of God cannot be content with pleasing, or gratifying, or indulging; it looks deeper, and desires to bless.

This is beautifully illustrated in Lev. xix. 17, "Thou shalt not hate thy brother in thine heart: thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself."

Such was the rebuke of Christ to Peter: "Get thee behind me satan." His was the "smiting" that was a "kindness" and the "reproof" that is like an 'excellent oil' (Ps. cxli. 5). How He bound their hearts around Himself whilst He dealt in faithfulness with their faults! His was indeed the "love of God." To bless was His purpose rather than to please. And still such is His way in dealing with His people. The time will come when He will gratify every desire of His saints as well as enjoy them Himself; but meantime other ends have to be served, blessing is to be bestowed in a different form, "As many as I love I rebuke and chasten." "Nourish and cherish" He does, "sanctify and cleanse" He must, though the golden girdle bound about the breasts tells how in so doing meanwhile the tender affections of His heart are kept in (see Rev. i. 13; iii. 19).

It is one of the world's sayings that "love is blind." Not so Divine love. It is quick and jealous in discerning a stain, but it sets itself to cleanse, and to hide the evil, and not to expose it. "Charity shall cover the multitude of sins" (1 Peter iv. 8). Ham looked upon his father's

shame and spake of it, and the curse of Noah is upon his offspring for ever; but love "went backward" and covered the old man's nakedness" (Gen. ix. 20-23).

Whilst "God is love" it is also written that God is light." In Him holiness and love are inseparably united. Consistently with this, the character of God, the love which He bears to a rebel world, is manifested through Christ Jesus, and on the ground of His death, or blood-shedding, as the adequate satisfaction of every claim that law and justice could bring against the sinner. Herein He hath abounded toward us "in all wisdom and prudence" (Eph i 8). Whilst pouring out upon rebel sinners the riches of His grace, every interest involved has been duly considered--righteousness has been established at the same time that love has been gratified.

So also in the life and the ways of the Man Christ Jesus. Every step, every word, every look, every thought, was love, and only love; yet never at any time was love allowed to compromise truth and righteousness. It was love that detected and denounced the hypocrisy, and rebuked the pride and vanity of the world. And it was love that chided the disciples for their "little faith" and upbraided them for their hardness of heart, and humbled them by setting a little child in their midst.

And such is ever the character of Divine love, whether it be traced in the ways of God, or in the life of Christ, or reflected again in the saints. "This is the love of God, that we keep his commandments" (1 John v. 3).

The danger to which the believer is ever exposed is to regard truth and love as opposed to each other rather

than as the two sides of the arch of grace. Instead of "speaking the truth in love" (Eph. iv. 15), and loving only "in the truth" and "for the truth's sake" (2 John i. 2), one regards *truth* as his mission, and he will speak it regardless of the way and the spirit in which he speaks it regardless as to whether it edifies or irritates, indifferent as to whether it attracts or repels; forgetting that the very same truth, mingled with grace and spoken in tones of love, might win its way and insinuate itself into the heart, that otherwise rebels against it. Let those who glory in themselves as martyrs for truth beware lest they be only martyrs for lack of the love of God and the grace of Christ!

Another regards himself as the apostle of love. He would not touch upon a subject of controversy in case he should hurt the feelings of his brethren. He will consent to be tongue-tied on truth and doctrines precious to his own soul, lest it should seem to be a breach of love to proclaim them and contend for them amongst those who are blind to them. He will suffer wrong without rebuking it, will tolerate evil doctrine in the assembly without adjudging it, will thus contravene the explicit instructions of the word of God because he has never apprehended that truth and obedience are essentials of Divine love.

"Charity suffereth long and is kind; nevertheless, charity "rejoiceth not in iniquity, but rejoiceth in the truth" (1 Cor. xiii. 6). There is a thing called "charity" which is preparing the way for Antichrist. It is that which tolerates all doctrines and all opinions, if only the authority of the Lord Jesus be set aside and His word ignored.

Antichrist will find room in his theology for both Infidelity and Christianity. It will be inclusive of every sect, but it will exclude the "Word of God and the Testimony of Jesus;" "charity" will be the cry, but infidel despotism will be the issue.

It is an immediate connection with the exhortation, "love one another with a pure heart fervently," that the injunction is found as to "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings" (1 Peter i. 22, and ii. 1).

What a contrast there is between the bold, honest, straightforward faithfulness of Divine love, and the dissimulation that is sweet and pleasant before faces, but scruples not to speak evil behind backs. Oh, if there be envy and evil-speaking indulged, call not the smooth exterior *love* but *hatred*. The severe judgment, the bitter reproach, the scornful laugh, the imputation of the worst conceivable motive, so often indulged in by those who glory in their orthodoxy and knowledge of truth—these are the things that alienate and divide, and by which many are defiled.

But let the truth be held in love, and acted on in love; let love be without dissimulation; let fervent charity, as the bond of perfectness, be above and around all thoughts, all words, all actions: let the intercourse be in love, and the ministry in love, and the testimony in love; then will such a spectacle be seen as shall win the saints from error, and attract both saints and sinners to Christ.

"By this shall all men know that ye are my disciples, if ye have love one to another." So spake the Lord. But what have all men seen? Sectarian bitterness, personal ani-

mosities, the biting and devouring, the judging and setting at nought one of another, and the very contention for liberality, toleration, and charity, often the most bitter, intolerant, and uncharitable of all!

Reformation cannot be accomplished otherwise than as individuals. Individual self-judgment, for the lack of this the cardinal grace of Christianity, the first of the Spirit's fruits, the self-proving evidence of discipleship, and the bond of perfectness, will be the beginning of better things.

"Love is of God" (1 John iv. 7). There is no other source of supply but God Himself. It is not a plant of nature's soil; by the grace of God alone, and by the Holy Spirit's power can it be produced in the soul.

Knowledge is to be desired, gifts are to be coveted but nothing is so like to God Himself, or possesses such value in His sight, as *love*.

J. R. C.

### Notes of Leominster Conference Meetings.

Mr. Dyer said, "I would like to draw attention to a word in a hymn we sang to-night, viz.: "Only for Thee." As we sang it, it made me feel and pray. It is a great word to use. It was a word which characterized the Lord Himself. In Psalm 62 we have two characteristic words, "Only" and "Rock." We must first know the fulness and stability of the "Rock," before we can really know the force of the word "*only*." Psalm 61, 62 and 63 form a group of Psalms. Ps. 61, "The Rock that is higher than I"—it is higher than I can get up to myself. It is in resurrection.

In Psalm 62 we have the fulness of the Rock upon which is placed the

word "only." He *only* is my Rock.

Ps. 63. You have soul thirst for God, reminding us of the Rock from whence the water flowed, and having that Rock which followed Israel. You can smile at the wilderness. (1 Cor. x. 4.) Our feet placed upon Rock, and our hearts occupied with what we have in it, we are independent of circumstances. Read Ps. 62. 1. *Truly* my soul waiteth. "Truly," as margin reads "Only." V. 2. "*He only* is my Rock." V. 4. "*They only* consult," etc. If you do not know the value of the Rock the enemy does; if he can only cast you down from thence all is done. It is his one aim. It is like cutting the sinews of oxen grazing in the field, they must die although surrounded by green pastures. So with sin in the believer's experience. Trials, lusts, sins, sever our communion, and the result must be a state of spiritual death. As in Eden, Satan did not go to all the trees in the garden and smite them in order to curse creation, but struck at man, the link between the Creator and the creature. His object was obtained; man, the head of creation, was alienated, and the whole creation was subject to vanity. The Tree of Calvary was the only way to recover and to redeem. All the hosts of hell concentrate their energies for the purpose; "they consult to cast him down;" they come and flatter with their mouths, but curse inwardly, their motive is destruction and death. "We are not ignorant of his devices."

V. 5. "Wait thou *only* upon God." This is the very sinew of the soul's strength. "Trust in Him at all times"—no two objects. V. 9. "*Surely* men of low degree," etc. "*Surely*," same word as "*only*." The thought in the psalmist's mind is a pair of balances—the rich man, the wise, and

the great and noble, are put into the balance, and are found worse than vanity. They give an appearance of being something when they are nothing, the millionaire is but a lie. V. 11. God hath spoken once, yea, two things I have heard, first power belongs to God, and then also to Him belongs the overflowing streams of mercy. I would charge my very soul to know, that I am not only on the Rock, but to expect power and mercy from the Rock—oil and water out of rock. Grace to abound to me in the desert. Moses never forgot the bush of affliction, nor the Rock that met the need of his people.

We have the Rock beneath us, and as John in Patmos, His soft tender hand upon us. In Samuel we have a man with a living God, doing more than all Israel, with armies and weapons and ark. There is power with God. Satan will dangle little bits of pleasure before our eyes; he will seek to please with the newest periodicals, or latest piece of music—anything to sever our communion—to cut the tie between our souls and the living God, and then power is gone. In Rev. xxi. 7, the believer is looked upon as the only heir to all things. "He that overcometh shall inherit all things," as though he was the only heir to the ocean fulness of glory—the living God our fountain, and our souls ever receiving from that source."

Mr. W. Maclean gave out hymn, "Glory, glory everlasting."

Mr. Heath said, "We have had much blessed truth brought before us to-night, and we shall require the mighty ministry of the Holy Ghost to bring all to our remembrance, because our memories have been affected by the fall; we cannot contain much, but our God has made a provision even for that. We have often found

after these conferences when about our daily callings, sentences spoken and words uttered, come to our remembrance at the right moment. But we ought not to part to-night without saying a word upon that subject, which is so precious to Him, of whom we have heard so much, viz.: the Second Coming of our Lord Jesus Christ, when He will consummate the whole thing. We have heard of the soul going out after Christ. Those words uttered by the spouse were Solomon's own words put into her lips, showing Christ's desire to have our souls occupied with Himself—delighting in Him. Christ delights to be the Alpha and the Omega, the first and the last to our souls. In the 62d psalm we read, we had the soul waiting upon God, not my *flesh* waiting; it never waits; it is a fretful and impatient thing. By waiting upon God, he is able to change the word "greatly moved" (v. 2) into "I shall not be moved" (v. 6). Thus the blessedness of waiting upon God. If the answer does not come, go on waiting, and you will get fresh power, and change your strength as in Isaiah 40. In reference to the coming of the Lord, I will only draw your attention to His threefold declaration in Rev. xxii. 7, 12. 20 (1) V. 7. We have obedience. I would remind young Christians, if you would be able to rejoice in the prospect of the Lord's coming, you must start, and go on in subjection to God's Word in everything. Mark, it is not he that understandeth, but he that *keepeth*, that is to walk with Him. (2) V. 12. Reward for service, and then (3) V. 20 "surely, I come quickly." "Surely"—a verity. He means it—nothing about reward here, because it is Himself who is coming, and He will be our only joy, our delight, and our

glory. What would be the home, the light, the glory, without Himself? It is He Himself that is coming to fill our hearts with joy and glory forever. I believe the "Amen" is His. Can we give the response? If not there is something wrong. May He only fill our hearts, and may His word be our only rule, and His will ever control us and His spirit work unhindered in and by us—then we can give the response to this thrice repeated "I come quickly." The bride in the song admires her beloved from head to foot, and he admires her from head to foot, and from foot to head. So Christ sees Himself reflected in us, in the new creation. It may be the babes, the young men or the fathers, but resurrection will make us perfectly reflect His image in every point. This is what He is coming to do. Then let Him come and gratify His heart, and fill our souls to all eternity. Come, Lord Jesus, come quickly!

Hymn, "A little while our Lord shall come," was sung, and the meeting closed with prayer.

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### A Letter from a young Believer.

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#### *Beloved in Christ:*

Many thanks for number of Gospel Heralds you sent us; have scattered them abroad. May the Lord use the Word therein written to the awakening and saving of souls for the honor of His name.

Glad to hear from you again and to know that our Father's business is pushed on. May He "which seeth in secret" make us more humble, more mindful of our nothingness, that He, who alone is worthy of praise, may be magnified in our lives daily.

A grand word is found in Prov. iv.



25: "Let thine eyes look right on and thine eyelids straight before thee." Right on past the trials in this wilderness, on past the difficulties and temptations which daily beset us, on past the jeering crowd: looking on unto Jesus and there we may rest. Oh! that we had the eye of faith fixed steadfastly on Jesus, like David when he said "mine eyes are ever toward the Lord" (Psa. xxv.15)

We do not hear very often from those Christians whom we know in ———now, but it seems to us that here, no one appears to be as happy as when they first knew the Lord; that "the joy of the sons of men is withered away" (Joel, i. 12). Perhaps though, it is because we are not as happy ourselves. Seeing that the joy of the Lord is our strength, it is no wonder that our walk is uneven and unsteady. What a need for heart-searching and pondering of our ways and turning again unto the Lord (Lam. iii. 40).

I was meditating last night for a few minutes on the birth of our Lord and Savior, and a truth dawned upon me, which was good. Jesus knew from the beginning how He should be received in this world. Knew that He should be ill-treated throughout His whole life here, knew that He should be born into this world to die after suffering reproach, shame and cruelty. What had He to cheer Him, or encourage His weary steps? Not circumstances, for they were anything but bright and cheering, but as it says in Psa. xl. 8 "I delight to do thy will, O God." This is the explanation of that patient endurance which carried Him "through fires the fiercest into suffering."

What a lesson for us! *If we are rejoicing because allowed to do His will, it will not matter much how adverse*

the circumstances are, or how dark the clouds may be, we can sing:

Anywhere with Jesus, for it cannot be  
Dreary, dark or desolate, where He is with me,  
He will love me alway, every need supply.  
Anywhere with Jesus, should I live or die.

Concerning your proposal for R——, or myself, to spend the winter in ——— at the work, it is our desire and aim to give our time and our all to the Lord who has bought us for Himself. But at present the way is not clear for us to leave. We are convinced it is not the Master's will for us to be laboring with our hands in such a way as to deprive us of opportunities of speaking His word when precious souls are heedlessly rushing on to endless torment. We are sure our Father would have us in His strength and in His name, tell of the love of God that has saved even the chief of sinners. May He guide us and lead us continually, and as He is "teaching us his will" (Psa. xxvii. 11), may He also "teach us to do his will" (Psa. cxliii.10).

We are all preserved in good health bodily; to the Lord's name be the praise I would that we were as well spiritually. Oh! what need there is for abiding in Christ, that these few short hours be spent in true service for the honor of Jesus' name, that many may be snatched from the burnings and God's dear ones edified and comforted wherever met.

But now, dear Brother, I will conclude. Hoping that the Great Shepherd of the sheep has you daily and hourly feeding in His pasture fields and resting in the desert place with Himself, so that your labor may have exceeding great reward when He comes to make up his jewels.

I am,

Your affectionate Brother  
in Christ Jesus

## Answers to Correspondents

We will be glad to answer questions asked according to our light and ability, provided we judge it for edification to do so. All ought to prove these answers by the ONE TEST, the written word, Isaiah viii. 20. Let correspondents give their addresses.

**QUESTION LXXIX.**—What is the Scriptural meaning of the word disciple?

**ANSWER.**—The personal followers of any one whether already instructed or being instructed, are called thus. The Scriptural usage of the word in every case is as we have just said, and, it is the same word that is made use of by the Holy Spirit whether in relation to the followers of Jesus, of John the Baptist or of the bad teachers. Acts, xx. 30.

With the passing away of that generation the word disciple also came to an end, and never once is it used in relation to the individual Christian or to the church after Acts xxi. 18. Therefore we search in vain for it in all the epistles where we might expect to find any permanent designation of Christians.

There can be nothing more dangerous and foolish than giving unbridled license to the imagination, first to squeeze a sense into Scripture it does not in its general usage convey, and then try to bring it out. The Lord make us sober-minded and keep us so.

**QUES. LXXX.**—How can Christians practically carry out Eph. iv. 3?—I have heard it quoted unity of the body instead of the spirit.

**ANS.**—There is a unity already formed, all Christians are connected with the Head and as a result, connected with one another, we can only keep the unity of the spirit by being

in the Holy Ghost. Any other unity is not of great value. In like manner the only separation worthy of the name is the result of the same root. See Ex. xxxiii. 16.

Man usually tries to put things right from without, but God always from within. Therefore the preaching that is not in the Holy Spirit may certainly appeal to the intellect, but imparts no strength for obedience to any truth.

## Notes of Address.

BY MR. LINCOLN.

BREKESFORD, Jan. 6, 1884.

[My God shall supply all your needs according to his riches in glory by Christ Jesus.—Phil. iv. 19.]

This promise shows God's care over us in the present, for He is a God in the wilderness as well as in the glory. The very arrangement of the words is precious—*our need* and *His glory* strung together, looped as if with two bands. His divine hand grasping your tiny, empty hand.

Then look at the beginning and ending of the verse. My God—Christ Jesus.

There are four points in the verse. Three pronouns and one preposition—"my God," "*your need*," "*His riches*," "*by Christ Jesus*."

1. "My God." He who is infinite in resources, and whose heart is fully towards us. He loves to give, that is His delight. The sun in the sky is ever pouring out its fulness of warmth and light, and astronomers question whether it is exhausted after so many centuries. This is a feeble picture of God. God loving to give—His very nature is to give. It is more blessed to give than to receive. Likely He will take the more blessed place. What has He not given?

There is a personality about it.

"My God." As if He would have each one appropriate Him.

2. "Shall supply all your need." By nature we have only sin and need. When we are brought to consciousness of the extremity of our case, it is *then* that God *delights* to act.

"All your need;" beautiful word. It does not say "*known need*," for you have deeper need than you are aware of. When the Lord Jesus said, "Blessed are the poor in spirit," blessed are the pure in heart, etc. He meant it to make His disciples say, "O Lord, do make me poor in spirit, pure in heart, do make me to grieve over my failures, make me gentle and forbearing, knowing how much Thou hast to bear with from me. You have those needs but you are only half conscious of them, if there were thorough brokenness of will you would be so happy. Happy are those who can grieve when they grieve my Father. In humility and brokenness of heart is our rest, but we don't realize it. The more thoroughly submissive we are to God the happier we are. All your need. Two difficulties occur. 1. As a matter of fact, we know that God lets His people suffer great need, some are punished with poverty. (I don't mean those who bring themselves needlessly low through extravagance.)

The very writer himself says in 2 Cor. xi. 57, he was in hunger and thirst, etc., and in this chapter I am instructed both to be full and to be hungry. So God does let His people need.

2. "According to his riches in glory." It seems to say. If you want £6 He will find you £20, for He is so rich He won't miss £20; or if you want a friend He will raise you up 20; or if you want better health He will make you well. So the diffi-

culty increases, but my experience is, when I did catch the *mind of God*, in piercing the difficulty, I very much enjoyed it. I take the meaning to be, not that God will not let His people suffer need, but if they will have *confidence*, He is so pleased with *faith*, for that is a *taking* grace, not a *giving* grace—well, He is so pleased with our confidence that if we feel we need friends, or health, or money, and if we really are trusting Him there will be an interposition in the very nick of time, and we shall see it is of God, and it is so sweet to see that it comes direct from God, we enjoy it so much more, and would rather have it like the raven's food than the costliest delicacy. Have you thought of *Elijah's faith by the brook Cherith*?

He that had forsaken houses, or brethren, or sisters, etc., shall receive a hundredfold. Not literally, of course, but enjoyment in the soul. He will supply our need, but in His own way and time. If we wait upon Him it will come so timely and so sweetly.

3. "Riches of his glory." When Paul and his shipmates left the island of Melita, the natives loaded them with such things as were necessary. That is man's way to give according to our need, they had acted humanly and kindly. God will never bless us according to our need, but according to His riches in glory. Strange perversion. When He speaks of need, there are other needs besides those which we recognize, deeper needs to our spirits. Read Matt. v. and see if all those blessings you constantly enjoy, if not, "My God shall supply all your need." He wants to bless us "according to His riches in glory."

Glory must be a very wonderful place, as if that were the extremity of His power. He will make new heav-

ens and new earth. Oh! when things are put on redemption footing and glory has its way, what will it be?

There are four things mentioned in Scripture which God says we *need*.

1. Temporal. Take no thought what ye shall eat, etc., your Father knoweth that ye have *need* of *all* these things. Don't leave out the word *all*.

2 and 3. Heb. iv. 16. Let us therefore come boldly to the throne of grace. etc. When you need mercy come to My throne; when you need grace come to My throne. It assumes we need mercy to the last. We never sing a hymn or pray a prayer but what we need *mercy*—and if we do for that, rest assured we do need mercy pretty often.

4. Heb. x. 36. Ye have need of patience. The glory is so bright, Jesus is so soon coming and so soon to fill you with Himself, you need patience. If you are engrossed in business, if you allow your hearts to be occupied with earthly things and earthly cares you don't need patience, but when you see Jesus is coming, the glory is *yours* and you are *living* in it by faith, God would sober you. Wait a little while, be patient, and the Coming One will come, and will not tarry. Alas, many Christians don't need patience, for they are so keen after the things down here.

Eph. iii. 14-16. That He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man." Glory and power are constantly conjoined in Scripture. All needs of the spirit which weigh you down as well as daily temporal needs, God can and will supply according to His riches in glory.

4. "By Christ Jesus." Let us never forget that though God delights to give, He could not give us a thing otherwise. The loaf on your table

comes to you "by Christ Jesus." Had it not been for Him you would have been like that man of whom we read said, "Send Lazarus that he may dip the tip of his finger in water to cool my tongue." You would have *nothing*.

The unsaved are indebted to Christ for all they have. 1 Tim. iv. 10. Although they take His gifts but not Christ. "The Lord is good to all," etc.

As you read the promise, "My God shall supply all your needs," etc., answer this question. Which would you rather have, even temporal mercies coming to you through the cross of Christ or no? Do you like to be indebted to Christ for *everything*? do you *enjoy* all coming by Christ Jesus? He that spared not His own Son, etc. The beautiful way is to take Christ as my own Savior first, then God says, I will give you everything now, I can't withhold anything.

"Christ Jesus" means Christ in resurrection. Christ has not only earned all for you, but He is the Great Administrator. The very tiniest mercy comes from that Christ in glory—God's agent to fill you full.

I come back to the words, "My God." There is the person who loves us so much. He does not want us to rest in any blessing short of Himself. Paul had seen in hundreds of cases what a God He is, it is equivalent to this, I know Him well, I have known Him for many years, and knowing Him so well I am quite sure He "will supply all your need." And be it our desire to know that God well too, and to let our cares, our sorrows and our very sins cast us upon Him. "Come unto me and I will give you rest." Become well acquainted with Him so that you may be able to teach those younger in the faith, I am sure my God will never refuse a kind action, don't let us lead such an unbelieving life this year as the last.

This is the second number of this year's issue of the **BARLEY CAKE**. If the Lord will, we will continue during this year to publish it as heretofore, and we ask the sympathy and co-operation of Christians everywhere to extend subscriptions. It is our desire to furnish in a readable and simple form, things new and old, original and selected, for the benefit of those who by grace have been made partakers of the redemption that is in Christ Jesus. If you have not already renewed your subscription please do so as early as convenient. The prices will be found on the last page of this paper.

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## Notes taken at Hamilton Conference, Jan. 1884.

LABORERS PRESENT. — Brethren Campbell, Matthews, Smith, Donald Munro, D. Ross, McEwen, Reid, Jas. Munro, Grimason, Douglas, McKellar, Carnie, Oase, McClure, Martin, Law, Marshall, McQuiston, Faulkner, McDonald, etc.

Prayer meeting, Wednesday evening. James Campbell read Jer. iii 3. "Call unto me and I will answer thee and shew thee great and hidden (see margin) things which thou knowest not."

He remarked that if we would call upon God he would shew us great and hidden things about ourselves, and great and hidden things about Himself that we do not know.

Brother Newbery read John xvii. 8, John xiv. 15, 16 and 17, and Heb. vii. 22 and 25. He said as we were gathered simply to the name of Jesus, having nothing, or no one to look at in Christendom, it was well for us to remember, that according to the first portion of Scripture, we had the word of God. The word of God, not in part, but as a whole, and in its integrity. He remarked, also, that the testimony of Christ as to His disciples was that they had received it. After-

wards, when they had learned more of their own failure perhaps, they would not have said so of themselves, yet this was His testimony about them.

In the second passage referred to, he said we have the Comforter the Holy Ghost to abide with us for ever. Grieved He may be, and 'alas, is—quenched in the assembly He may be, and alas is, yet He abides for ever.

In the last passage he said we have Christ as the High Priest in His unchangeable priesthood at the right hand of God, where He ever liveth to make intercession for us—and He is able to save to the uttermost.

Another read Isaiah xlviii. 6, dwelling on the last part of verse: "I have shewed thee new things from this time, even hidden things, and thou didst not know them; and Daniel ii. 17-18 and 19.

He said a number were privileged to come year after year, and many of them had a godly remembrance of past meetings. Sometimes he had met the devil at the conference, but he had never come on an occasion that he did not meet God. Some of us he said, are nearing the end of our journey and we are glad of it.

Let us consider our responsibility—the years are passing. We have known many children of God, who have gone beyond their incomes; but

never knew one yet, who lived up to his income spiritually.

It is not enough that we are saved—God has 'a business, Oh! to live for Him.

Is there a savour of Christ about us toward Himself and toward the world.

Let us begin with ourselves, how have we been robbing God?

Regarding ministry he said, a dry, intellectual discourse was good for neither man nor beast. It could be said of many, if their heads were cut off, all their theology would be gone. Out of the millions that are perishing, few were being saved, and many of the few who professed, had never possessed.

We may be with the Lord in 1884. Can we not live for God six months before we go.

J. N. Case read the lxii. Psalm.

He said we should wait only upon God. There were a great many preaching brethren present and we were naturally disposed to look to them. If we do so, he said, we would be laying the pipe short of the cistern.

v. 4. Depend upon it, he said, there will be a consultation about these meetings between the enemy and our souls.

"To be forewarned is to be forearmed." Let us be forearmed against the schemes of the devil in regard to the meetings.

In second verse, David said: "I shall not be greatly moved," but his faith is growing, for we read in the sixth verse, he says: "I shall not be moved (at all) v. 11 and 12. Two things belonging to God are power and mercy—may we then through all the meetings wait only upon Him.

THURSDAY MORNING MEETING.

One read Neh. viii.

The people had come together to know the mind of the Lord.

Down in Babylon they did not seem to learn much of the Book, but they paid a great deal of attention to singing. We read in Ezra ii. 65, and Neh. vii. 67, about the hundreds of singing men and women that came up out of Babylon.

When Ezra opened the Book, all the people stood up. God's voice was heard among them and this was a grand response. (v. 5.) "Then Ezra blessed the Lord" (v. 6.) and that was the best way of blessing the people. The people wept when they heard the words of the law. (v. 9.) God's Word had gripped their conscience and they wept for their unfaithfulness.

In chap. ix. v. 2, we read, "they confessed their sins and the sins of their fathers" what had they to do with the sins of their fathers? Look at 2. Sam. xxi., and you will find God's mind about it—seven men of the sons of Saul were slain for the sins of their father.

Let us remember that sin though forgiven in grace by God is eternal in its consequences; besides being historically true forever. In this chapter, ix. 16 and 29, we read that their fathers had dealt proudly, and that is what we and our fathers have done. In v. 3, we read that for "six hours of the day they read in the Book of the Law of God and other six hours they confessed their sins." Six hours reading the bare Word of God.

If we had that; there would be an appreciation of watches such as we seldom see.

Dan. iii.-14, etc. We read in this chapter that the king had made a great image of gold and commanded everyone to bow down to it. v. 15



tells us of the music—of course there had to be lots of music—a fine orchestra—of course it must be nice. v. 16. The Hebrew young men told the king that they did not mind answering him in the matter, for if God wills it "he can deliver us out of thy hand, and if he does not He can make it a bed of roses, and if he does not do that, He can give us the capacity to bear it. But, whether He will or not, we will not bow down to your image, O, king."

Nebuchadnezzar must have thought there was something supernatural about these three young men, for he commanded the most mighty of his men (v. 20) to bind them. He truly thought the power of God was with them.

There was no compromising with these young men. They were willing to go through the fire for God.

I pray God that these meetings may not be for plastering up Christians in their sins—God does not want compromising.

The strong men that put the young men in the fire were consumed themselves, but the only effect the fire had on the three, was to burn off the cords that bound them.

"Their hair was not even singed, nor had the smell of fire passed upon them."

The king saw four men walking in the fire. There was a fourth person there. The Lord was with them. If they had never been in the fire they would never have had such a company; and beloved, if we want to be in the company of Christ we must be in the furnace too.

This is not when we are "diddling" along as though we had wings and get on nicely with the world. Depend upon it, Christ is not in it; we want to have God with us. I need no more, and

nothing less will do me, than God Himself, and I have Him in Christ. Let us read Rom. xii.-1 in connection:

"I beseech you, brethren, by the mercies of God to present your bodies a living sacrifice, holy acceptable unto God." These three young men literally presented their bodies living sacrifices rather than turn aside from the path. What about these bodies of ours? some make them nothing but "clothes racks" to put nice things on, instead of presenting them to God.

Beloved, I cannot get rid of the impression that we are trifling with God's spirit and Gospel—our God intended to be all in all to us, and we should be all in all to Him. Present your bodies to Him as living sacrifices which is your reasonable (or intelligent) service.

Duncan Mattheson used to say "there is no stealing a march upon God." We may scheme and plan as much as we like but He will be before us at every corner.

Then there will be more scheming and God will meet us again at the next corner and in the end we will say when we have got to come back to the bottom rock of the whole thing, "If I had only remained with God, it would have been well with me all the time."

Brother Newberry read the third chapter of Phil. and made a few remarks.

Finally or in conclusion or as the summing up of everything. Paul wrote this epistle from a Roman prison, v. 3, we have three things in this verse in their order. First, we worship God in the spirit; second, rejoice in Christ Jesus, and third, have no confidence in the flesh.

Perhaps we would reverse the order and put having no confidence in the

flesh before the others. v. 11, does not indicate that Paul had any fear that he would not be raised from among the dead, though he speaks as if it depended entirely upon himself. v. 14, pressing toward the mark. There is another thought here, viz.: pressing according to the mark. He had reference to the games practiced in the East, and so elsewhere said: "A man is not crowned except he strive lawfully." For the high calling, or (up calling) of God, v. 18. "Enemies of the cross of Christ." This is a remarkable expression. It is not enemies of Christ or that they were unsaved, but "enemies of the cross of Christ."

James Campbell read Malachi iii., 10, 11 and 12, that these verses might be helpful to them in the afternoon. Some had come that morning, and had not had any time alone with God. They were scattered over the city, and would be preaching to the people in the hotels and boarding-houses.

He asked them to remember that it was dangerous to preach when one is not right with God. This was the reason there were so many strange children begotten, and so much trouble in the assemblies.

The manna—the bread from heaven was called angels' food, that was said to be sweet like honey and sweet oil, but when left over, bred worms and stank.

Many, he said, were out of fellowship with God. Now between the meetings we should get into His presence, confess our failures and get right with Him. If we do, God will give a blessing in the afternoon which which we will not be able to bear, and then the other blessings spoken of in the passage read, will come in their order. Remember every mo-

ment spent out of fellowship with God is lost. The time spent by the children of Israel in Babylon was not taken account of by God at all, excepting as a time of judgment. Every one of us is a power for evil or for good—when in fellowship with God, a power for good, but out of fellowship—a power for evil. Whether in the workshop, the store, the kitchen, or on the platform. Many who we doubt not are Christians, seem when we meet them to know nothing about being in fellowship with God at all. Let us pray the prayer in the 139th Psalm.

*Afternoon Meeting, 2 P. M.*

THURSDAY.

Wm. Matthews. Acts, xvi. 12-15. "If ye have judged me to be faithful to the Lord, come into my house and abide there."

As the word of God finds a place in your heart and mine it will make us faithful to the Lord.

Are we able to say to each other "if ye have judged me to be faithful to the Lord" and able to say to the Holy Ghost, I have been faithful to you. The church at Philippi was one which went on with God. The woman Lydia seemed to have been amongst the first saved. Her heart opened to attend to the things spoken by the servants of the Lord and to receive the Lord Jesus Christ, and when she received Him her heart went out in love to Him and her object was faithfulness to the Lord. No longer my own but the willing slave of Him who bought me by His blood—we remember the time when our hearts beat true to Him, and the one thing before us was to be faithful to Him, i. e. the time of our first love. In a little while we shall stand before Him and every one shall give an account of himself to God. He will manifest

all our life, when we stand before the judgment seat. God will show us the influences our lives had, influences that will go on as long as this world lasts. He will manifest to us what a terrible thing it is to sin against the Holy Ghost and the sins we have committed.

We shall receive from the Lord's hand the things done in the body whether good or bad. Don't let us try to take the edge of God's blessed word.

This church at Philippi had gone on in fellowship with God from the first day, and Paul could say, I thank God on every mention of you.

God's holy spirit, in heaven led him to thank God. God rejoices at the mention of every child true to Him. It makes His heart glad.

There is joy in the presence of the angels over one sinner that repenteth, but we read "I have no greater joy than to see my children walking in the truth."

Heaven's joy is God's joy and God's joy is to see His children walking in the truth. Do we know anything of "the pure delight of a single hour" spent before the throne? Do I know anything about it? Do you pray as much as you speak? a brother asked to-day. It went home to my heart—do I speak to God as much as to my brethren or the unsaved?

I do pray that God will lead us nearer to Him who rose a great while before day that He might have a while with His Father. Their fellowship in the Gospel increased it seems from the very first. We read of two things in this Epistle to the Phil. "one thing I do" and "being of one mind" or minding one thing. Beloved, no matter what our business may be, this is what the Lord would have you to mind—that you be faith-

ful to Him. Faithful at home, faithful wherever you are. If I meet a poor unsaved one I should think I am indebted to that one.

Don't let me hear you say that is not your gift. Dear children of God when the Lord manifests His love to us, when He brings us nearer to Himself we get a spirit like His own and He went about always doing good, not having sometimes, time, so much as to eat. We may be home before next year, Oh! I do pray the Lord that my hands may be so filled with God's work that I may not have time so much as to eat.

God could keep me alive without the food of this world.

You remember reading the parable of the talents. The one who had received five talents made five more, the one who received two made two more, but the one who received one went and hid it. The Lord said to him, "thou wicked and slothful servant." Every child of God in the meeting has been faithful more or less.

Perhaps some have not grown in grace—take care. When God implants His life in a soul He nourishes it and it grows more or less. Praise God, I am happier now and have more peace than when He saved me. Every revelation of Himself I have received from His own holy word, has made me a little more faithful.

Have we been faithful this day as pilgrims and strangers? Do we desire to be faithful to Him though we should lose the right hand?

Luke xxii. 8-11. The Master saith unto thee "Where is the guest chamber?"

The Master, the Master beloved, we are slaves. The Lord help us to remember it this day, and as long as we remain here. I should have no will of my own.

Where is the guest chamber for the one who could say, "the foxes have holes, the birds of the air have nests, but the son of man hath not where to lay his head?"

Don't we remember when we were saved our hearts went out to Him and said, "Come to my heart, Lord Jesus, there is room for Thee." Like the one we have read about, "if ye have judged me to be faithful to the Lord, come to my house and abide with me." Some of you have taken<sup>a</sup> brethren to your houses to stay while here. Was it this, that impelled you to ask us, "If ye have judged me to be faithful to the Lord, come to my house and abide with me," for he said "whosoever receiveth you, receiveth me."

It may be, the first application is to our own souls—where is the guest chamber? What is it like? Is there as large a room for the world as for Him? It was a large upper room, swept and prepared. Is it the language of our heart that the guest chamber should be swept out by the besom of His own word—a room made ready for Him? If this were so, what a meeting we should have here, and from north to south, from east to west, they would know that we had a guest-chamber. Have you a guest-chamber, sister, and what is it like? Is it to keep fashions in? Are you willing to bring all you have to Jesus—your money, your ornaments—and lay them at His feet, and say, give me what you think is right? Can you give your hat to Jesus—lay it at His feet and leave it there, not taking it again until you receive it from His hand or by His warrant?

There are certain things the eating of which I know influences my soul. They fire my passions, and I abstain from them. Why? "I want to keep my body under, lest when I have

preached to others, I myself should become a castaway."—1 Cor. ix. 27.

Brethren, bring your pipe and tobacco and lay them at His feet, and don't take them up again until you get them from His hand. Then, when you stand before Him, you will hear, "Well done, good and faithful servant." What are your homes like? How often, when we go into the houses of Christians, we heave a deep sigh. We can see the devil all around us. If this is the case in your house, how can you say to a servant of God "if ye have judged me faithful to the Lord, come and abide at my house." Take the besom of the word of God and sweep it. Then, when you have made it ready to say to Himself, come and abide with me, you can say to His servants, "if ye have judged me to be faithful to the Lord, come and abide with me." I am convinced from experience that these things are the means of so many souls going to hell unwarned. When Abraham stood before the Lord asking Him about the cities of the plains, he was ten times too easily pleased. So far as we know, there was only one righteous man in those cities; and in these days we are far too easily pleased with the professions of many.

When a soul believes in Jesus, that soul is born again with new appetites and new desires. We remember when we first knew His love we loved Him. We had a love which we had been strangers to, for it was heaven-born; a peace that we were strangers to, for it was heaven-born; and desires which we were strangers to, for they were heaven-born also.

Don't we remember the time that we were, as a brother once said, "half brute and half devil," with all the desires and passions of beast, and the energy and enmity of the wicked one?

But there came a time when we prayed "our father who art in heaven," and there was a meaning in it that we never had known before.

May the Lord help us to be faithful and true to Him during the little while. Before this meeting will be over He may come, who has won our hearts. He has loved me so well, if I should speak one hard word about Him, I should be a liar before Him.

Brethren, let us be true and faithful to Him the little while that may remain.

D. Munro—2 Kings, ii.\*1-14. The portion on my mind is the question in v. 14,—“Where is the Lord God of Elijah”—but there is one or two other thoughts suggested to me by the history recorded here.

It suggests to my mind that we have here a type of the Lord Jesus Christ (that this is meant by the Spirit of God, I doubt not) in His death, resurrection and ascension, and in the history of Elisha who followed him till He was taken up from his presence, and then took up his mantle and went on in his power—a type of the church. I understand the mantle to be the power with which Elijah lived and served God.

First of all, I want to read two or three Scriptures in connection with our Lord Jesus Christ. Acts x. 34-38. Especially notice in the 38th verse how God anointed Jesus of Nazareth with the Holy Ghost, and with power.

Luke iii. 21-22. Here we have the fulfillment of the words of Peter referred to, in the passage we have just read. In Luke's Gospel we find the Lord Jesus Christ seven times alone with God in prayer. He was as a man here dependent upon God. In looking back, we have been compelled to acknowledge failure in every depart-

ment of life. The secret of that lies in this—the lack of being alone with God. In this as in every respect, Christ is our example. He received all His power from God.

At the end of a day of public service, He went away to be alone with God. He would confess the reception he had received, and also go for fresh power for future service. But at his baptism He was specially endowed with power.

He who Himself was very God—He who His own self made the world had yet in order to be what He came to be—the savior of sinners, to be anointed with special power, and in that power He went about doing good, and healing all that were oppressed of the devil.

Heb. ix. 11-15. I am reminded in reading the 14th verse that the Eternal Spirit by which He offered Himself up to God was the spirit by which He went about doing good—whether it was before the ungodly world, the hypocritical people or His own disciples. This was the power. This was, so to speak, His mantle. But it is a solemn truth that it was by the same power that He went through Calvary as Elijah smote the waters of Jordan (type of death) with his mantle and went through. This, however, is not a comparison, but a contrast. Elijah went through Jordan dry shod, but Christ did not go through dry shod. If He had, we could never have gone with Him to the other side.

Redemption ground is resurrection ground—and resurrection ground is redemption ground. How grand it is to take our stand upon this ground. It is a cause of trouble that we have far more in our heads than God has spoken to our hearts.

We have received it intellectually and we are able to speak of it to admir-

ing saints, and sometimes perhaps to admiring sinners—but none of us know the blessedness of the truth, we know only in our heads. It would be a grand thing if God would bring us under the shadow of the cross more often and with more reality than we have. The Lord Jesus Christ did not go through dry shod. We read: “I sink in deep mire where there is no standing and all thy waves and billows have gone over me.” Let us take our stand where John and the women stood, and what do we see? The Lord Jesus Christ lifted up for you and me. He might have gone up from Gethsemane to heaven. There was nothing to keep Him out of heaven. He was the holy and spotless One. He had a perfect right to rise up and take His place at the right hand of God. He could have called the twelve legions of angels and have smitten His foes to the dust with one stroke. There was only one other way from Gethsemane to heaven and that was through Calvary.

Therefore He said “not my will but thine be done.”

Even the beloved disciple John, who a little before had leaned upon His breast, and Peter, who said “though all men forsake thee, yet will I not forsake thee,” now forsook Him.

He had to go to Calvary's Cross and there be the target of men and devils. “He was as a lamb before her shearers, dumb”—but there was something more terrible than that—the forsaking of God. That shrouded His soul in darkness, and wrung from His holy lips that terrible cry “My God! my God! why hast thou forsaken me?” He was there to bring many sons unto glory and therefore, he had to have the forsaking. Think of it, dear friends; “Why hast thou forsaken me?” What had He done? He had done nothing. Pilate said “I

find no fault in this man.” The devil tried Him but could find nothing in Him. He was there for our sins—past sins, present sins and future sins.

Look at Heb. ix. 15, and Rom. iii. 24 and 25, in connection.

It is a very solemn thought. We are just now looking at the cross for a few moments, and if the cross of Christ does not draw out our love, nothing else will. This is the meaning of the Lord's table. He knew we should forget Him, and hence left this for a remembrance of Him, and to keep our hearts warm.

In Rom. iii. 24, it is the passing by of the sins that are past, not the remission that we have.

To speak in a blunt way, Adam, Noah, Abel and Abraham went to heaven on trust, and His righteousness in doing so was vindicated when Jesus died. True there were rivers of blood shed, but these could not put away sin. God gathered the sins of the past, the sins of the present and the sins of the future, down to the very last sinner of Adam's race and placed them upon the head of His Son.

Elijah went through dry shod, but *our* Elijah went down into the waves and billows of God's wrath.

\* \* \* \* \*

When I was saved I thought in the future I will not be troubled any more but have the joy of God, until taken up into heaven. But shortly I got a sight of myself, as though a cess-pool had been stirred up until the stench and corruption was enough to knock one over. The devil no doubt stirred it up and it frightened me; then he said in a voice like thunder, “can you be saved and feel like that?”

I did not know the truth of death and resurrection at that time, and many a time it drove me to my knees.

I remember the first time the truth of the 6th of Romans dawned upon my soul. It was like a new conversion—I will never forget it.

“Knowing this, that our old man is crucified with Christ,” no longer in Adam but on the other side of death and resurrection.

Sins past, present and future; sin, root, branch and fruit, all settled on the cross. I do not speak thus that we should look lightly upon sin.

It was as a man He died but it was through the Eternal Spirit that He offered Himself up to God.

In Acts i. 2, we have Christ giving commandments to His disciples through the Holy Ghost. It was the same mantle He had, whether in doing good to the world, dying on the cross beneath the load of sins, or commanding His disciples after His resurrection.

As Elijah ascended the presence of Elisha, so the Lord ascended from the presence of His disciples.

At the beginning of the ministry of the Lord Jesus Christ, God anointed Him with power and thus He carried it on, in the power of the Holy Ghost, and so in His service after His resurrection.

In 2d chap. of Acts, we see the mantle of power descend on others.

The disciples were with one accord waiting for the promise, for they had judged Him to be faithful who had promised. Not one had fainted, not one had grown weary of waiting. There were only twelve disciples, but we read “the number of the names together were about one hundred and twenty.” and that the Holy Ghost fell upon them all “and they were all filled with the Holy Ghost.”

There is a portion of the word of God that has been in my mind for some time—“the legs of the lame are not equal.”

We are in Christ, and Christ is in God, so we have a very high place and are safe and secure. This is one truth—but there is another—the human side. Every soul that is born again has it of God; and this is a greater work than creating that sun and placing him in yonder heavens. He had but to say to that sun be, and he was, but before He could create anew in Christ, Jesus a sinner of Adam’s race, the cross had to be erected.

It is not talking about the Holy Ghost that is needed but living in His power.

We read before Elisha took up the mantle he tore his own in two. Before we know anything of living or preaching in the power of the Holy Ghost we must tear our own mantles.

In 1st chap. of 1 Cor., we have our own mantles rent.

“God hath chosen the weak things of this world, etc.” In 14th chap. of John, we read “greater works than these shall ye do.”

Elisha did far greater works than ever Elijah did. Peter with the mantle on did a great work when three thousand souls were plucked from the power of the devil. Three thousand of those who had been devilish enough to sneer at Christ of the cross.

Morning by morning Christ had His ear open to God for instruction, and so He was able to speak “a word in season” to the weary ones He came across. If He needed this, we more.

Read Acts xiii 2, 3 and 9, 15th chap. 36. In 13th chap. we have Paul and Barnabas separated for the work and going out in the power, the result is as we read in the 15th chap., “there were brethren in every city where they had preached.

Read in connection with this, Neh. ix. and Hosea v. 7, also Psalm cxliv. 7, where David prays to be delivered

from the hand of strange children.

We are married to the Lord and friendship with the world is adultery and whoredom.

The result is that strange children are begotten.

Trouble in assemblies always comes through strange children and we can always tell them from the others. They are always on the side of the devil, for they must be true to their nature. Some will only find out in the flames of hell that they were nothing but strange children.

Samson forgot that he had been shorn of his strength and said—"I will go out and shake myself as before."

So we have often preached not in the power of the Holy Ghost, and though we may beget children they are strange children.

Well may we ask to-day where is the God of Elijah, where is the God of Pentecost? the God and Father of our Lord Jesus Christ, the God of Peter and of Paul? Where is the God of Paul who sent him to Thessalonica where by three weeks preaching an assembly was formed?

*Evening Meeting.*

THURSDAY.

James Campbell. Ezra iii. 10 to end, 4th chap. i. to 8.

We see something very like what we read of here, in these last days in God's children coming out of the denominations.

As referred to this morning, everything they did in Babylon if you read Zech. vii. 4-7, you will see they did for themselves and not for God, and so every child of God out of fellowship with Himself is eating, drinking and feasting for himself—even come to the Lord's table for themselves. In 10th chap. of 1 Cor. God tells us, whatsoever we do, to do

all for His glory; and if we are doing anything for ourselves it is grieving to God. Don't let us forget this, for the moment we are out of fellowship with God whether we eat or drink or feast or worship, it is grieving to Him.

They could not worship in Babylon but had to go up to Jerusalem. On coming up they laid the foundation of the house of the Lord. It is remarkable that only one of the three families of singers that went down to Babylon came up again.

The three were Heman, Ethan and Asaph. Heman means faithful, Ethan, strength or firmness, and Asaph means gathering. Of these Asaph came up out of Babylon.

As elsewhere in Scripture, here these names are of solemn importance in conveying truth.

It is important, also, here to notice the application of the truth of these three books to the present time.

Ezra shows us the way to worship. Nehemiah, work among God's people and Esther our relation to the world. The first two, God and one another, the last towards the world.

When the foundations of the house were laid there were some who wept whilst others shouted. We remember the shout that went up when we first learned the truths of separation and worship.

The young men who had not seen the first house, shouted, while the old men who had seen it, wept. Every step we take we get joy, but by and by when we learn something of the glory of the old house in the days of the apostles we may well weep.

God counts only the time spent in fellowship with Him. Some young Christians, only a few years converted, know far more of God than those who have lived treble the time. No



matter how long we have been converted, the time spent in fellowship only is reckoned.

God did not count the time spent by His people of old in wandering through the desert.

Some clever skeptics think they have discovered a want of harmony in the Scriptures relating to this, but those who know the mind of God can see its meaning.

If we were "ancient men" to-night we should be mourning about the state of the assemblies of God's people. In the 4th Chap. of Acts we read what like the house was, when first built.

We find the apostles were put in prison because they were troubling the people by speaking of Christ, whom they had crucified but a short time before.

These were the days when the house of God was in its first glory.

In Haggai ii. 3 to 7 we read of the ancient men, those who saw how miserable this house was, compared with what the first had been. If we look at what is to be seen in many of our assemblies who profess, to have taken the place of the churches of Judea—and this is what we aim at—what do we see?

Where do we see the Lord's people all filled with the Holy Ghost, where do we see among the Lord's people those who have money consider, it is not their own? Some who have money think because they have a place in the world they should also get a place among the little flock.

I believe it is impossible for a child of God who has the world's goods and considers it his own, to have a place in the church of God.

Read 1 Cor. vi. 19—My time, my money, all I have, have been purchased with the blood of Christ.

A great curse among God's people is the love of money. I have been convinced of this for years.

There are children of Christian parents down among the damned in hell, who will curse their parents who have gone to heaven, because they placed them in positions, where it was hard for them to be saved.

In those days Christians had things in common. I don't want to recommend you to sell your farms or houses or stores, but I want you to do this, i.e., to bring all you have and lay it at His feet. God demanded the tenth from the children of Israel, but it is not so with us. He wants all we have got. He expects to see what we read of in Rom. xii. 1—our bodies presented as living sacrifices.

For the last twelve years I have been troubled if ever I have got any money for which I can find no way to use for God.

Every one of us really saved, has got that in him or her, which answers to every truth of God, and if we keep true to Him, we will soon learn His mind.

God will not have us to accumulate, but He does not want us to scatter it all at once. It may be He would have us keep little or much for the time, and if we keep our ear open heavenward we will soon get directions how to dispose of it.

It is not the mind of God that His children should get into better positions in the world.

He wants us to understand that this is the time of Christ's rejection, and if we will be useful for Him we shall be rejected too.

He should be a very unwise father that would give his children their portion before they come of age. So God does not give us our portion now. He has us at school and learning.

Instead of rising in the world Christ went lower. Bethlehem's manger was very low yet he went lower, even to death, and so it was with Paul.

Some of God's people take the place of oversight, not from love of their brethren but for the position.

Every one of the Christians at first, preached Christ. They doubtless followed their callings and business, but their first business was to speak to the lost.

What a mean thing it is for a child of God to live for his meat and drink. Let us make the first thing, to live for Him, and He will see to it that we have everything we need.

As we look back at these things, is it not enough to make us weep as these ancient men did.

It is enough to trouble us but we have got God and the "word of His grace," and in a little while we shall see the house more glorious than ever it was before.

But there is another side; "the young men shouted for joy." Surely it is better for us, than it was, when we used to leave our closets to hear a dry sermon that made us feel miserable.

In spite of all our troubles we have got into the place where God would have us, and although there is unfaithfulness among the saints, yet it is better than what we then had.

In 2d Chap. we read that 600 came up who could not prove they were children—some say, no unsaved one would leave the sects and come out to where there is no minister to look up to.

Wherever we take the place that God would have us take, we will find the devil also will there have his children also. The enemy sowed the tares among the good seed.

It was the same when the Israelites came out of Egypt there was a mixed multitude.

When the king of Babylon took away the captives he sent some of his own people to their places—wild beasts came and devoured some of them and they sent a message to the king that they did not know the God of the land and He was judging them. Then the king sent a priest from Bethel (the place where Jeroboam set up the altar) who taught them to know God, but they still worshipped their own gods.

It is not hard to apply this to the present day. Many are taught the fear of the Lord and still they worship their own gods.

Presbyterians have as a rule got a gradual process like the men in 2d Tim. iii. and 7. ever learning and never coming to the knowledge of the truth.

Methodists have a moment perhaps at the penitent bench, a few happy feelings and they are saved. Baptists are pretty much the same, etc., etc.

But there is a more dangerous thing still—we read, John iii. 16, and make them believe because they believe it they are saved.

Those deceived by us thus are the most hopeless of any—with the word of God you can soon get a Presbyterian to see the error of his way, but to those who have got the word of God so upon their tongue, it is almost impossible. This thing commenced with Morrisians, then us, and the sects have copied it.

As it was in the case of those we have been reading about, these people are a curse. In this chapter we read they stopped the work.

The work of Jeremiah is our work in these days—see Chap. i. 10.

God is never behind, and the very

moment a sinner gets to the end of himself, He comes in and saves him.

May the Lord for His mercy's sake draw us more into His own mind, that we may live for His glory.

#### FRIDAY MORNING MEETING.

Another read 2 Cor. 8.

v. 15. "We should not live any longer unto ourselves, but unto Him who died for us and rose again," and said what trouble God's people bring upon themselves by not doing this.

V. 16 "We know no man after the flesh." Either by his long purse or by his family connections, for we have been born again and have entered into new relationships—some of us have got new friends even during the past year. I got some good friends forty-three years ago, and my old friends soon left me.

Some seem to think men and women are gaping after Christ, not at all dear friends, all they want is to have hell out of the way and to be able to live in America for ever.

Before I got saved, God gave me, as we say in the Western States, a square taste of hell.

I am often reminded of a smoked herring over the fire, and thought if the thread should break I should have fallen into it

It is not that God is reconciled to us, we read, but that we are reconciled to God. v. 18.

Three things I will say before I sit down. Among many other things those who were here yesterday heard about the legs of the lame not being equal.

*What God does for us* has been preached on all hands, and the other leg *what God does in us* has been left out altogether. God does something for us and something in us. If we are justified freely by His grace we are also made new creatures in Christ

Jesus. Do you think if God had done nothing in me, that I should have been here? no, indeed, dear friends, if He had not, I should have been scraping together dollars and cents to the utmost of my capacity.

A shepherd in Invernesshire was once present at a meeting, and the preacher took them into the heavenlies and left them there, but he seemed to have got such a taste of the heavenlies that he never looked near the meeting again.

But God not only does something for us and in us—He does something through us.

If we want to do anything for God, we must be clean vessels.

At this moment I thank God, He has not given me a farm, nor either a brick house or a frame one. Some of you are more troubled about the stumps in your fields than about your neighbors going to hell.

People have turned things upside down in these days.

They think heaven a fine place to go to—a fine place, indeed, where we will have no more stumps to take out nor barns to build, and if some of us thought we were going to-day, we should send for half the doctors in Hamilton to keep us out of it.

Before I was saved I was sent for to see my sick brother and as I looked at him I thought if I were in his place I should go to hell because I was not born again.

I said prayers but did not like the things of God. When my father read the word of God morning and evening, I was glad if I could be in bed in the morning till it was over and in the evening to go to bed before it came on. The best part of it to me was the Amen at the end.

I have got a little photograph gallery in here. (pointing to his heart.)

There are pictures here of some faces of God's people and of some meetings where God has been working.

One Monday morning as I went along the lake shore where the ferns and birch trees grew, a picture was photographed. I never knew till that morning that the devil had anything to do with me—I thought before that he had nothing to do with me nor I with him, but found that day he had a grip of me.

I never could understand the slim conversions that some have got.

Just a little bit of reasoning into it. That was not the way I got it.

On a Thursday afternoon I said my last prayer—fired the last shot in my locker—when God took the wind out of my sails and that prayer was the last of it, then the Spirit of God revealed Jesus to me. Then the birds sang prettier than usual, the trees looked bonnier than ordinarily, the very heather itself looked like pretty flowers and my limbs got new strength and energy.

If I had had wings that afternoon I should have used them, for I was a new creature. The Holy Ghost that raised again the Lord Jesus had begotten me through the word. I went to the house where I was boarding and as the door opened, said: "Mrs. M—— I am saved." She looked at me as though I was beside myself—and was it not enough to make me beside myself to be a son of God? I am certain she had never heard any one say that before, and she was astonished.

Then I began to inquire all over the house and there was no peace in that house till all in it were saved.

Sometimes we wonder if a person is saved. What would you think of a man wondering if there were strawberries in his garden. Do you see any

fruit? no, but I think the root is there.

You have no right to believe there are strawberry roots there, except you see the fruit, and you have no right in the case of a person's salvation to look for the root, except you see the fruit.

Strange to conclude that anyone is saved without any Spiritual fruit.

J. N. Case. Jude 16 to end.

Since I came to this country I have been exercised about the line of truth we have had brought before us.

Notice the contrast in 21st and 24th verses of this book.

In 21st it is "keep yourselves," in 24th "now unto Him who is able to keep you."

I have had some hesitancy about speaking of this lest it should be said to savor of Methodism, but I am persuaded it is needed in these days.

While it is true that God keeps us, it is still binding on us to keep ourselves. God does not want us to keep Him loving, us but to keep ourselves enjoying His love. And how are we to keep ourselves in the love of God? The previous verse tells us: "Building yourselves up on your most holy faith, praying in the Holy Ghost."

(TO BE CONTINUED.)

## NOTICE.

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## Notes of HAMILTON CONFERENCE. January, 1884.

BRO. CASE—continued.

A little girl was once asked "how do you know you love Jesus?"

She said "because I feel it all over inside." "But how does Jesus know that you love Him?" she was asked: "because He can look down into my heart and see it there," and other people would know that she loved by the text—"if ye love me, keep my commandments."

Some people try to get out of it when they sin, by saying, "it was not I but the old nature in me." The law of England is not slack on this point. If I sin, it is myself, and both God and man hold me responsible.

"The heart is deceitful above all things and desperately wicked" not the heart of the devil, not the heart of Judas Iscariot, not the heart of the last murderer that hung on the gallows, but the heart of man.

Sin is a God-dishonoring, Spirit-grieving, soul-withering thing. There is a higher walk in Christ than ever we have dreamed of. God is able to keep us from falling and not only from falling but as it may be ren-

dered without stumbling—from tripping.

Kept by God the Father, God the Son, and God the Holy Ghost, and yet keeping ourselves, persevering, holding fast, enduring to the end.

### *Friday Afternoon Meeting.*

Acts XXVI-13 to end. John. XX-19 to 23.

In the verses we have read in the Gospel by John the words principally upon my mind are "*as my father hath sent me even so send I you.*"

We know that the mission of the Lord Jesus Christ in this world was to manifest what God was; as we read "no man hath seen God at any time but the only begotten son hath revealed him." That is also the reason for which He has left those saved ones in this world. Very often the unsaved say, if saved, and sure to be in Heaven, why are you here?

Beloved, the reason why we are here is that we have to tell out to those on every hand what the Lord Jesus Christ is.

He breathed upon them and said receive ye the Holy Ghost. He told them first of all, what they had to do and then gave them the power to do it. They had to wait at Jerusalem till they were endued with power from on high. Men and women to-

gether were to receive the power of the Holy Ghost that they might witness to others what Jesus Christ was to themselves. He said also "whose so ever sins ye remit they are remitted unto them and whose soever sins ye retain they are retained."

This may apply to assemblies of God's people but I believe it first applies to the world.

Paul was to go to open the eyes of the blind, to bring them from darkness to light, that they might receive forgiveness of sins. We know the only way that sins can be forgiven is by the preaching of Christ. The way they are to be retained is by our not preaching Christ to the perishing.

Let us hear His own voice speaking to our hearts this day and saying—"Even as the Father hath sent me so send I you."

I am convinced if we apprehend the object for which God has left us in the world, and look at how we have lived, we will bow our hearts with shame before God.

Left to manifest what Christ is. In the house in which I am staying I am manifesting Christ or manifesting myself.

Speaking of the world and the things of the world, and it may be not one word for the blessed Son of God. Not one ray of light from me that those poor unsaved ones may see where they are.

By the wayside I am to tell out Christ—wherever I am this is my mission—beloved what higher mission could we have than to manifest Christ to the world?

Paul wrote to the Philippians, "as always, so now also (he was a prisoner at Rome) Christ shall be magnified in my body, whether by life or by death. Nevertheless to abide in the flesh is more needful for you." That

is why he knew he should remain.

Oh, brethren what was his object? What was it he had before him morning, noon and night? Christ magnified, Paul in the dust. Christ magnified whether by life or by death.

He apprehended his work and with purpose of heart cleaved to it.

In the verses we read in 26th chap. of Acts we have Saul's conversion told in his own words.

He heard a voice from heaven saying "Saul, Saul, why persecutest thou me"—God had been dealing with and speaking to Saul—likely by the men and women he had put in prison and they were pricks or goads to him, and he was trying to kick against them but it was very hard.

That may be the way with some in this meeting—God has been showing the necessity of being "born again"—being made a new creature in Christ and you think it is very hard. But you say—"I am a believer"—so was King Agrippa. Paul could say to him—"I know that thou believest."

At once, if asked, you would say you believe on the Lord Jesus Christ. You believe all God's word, and yet you have never found out you are an unbeliever—a lost, guilty, ruined sinner going down to hell, and you don't know how to believe in Christ. Before God saved me He convinced me that I was not a believer in Christ. I knew I was unsaved, and what a lost guilty hell-deserving sinner I was, when I apprehended the work of the Lord Jesus Christ for my own soul.

I had read it, even believed about it but that evening I believed as I had never believed before.

The words had a meaning to me that they never had had before. A strange feeling that I was a stranger to, came over me—heaven itself seemed very near me. My heart was



full of gratitude and that evening as I prayed "our Father," He was not a thousand miles away.

Believest thou the prophets? I know that thou believest!

Those who are saved know it in many ways. As we know the things of the world by hearing, seeing, feeling, smelling, tasting, we know we are saved by what we feel, by how we hear, by the way we sing and we know we have passed from death unto life because we love the brethren. We experience in us the life of God—in a word we are new creatures.

That is something which we know and feel, if you like to put it that way. We also know we are saved by what we believe—when we believed in Christ it seemed so real to us because we knew we had never believed so before. When God saved us our experience was like that of the blind man—"one thing I know, whereas I was blind now I see." When we read God's word it had a depth of meaning never known before—it had a different light.

We read Jer. XLVIII-11. "Moab had been at ease from his youth and had settled upon his lees and had not been emptied from vessel to vessel, therefore his taste remained in him and his scent was not changed."

Those of us who are saved have not been at ease from our youth, we have been emptied from vessel to vessel. We clung as long as we could to the old vessel, but there is another thought. Moab had not gone into captivity.

Immediately as God emptied us from vessel to vessel we went into captivity. Like Saul we said: Lord, Lord what wilt thou have me to do, now I want only to live to glorify God. We went into willing captivity. Therefore our taste has been changed.

Before God saved us we preferred the newspaper, but after we were saved our Bible took its place.

We would rather have a word from God than from the Queen of England. There may be some in the meeting who would rather have a newspaper than God's book.

You say you are saved but who will believe you? In the evening when you go home and find the Bible and newspaper lying there which do you take up, and which do you read with most heart? Take care lest you wake up in hell.

His scent remains the same. When saved we can smell the things of God. We loved the prayer meeting—it had a sweet savour to us. Some of you may not have any scent for a prayer meeting—take care, oh, take care—remember when God saves a soul He implants a new nature, with new tastes and appetites. "If any man be in Christ he is a new creature."

The very instant a sinner gets into Christ, that instant he is a new creature.

Paul tells how the Lord manifested Himself to him, and then said to him "I make thee a minister and a witness." Then when he stood before King Agrippa he said to him and all the rest—"I would God that not only thou, but also all that hear me this day were both almost and altogether as I am except these bonds."

Brethren—those of us who preach Christ—can you and I say when we stand up in a meeting—"I would to God that all who hear me to-day were as I am?"

Can we say it truthfully before God? Of course we know we are saved, but I mean "such as I am" in my ways, in my words, in my manifesting Christ. Can we say it brethren?

There are some in the meeting who

are looking after the assemblies of God's people—taking a leading place. Can you say I would to God ye were such as I am?

As I speak to you ought not I to be able to say that. I would to God ye were a thousand times better than I but as Paul says in the chapter we have read “having received help of the Lord I continue.” And brethren that ought to be our aim—our aim morning, noon and night, that wherever we are we should be examples.

In the morning I should be an example at the table—some who are saved spend more to satisfy the lust of the flesh than they give to the work of the Lord.

A man told me he was saved who spent \$500 a year on cigars. He thought he was a Christian and was in fellowship with the people of God and yet that was his practice.

Twenty, thirty, a hundred dollars a year. Say, what do you honestly give to the Lord's work? Face it fairly, look at it.

You say every Lord's day I put so much into the box. What for? To pay the rent of the hall—and yet in many cases there is not enough for that purpose.

Take care, take care—if there is no desire to do the will of God, take care, the root of the matter is not there.

Every true child of God in the meeting can say, I wish to be searched. Tell me plainly how I can live more to the glory of His name.

Another thought from the Epistle of Jude. We have been hearing about keeping ourselves, and of His being able to keep us, but there is another “keep.”

The angels who kept not their first estate—while it is true that the Lord is able to keep us from falling, yet

there is more in that word than we may think.

In that epistle we have spoken of those who stand, those who fall, those to whom is reserved the blackness of darkness forever.

What does the falling there mean? Is it not that if we go back to the old things, it manifests that we were none of His? If we say we have fellowship with Him and walk in darkness we lie and do not tell the truth, i. John i-6.

In John we have light and darkness—those who are in the light and those who are on the way to hell.

Is not walking in the light a continuous thing? I am sure the Lord is convincing us of this month by month that many who profess are not saved at all.

Many who can preach even with tears in their eyes manifest in a little time that they never were “born of God.” Let us be convinced of this, beloved, that when God saves a soul, He gives that soul a desire to live for Him, and if we meet those who live like the world, nay like the devil himself, we dare not say they are children of God.

God has placed redemption between His people and those of the world. Every child of God can say “I am never really happy except when right with Himself. I want to always be right with Him, and am here this evening to know what I can do to please Him better.” And so Paul could say, “I would to God all that hear me were as I am.” King Agrippa was almost persuaded to be a Christian, he was favorable to the truth.

The king in the Gospel by Matthew made a great feast and went in to see the guests, and found there a man who had not on a wedding garment.

He was a believer. He heard the invitation, that it was for the poor, the halt, the maimed, the blind, but he heard also that there was a wedding garment. That man believed the invitation or he never would have gone.

That may be the way with some here. You have heard of the Savior's love and you have also heard that the new birth takes place upon believing.

Remember believing in Christ and the new birth are two distinct things. As one turns from himself to behold the blessed work of Christ for him—immediately upon believing the soul is born of God.

If that has not been thy experience I pray thee in the name of God to give it up.

Paul went out to do the work of God and testified that repentance and forgiveness of sins were to be had through the Lord Jesus Christ. Brethren how much need we have to-day for repentance according to God, as we read in Corinthians "Godly sorrow worketh repentance not to be repented of." What we want is this repentance according to God, real humbling before a holy God for the way we have lived. God gives us a picture of this in the prodigal.

He says "I will arise and go to my father." There is a clearing of himself which the Lord looks upon as true repentance.

Often we hear of Christians who say they have repented but we see no restoration. Just as sinners are deceived, so God's children are too flimsily restored.

There is a depth in God's truth which the natural man can see nothing in, but those who are saved can see it, for they have got that in them which witnesseth to the truth of God's Holy Word.

Every one can say this is true of my experience.

Oh that we could get so near to Him this day, that we could, as it were, feel His breath—to speak to Him feeling nothing between—to feel, as it were, His breath blow upon us as others did.

"As the Father hath sent me, so have I sent you." Just to do the same as He did and remember "whose-soever sins ye forgive are forgiven, and whose so ever sins ye retain are retained."

Oh that we could feel this, in meeting with poor unsaved ones.

There's a man and God has placed in my hands the means whereby he may be saved and shall I hold it back from him and let him go down to hell?

What might we do for the Lord Jesus Christ? There are millions round us on every hand. Let us look at the thing fairly in the face.

A brother says I have to work hard for my family, what can I do? Commence at home and preach there, then see to the need of those on every hand.

Send the Gospel forth through the post and every way you can.

There are plenty of lights of the devil. Let us remember we are the lights of the world. The devil is transformed into an angel of light. I am saved—plucked as a brand from the burning of hell. I have a little money—what is the best way to spend it as I have no real need for it myself. Will I hear the Lord saying to me "lay up treasures in heaven" or will I lay it up on earth.

Oh, Lord there's a rainy day coming!! What beloved!!! A rainy day with God!!!!

Let us remember our mission to-day and see how miserably we have

failed to bring glory and praise to His name.

But a little while He is coming who will judge us, and will judge the world in righteousness.

Every little thing we have done for Him will then shine out in the glory of God. I often think of the word in ii. Thes. 1. "remember your work, and labor of love." God will never forget our work of faith and labor of love—no brethren never. Throughout the ages of eternity God will remember it all and it will be our glory forever.

Another spoke:—

The following are a few of his remarks:—

"Comfort ye, comfort ye my people" Isa. XL-1. The Holy Ghost is not only a comforter but a reprov-er.

If a child of God is walking in the truth, He is a comforter—when not doing so He is a reprov-er.

Some of God's people seem to think the searching, cutting truth we have been getting is bad for us—that it might unsettle the weak ones. Dear friends you can never preach Christ out of any one that has got Him. It only brings us nearer to Himself. God's principle is first: "to kill, then to make alive," "to bring down before he lifts up." God wants to comfort us, to draw us nearer to Him and He has only one way of doing it. "Thy rod and staff they comfort me." The rod comes first, the sceptre, the government, the discipline—where is the child of God in the meeting who can say, I don't need the rod?

How often that prayer in the 51st. Psalm is put up, "restore unto me the joy of thy salvation." David is brought before God and confesses, "against thee, thee only have I sinned." That is the way God restores His people. But how is it that they only carry

the power of it for a short time, and so they are like Israel taking forty years to do an eleven days journey.

But there is progress still—a Christian may be tripped up by the devil but he won't lie there. He will want to get up again and go on with God. Some would like to be comforted. "All flesh is grass" we read, and first God blows upon it. Then "comfort ye, comfort ye my people." The Spirit of the Lord must wither up the flesh. He wants every true child of His here to find out exactly where he is. We have been hearing about a work in the world—it must be begun with us. The Lord speak to us.

We have been hearing of Paul continuing to testify before small and great, but some may say Paul was an apostle, but did any one else do this?

Paul calls Timothy his true or genuine child in the faith. One reason why he called him this was because he was a diligent follower of him. Could Paul write to us and say ye have closely followed "the doctrine"—some have followed the doctrine but what about the "manner of life." The reason God's word fits so badly to our lips is that it has never been down in our hearts. What we want is God's word burnt into us, and then it will come out and have power and fruit will be borne.

Paul was not afraid to send Timothy to Corinth where the devil had so much of his own way. (i. Cor. iv-17.)

If Paul were in the world to-day in whom amongst us could he place such confidence? He could send Timothy to put them in remembrance of his life and ways amongst them—would he send us to such a meeting? Those of us who preach—let us look at it fairly and squarely.

But Paul could also send Timothy

to Philippi. (See Phil. 2-19-20.)

He was not afraid to send him to this simple church lest he should upset them.

He was able likewise to send him to Thessalonica. (i. Thes. 3-2.)

Whether it was amongst carnal flippant Corinthians, calm Gospel loving Philippians or troubled Thessalonians he was not afraid to send him.

He gave a few very solemn and pointed exhortations and warnings to the young preachers—warned them against going round the assemblies where other brethren had been, and instead of being the means of saving souls, doing injury to the work already done; spoke of the folly of any one preaching without a conversion to tell, and prayed the Lord to deliver us from such preachers.

Advised the young men to go to the heart of Nebraska, or some such place where people were going to hell by the thousands, and where lots of halls could be rented for preaching in, and houses for boarding in.

God almighty he said, had plenty of money and could provide for them and it would be a very good test as to whether they had been sent or not.

*Friday Afternoon Meeting continued.*

One read Song of Solomon 2d. chap. verses 14-15.

This is the Lord Jesus Christ speaking to us who are His own. From the beginning of the chapter He speaks.

First He speaks about communion.

He wants His people to be in communion with Him, but they cannot unless they keep right with Him. If the Lord's people are not right with Him we are to blame first of all.

If I am in an assembly where there

is a good deal of trouble and taking the place of a teacher, an evangelist or guiding among them in any way I am to blame.

Except as we are in fellowship with God we cannot be teachers, evangelists or anything else for good.

The cause of difficulty in preaching the Gospel is among the Christians. Few conversions take place where the assembly is wrong. First the preacher and then the gathering must be right before souls will be saved.

"Oh, my dove, (my harmless one) that art in the clefts of the rock."

There is no possibility of shaking any one who is born again off the rock. Christ is also the stair from earth to heaven, and we read here we are hidden, "in the secret places of the stairs." No one can touch us there. If we want to get on with God we must be prompt in doing what He wants us.

"Let me see thy countenance." That's what God wants. Are there not some who have something in them which prevents their looking into His face? The next thing is "let me hear thy voice." Can we look up into His face without anything between? If we can, then we can let Him hear our voices.

The next thing is "take us the foxes, the little foxes that spoil the vines." I pity the child of God who has not found out something that is between his soul and God since these meetings began.

Has the word of God been discovering to us some little foxes?

The winter is past (verse ii.)

That is the dark winter of Calvary's cross and "the rain is over," the waters of judgment that descended there.

Let us bring some of the little foxes to the front. One thing that

God found fault with the prophets of Israel for was that they did not discover the iniquities of the people. (Lamentations ii. 14.) Prophets that daubed with untempered mortar.

The untempered mortar used sometimes by us is the word of God not tempered by the Holy Ghost. Among the Lord's people and coming in contact with those who profess to be saved, instead of having the wisdom to discover to them where they are, we often daub them with untempered mortar and heal them slightly, and of course there is not the bringing into the presence of God, so they are deceived. If we would speak "a word in season," we must like the Lord Jesus have our ears open to God. We have been hearing this afternoon about God's eternal principle in dealing with souls.

The Lord's people are sometimes upset by the devil. Next day after I was saved, I was so upset that I could not have said I was saved. We require in every case to be in fellowship with God to be able to deal with such that we may meet. A doctor I knew in the old country, had the reputation of giving every person the same medicine no matter what their disease was. That is not God's way. No amount of human reasoning or natural intelligence will lead a sinner to Christ.

Every one has got to be convinced by the Holy Ghost. Sometimes a young man can cry like a baby without ever having his heart touched. "Take us the foxes." If we have discovered anything contrary to God in our ways take it honestly to Him and confess it is wrong. Perhaps some of you have not been regular in being alone with God. It is impossible to live for Him in this world without dealing alone in His presence.

Have we some time devoted to this

in which we go apart from business and everything, and have awhile alone with God?

Every living soul has got beyond the mere letter of the word and has known what it is to speak with God, the living God.

No wonder there is trouble in the gatherings if those who take the lead and preach have neglected this.

Daniel though prime minister of a great country was three times a day in the presence of God.

He had much more to attend to than any one here and yet he found time for this.

Let us lay aside every weight, and the sin that doth so easily beset us, then God will speak to us. Everything that I hold contrary to the mind of God brings sorrow and trouble here below and eternal loss in the future. Let us take the foxes and then we shall be able to say "my beloved is mine and I am his." This is what follows.

If a person is not living in the presence of God "service" is only of the flesh and an abomination.

The pilgrim in John Bunyan's book sleeping lost his roll, but there are some nowadays who can sleep all the time and never lose their roll.

If you are living in the world and like the world, and yet not be troubled with doubts, it is because you never were saved at all.

Let us take the little foxes and then we shall be able to hear His voice.

He has so much to say to us, and He would say it only we could not bear it, unless we abide in His presence.

### *Friday Evening Meeting.*

Another brother spoke as follows: At these meetings every speaker so far, has told or in some way referred to his conversion.

I never want to get to know so much of the truth of God, as to be beyond telling the people and even the saints how the Lord saved my soul.

I like to hear old brethren tell how they were saved—those who are old-young-men, who have kept the dew of their youth.

The first thing necessary for a preacher is to have a conversion to tell. When I got my soul saved I could not keep it in. When Christ enters into the heart He always manifests Himself, and if He is not manifested it is because He was never received.

I can thank God to-night as I look back to the time when He took my religion from me.

For four or five weeks I forgot to put down the date, but when I thought of God having saved me, I thought it was a day much to be remembered, and so I put it down in the front of my Bible. It is a grand reality to have received the Son of God.

Many Christians meeting me before I was saved would have given me the place of a Christian.

I am glad I did not then come across those who have lost their eye-sight, like old Eli, they might ruin me.

It would do every one in the meeting good to look back to the time when God saved their souls.

1. Sam. 12. 1 to 4. Samuel began well. We read three times "that he grew" and once that he "grew before the Lord."

He began well and ended well, and here is the testimony in these verses. What a commendation to come from God's own people of the man who had lived amongst them from his childhood till he was grey-headed.

Paul went among the Thessalonians in the fullness of the blessing of the Gospel of Christ.

You remember how he said there (1 Thess. II-10) "ye are witnesses, and God also, how holily, and justly and unblameably we behaved ourselves among you."

Not only Paul but those with him going in and out among them, witnessing for Christ and of the judgment of God. There was no compromise with Paul, and as we heard this morning he knew no man after the flesh. He had a conscience void of offense toward God and man.

I have seen preachers who could laugh and joke for half an hour before going to preach, and then in the meeting could pray like angels.

The responsible part of the meetings is yet to come. They will be brought up by and by before the judgment seat of Christ. Some may never yet have been reached. Some of those even who preach and teach may never have been touched by the keen edge of God's Holy word.

There is a Sailor's Home in Bristol, England, in which there are first, second and third-class rooms. When a sailor arrives who is not known he is put into the third-class room and closely watched. If clean and tidy in his habits he is soon put into the second-class, and if his good conduct continues he soon reaches the first-class.

I wonder if there are any here to-night yet in the third-class room. We are going on to the judgment seat of Christ, and everyone will there be brought into the light before Christ's gaze and his own.

We are building upon the foundation, gold, silver, precious stones, or wood, hay and stubble that won't stand the fire.

David in 139th Psalm, 1st verse says, "thou hast searched me, and known me" yet at end of Psalm he says,

"search me, Oh God, and know my heart: try me and know my thoughts."

In 24th. Psalm the question is asked "who shall ascend to the hill of the Lord," and the answer follows. "He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully." Then it says "He shall receive the blessing of the Lord."

If we are to be brought into His own presence and get into the sunshine of His love to get a fresh look at Himself, we must on our part "cleanse ourselves." Before He says, (in song of Solomon) "Let me see thy countenance" he says "come away."

May we look into His face and hear His voice saying "come away."

There are grades of fellowship—a nearer, and a nearer, and a nearer.

"Search me, O, God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

#### *Saturday Morning Meeting.*

JOHN MARTIN.

In reading through Nehemiah lately, I observed how often the gates were referred to. There is the "Dung Gate," the "Water Gate," and many others, but the one coming up specially before my mind is the "Sheep Gate." In building the wall they began and ended at the sheep gate. The thought presented to me by this gate was of the cross of the Lord Jesus Christ, and I was led to think how much Paul spoke about the sheep gate. He first brings in man guilty before God, and then brings this gate before him as the only way of entering into the presence of God. But he does not stop with the sheep gate, for in C or., he says the preaching of the cross is

to us, who are saved, the power of God. No doubt Paul made much of the sheep gate. He said, "God forbid that I should glory save in the cross of Christ," Reading Gen. xxx. 7 and 8 the sheep gate was again presented very prominently to my mind. The wrestling here refers to the deep exercise of soul through which Rachel had passed—"Naphtali" means my wrestlings. In Heb. v. 7 we have the wrestlings of the Son of God in order that we should be His "Naphtalis"—in order that we might be brought into the presence of God and before His holy gaze be without spot or wrinkle or any such thing—and not as slaves but as sons. Then that verse comes up, "Behold what manner of love the Father has bestowed upon us that we should be called the sons of God."

Heb. xii 2. This is a grand verse, dear friends—"looking unto Jesus, the author and finisher of faith, who for the joy set before Him endured the cross, despising the shame."

Oh, the wrestlings that are here brought before us. Then He sat down at the right hand of God after completing the redemption work. It was all in order that he might have a number of "Naphtalis." If He had not endured the wrestlings, we should have been swept into hell by the besom of God's destruction. Heb. ii. 9, 10. Many sons brought to glory—the "Naphtalis." Then he identifies Himself with all who take shelter underneath the blood.

When the woman was healed who had the issue of blood. He owned her in relationship with Himself by saying "daughter." In 20th chap. of John, He says to Mary, "touch me not for I am not yet ascended to my Father and your Father—to my God and your God." Heb. ii. 11. He is



not ashamed to call them brethren. Once lost sinners going to hell now called brethren, by the Lord Jesus Christ. V. 13. I and the children whom God hath given me—the "Naph-talis."

I Chron. iy. 9. Jabez was more honorable than his brethren. There is a dignity, a grandeur, a beauty, in being a Christian. His mother called him, Jabez, because he was born in sorrow. Paul's converts were all born in sorrow. Those who get into God's mind will travail for souls, and souls will be saved. We don't really believe the truth that sinners are lost. Our very lives condemn us. We don't really believe in the world's ruin. Read the first three chapters of Romans and see what Paul says about it.

A young man went once to an old man to find out how to be successful in Gospel work. He told him to get into God's mind about sin. I believe souls are born again through the closets. If we are in God's mind Jabez will spring up here and there.

V. 10. Jabez called upon the God of Israel. Paul says, "I bow my knee before the God and Father of our Lord Jesus Christ." Paul called upon God. We are too much taken up with the world and worldly things and little time calling upon the Lord. Then we get the desires of Jabez, and these are a picture of what our desires should be before God. This was a prayer of faith, and it went up to the ear of the God of Israel and He answered it. It was a prayer according to His mind.

"That thou wouldst bless me indeed." I am sure we all need to be blessed of God, and Oh, what fountains He has if we would only have them. "Enlarge my Coast."

In Gen. xiii. and xiv. we see how a man got his coast enlarged.

In 12th chap. he lost his coast and went down to Egypt and denied his relationship. But he got out of his trouble—God does restore. "Lift up thine eyes from this place."

He has to be in his place before he could get this sight—N. S. E. and W.—what an enlargement. V. 17. "Arise and walk through the land," length and breadth. Jesus says all mine are thine, and Paul says all things are yours.

Oh, dear friends, we have got so much in our heads and so little in our hearts.

Next, Jabez prayed that God's hand might be with him.

In Ezra and Nehemiah the reason of their success was that the hand of the Lord was with them.

There are three things we have through keeping our place, (1) sin checked, (2) prayers answered, (3) fruit borne to God. In Proverbs we read "as a bird wandering from her nest so is a man wandering from his place." The Church at Ephesus left its first love. Our first love is the true place, and we read—"continue ye in my love."

Read what it says about Naphtali in Gen. xlix. 21.

He is "a hind let loose"—not a hog, but a clean animal, and let loose. We are saved by the blood and let loose from our sins. Then he gives goodly words.

There's testimony. How much have we been like Naphtali—roaring about in the liberty of God and giving goodly words.

"He that believeth in me out of his belly shall flow rivers of water"—not from his head but out of the deep recesses of his soul.

See what a Naphtali, Paul was in the Acts, speaking goodly words, and sinners being saved, while the devil was raging.

Deut. xxxiii. 23. Naphtali here was "satisfied with favour and full with the blessing of the Lord." May we know something of this before Monday morning.

May God's voice be heard thundering in the depths of our souls. He was satisfied—not half satisfied—and full with the blessing of the Lord.

Judges v. 16, 17 and 18. Here Reuben abode among the sheep folds; Dan remained in ships; Asher continued at the shore, while Zebulun and Naphtali took a high place and jeopardized their lives. It is said of Paul and Barnabas that they were men who hazarded their lives.

There are two things about the hind in Song of Solomon—like a roe on the mountains of spices, and—like a roe on the mountains of Bether, or separation.

May we be like the hind (a clean animal), sure footed—"continuing steadfastly in the apostle's doctrine, turning neither to one side or the other."

1 Chron. xii. 38. They were gathered together with a perfect heart to make David King. V. 40. Moreover they that were nigh unto them, even unto Issachar, Zebulun and Naphtali, brought bread and meat, meal, and figs and raisins and wine and oil and deer and sheep in abundance, and there was joy in Israel.

### **A Practical Word.**

There are four distinct things stated in the 1st. Psalm as the *result* of meditating upon God's word, apart from the *blessing* which the individual enjoys who is found so doing. (See verse 1.) Let me enumerate them. (1.) Like a tree planted by the rivers of water, (2.) bringeth forth fruit in his season, (3.) his leaf shall not

wither (always green,) (4.) whatsoever he doeth shall prosper.

Dear child of God, how is it with you? On every hand in the days we live in, we see, and hear of, those who once lived for God and were used of Him, being tripped up by the devil "the lust of the flesh," or the world. Back sliding both in heart and practice characterizes these last days; and beloved, what is the cause of it all? We verily believe the neglect of two things namely:—*close prayer* and reading and meditating upon God's blessed word. Reader, let me ask you tenderly and lovingly, as you hold this paper in your hand, have you had a quiet time alone with God this morning, reading and meditating upon His own precious word—speaking to Him and He speaking to you? \*We do not mean, did you kneel down and go over a prayer, but have you seen the face of your Lord to-day and heard Him speaking to your heart? It may be you can sing "Oh, the pure delight of a single hour" but hold now, be honest with your soul, when did you spend an hour in His company?

How dishonoring it is to God and grieving to His Holy Spirit to sing about spending an hour with Him, when it is not true. Have we not all been guilty of spending too much time in the company of one another, and too little time in the company of God? God in His grace has made blessed provision for our every-day life while passing through the wilderness. We get it beautifully pictured in the history of Israel, passing on to Canaan. Morning by morning they gathered the manna, fresh down from heaven, and, no doubt, it took both trouble and time to gather it. Early in the morning, *early in the morning*, brethren, the Camp of Israel was astir.

See them down on the ground gathering, every man with his omer filled; and this was all done before the sun was up.

How often it is the case, in these days, among the saints of God, that instead of being up in the morning early and getting alone with God, seeking to see His face and catch His voice, there is the lying in bed until the last possible moment and then a hurry to get away to work. *No watching, no praying, no reading of the Word, no meditating*, and as a matter of course *no fruit borne, no greenness, no prosperity* and when Satan comes along there is *no power* to resist his temptations. Oh, beloved children of God, let the time past of our lives, suffice us to have wrought the will of the flesh, and in future let us seek to walk in the blessed footsteps of Him, who rose a great while before day, so that He might have time to commune with His Father.

The days are getting darker and we feel it more difficult to get along every day we live. But He who has saved us and brought us so far is willing, yea, it is His delight, to feed us with the finest of the wheat and satisfy us with honey out of the rock.

“He openeth His hand and satisfieth every living thing,” (Psalm cxlv. 16) and his word to us is, “open thy mouth wide and I will fill it.” (Psalm 81-10.)

May we then until the morning dawn remember his words (Math. xxvi. 41.) “WATCH AND PRAY.”

J. K. McE.

Every moment I live for myself is lost. Only the time spent in fellowship with God is counted by Him as life.

## Answers to Correspondents

We will be glad to answer questions asked according to our light and ability, provided we judge it for edification to do so. All ought to prove these answers by the ONE TEST, the written word, Isaiah viii. 20. Let correspondents give their addresses.

QUESTION LXXXI.—What about Malachi iv. 1?

ANSWER.—It is presumed the special thing before you is the burning “up root and branch of the wicked.” The reference is to the *temporal* judgments on the wicked at the beginning of the millennial glory, when the “Son of Righteousness” shall arise with healing in His wings. Any one may see the date clearly specified. The judgments are earthly and so also are the blessings—the whole scene is earthly.

QUES. LXXXII.—What is the proper manner of conducting Gospel meetings by gatherings?

ANS.—Let us clearly understand that the *memorial*, that is, the Lord’s Supper-Meeting, is the great open meeting of Christianity. It is Jesus’ own meeting, called by Himself for the one business of remembering Him, and He takes *all* the responsibilities of that one. God’s people are at that time gathered together in obedience to Him and to do His bidding. There and then all the Lord’s people are on the one platform as worshippers, and any one present without any special gift for ministry may worship better than a highly gifted one. None ought to take any prominent part in that meeting but those who are spiritual, and thus help the saints, instead of diverting their thoughts from the one blessed object of the meeting. Christians ought to be very careful not to introduce any foreign subject,

but to wait on the Lord who will do what is needed, "They that wait on the Lord shall renew their strength."

Whosoever calls or intimates any other meeting, is responsible for it, whether it be for prayer, teaching, preaching, or exhortation—and if the caller cannot attend such a meeting, he is responsible for a substitute being present. Let us never forget that what is sometimes called an open meeting, where anybody and everybody talks, is not *Scriptural* and never was *successful*. We have seen many a good meeting emptied to the door by the nonsense and vulgarities spoken there, and let us never forget that the most adapted for speaking a good word, is the least forward. The shallows, as usual, make most noise.

It is neither wise nor profitable, but cruel, to give a prominent place to a "novice." The Apostle Paul, 1 Tim. v. 22, says: "lay hands *suddenly* on no man," see also iii. 6, etc., and if a novice happens to give a good word once, depend upon it, God has to let him feel his own weakness, by repeated failures afterwards, i. e., unless because of pride he is to be passed over.

Sometimes novices have the "Talking Bee" buzzing in their heads. Well, by no means hinder them, only if they seem to have any gift for it at all, let them gather *meetings* of their own—say cottage meetings, and after they are successful and purchase to themselves a good degree; having been thus proved, let them be encouraged to more prominence. Any one who can't keep a cottage meeting ought never to force himself to the public platforms.

Let us never be thought to imply that old Christians have a monopoly either of "gifts or graces"—we neither mean nor assert it.

Let us, brethren abide in Him. This is the growing and ripening soil.

## Work and Workers.

Our brethren John Smith and John Martin have crossed the Atlantic to Scotland. We trust that our Father will bless them there, and if it be His will, bring them back again to labor for Himself in this most needy land.

Brethren Campbell and Matthews are now in Greenville in the southern part of Illinois—a field comparatively new and unbroken.

Bro. Carnie is meantime in Elgin, Ill., where special efforts are being made to reach the unconverted masses.

Brethren Marshall, Faulknor, Case, Irving and others are in the northern parts of Ontario.

There are other brethren laboring for the Lord in various parts of the continent, and some of them, we doubt not, are known only to Him who sent them forth. Their names are in the Book of Life and it is our privilege to have fellowship with them at a throne of grace. We are wont to confine the term laborer to those who are wholly devoted to preaching and teaching, but Scripture would correct us in this, for it brings before us one who *labored* in prayer. We pray, "Lord send forth laborers," and yet when an opportunity is afforded us of laboring thus, we decline the honor and go on repeating, perhaps morning and night, that form of words so full of meaning and yet so meaningless. May God grant all of us the ambition to devote some time to this most important labor.

## NOTICE.

The Assembly of Believers gathered to the name of the Lord Jesus in Boston, Mass., formerly meeting in 34 Essex Street, have removed to 68 Eliot Street, corner of Tremont Street.

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## Notes of an Address on Isaiah vi., or the Four C's.

It has been suggested that in the verses we have read, we have an account of Isaiah's conversion. It may be that it is so, for "except a man be born again he cannot see the Kingdom of God," was as true then as it is now, and as true of Isaiah as of the rest of mankind. But whether it is an account of Isaiah's conversion or not, it may safely be taken as an illustration of what true conversion is, and how it takes place.

He says in the first verse "In the year that king Uzziah died." Now what was there about this king or his death that was remarkable? The life of Uzziah is interesting and full of instruction. It is the history of one who began well but ended ill. Called to the Throne of Judah at an early age, he sought the God of his fathers, and was blessed in all his undertakings; and yet though thus helped, "his heart was lifted up to his own destruction." Not content with being king, he must needs presume to enter into the Temple of Jehovah, and act as Priest. His temerity instantly met its reward—he hurries from the presence of the Lord, a loathsome leper, and such he remains until the day of his death.

In that same year, Isaiah says, "I saw *also*" etc. The temple on earth and Uzziah's leprosy were intimately connected; the prophet gets a sight of the Temple above, and immediately knows *himself* to be spiritually what Uzziah was physically—a *loathsome leper*. Such seems to be the connection between Uzziah, the leprous monarch, and the prophet's heavenly vision.

In that day Isaiah gets a sight of two things he had never seen before—the glory of the Triune God and his own sinfulness. These two things ever go together; a man never knows himself until he is brought into the presence of a thrice-holy God. Out of God's presence we are all big-somebodies; but when the Spirit of the Lord deals with us, we find out not only our littleness, but also our *sinfulness*. What wrung from the lips of Job the confession, "*Behold I am vile*?" Was it not that God had personally drawn near to him? (Job xl. 1-5, and xlii. 1-6.) Ah! there is no room for self complacency in the presence of the Almighty. The reason that so many of you are self-satisfied is, you never have seen yourselves in the light and splendor of Divine Holiness. That the Holy Spirit may now deal with you, is my earnest prayer.

Now, in this Scripture we have, what (for the sake of point and brevity) I will call the four C's—Conviction of sin, Confession of sin, Cleansing from sin, and Consecration to God. These four C's are known, with more or less clearness, by all who are born again.

CONVICTION OF SIN: that is where God invariably begins. Isaiah may have known and loathed Uzziah, but, as we have noticed, being brought before the Lord, to his astonishment and horror, he sees himself, spiritually, in the like case. His language now is, "Woe is *me*!" In the previous chapter we have him six times uttering woes against others, but now it is not, woe is this one or that one, but "woe is *me*;" and thus it is with every Spirit-convicted sinner; thus we forget others, under a sense of our own sinfulness. *Conviction* with him, leads to *CONFESSION*.

Yes, and before *you* are saved, you must take the place of a God-condemned and *self*-condemned sinner. You must, as it were, say Amen to all that God says of you; and like Isaiah, feel and acknowledge "I am undone." This confession must be *real*, not perhaps, that you say it audibly, but in your inmost soul, you own to the truth 'I am a man of unclean lips.' We learn from this chapter that it is only as we are in God's holy presence, that a true estimate of sin is obtained. Isaiah's confession is not of what he has *done*, but of what he *is*. A soul taught of God, is not only conscious of *sins* but also of *sin*—not only the *fruit* but likewise the *root*. It is not only that what you have *done*, merits *hell*, but what you *are*, unfits you for *heaven*. Friend, allow me to ask you, have you ever, by the Holy Ghost, been convicted of sin? If so, you will remember it, for it is no light matter

to waken up to the fact that there is nothing between your soul and hell but the brittle thread of life. When you truly know that, then you will be in earnest to be saved. Yes, conviction of your state and need is the first thing, and then you will be prepared to take your place before God, in self-judgment and confession. The language of your soul will be, "I am a *lost* sinner; what must I do?" To *such*, the inspired answer is, "Believe on the Lord Jesus Christ, and thou shalt be saved." If you have never truly taken the place of a lost hell-deserving sinner, I urge you to do so *now*; for it is when the sinner takes that place—'every mouth stopped;' no excuse; no covering up; nothing to plead in extenuation; then it is that God comes in and saves. For notice, it says in the 6th verse *then* flew one of the seraphim, etc. When? Why, the moment he said "I am undone." And another thing, in that we may see, the seraph *flies*. God is never in a hurry, it is said. Yes, God is *always* in a hurry when there is a sinner truly willing to be saved, or a backslider to be restored. The Seraph *flying* always reminds me of the father *running* to meet the prodigal, in the 15th of Luke: "When he was yet a great way off, the father saw him, and had compassion on him, and *ran* and fell on his neck and kissed him." How beautiful! How delightful! What a welcome that was! Yes, anxious soul, and that is the reception God is waiting to give you. Come then as you are, and test His willingness to receive you; if He casts you out, you will be the first one ever thus treated; and the music of heaven would be hushed with astonishment, and hell would keep high holiday. But no; He would not grant you this distinction. Come as you are *now*,



and He will save you immediately. The difficulty is not in *God's* ability or willingness to save, but in your readiness to be saved *in His way*, and this leads us to the third C—CLEANSING FROM SIN.

You must know that however important conviction of sin is, it is not conversion. To know your sinfulness is one thing; to be cleansed from it is another. Here is where special care is needed that you get the right thing—that you are not deceived with a sham conversion. The remedy in Isaiah's case, was a live coal from off the altar. What does that tell us of? The altar reminds us of the Cross of Calvary—of Him who there made full atonement for sin—of Him on whom as a sacrifice for sin, the fires of God's wrath burnt themselves out; and when expiring, cried: "It is finished." Yes, that is the one and only remedy for sinners—"The blood of Jesus Christ, His Son, cleanseth us from all sin." Rest your guilty soul upon Christ, who finished the work, and that moment you are saved.—every sin put away forever—justified from all things—a new creature in Christ! Blessed remedy! Will you not, at this moment, receive God's Son, and be eternally saved from the doom of sin?

But some one is saying: "How will I know that I am forgiven?" Isaiah knew it on the testimony of a messenger from God—You may know it on the testimony of *God Himself*. His *word* again and again states that the believer in Jesus is justified from all things—that is the first *witness*. After believing, we have other testimonies. Peace with God, love to God, joy in God, are all *consequences*, and at the same time, *evidences* of true faith. Delight in the Lord's will, love to the Lord's people, and His indwelling

Spirit are *results* of faith, and at the same time are *witnesses* that I have truly believed. Professing Christian, allow me to ask you what right you have to think that it is well with you? Do you say you have the Bible for it? Well and good; but is that all? If you know nothing of the witness of the Spirit within you—if you know nothing of the peace which passeth all understanding, and the joy unspeakable—if you know not what it is to be a new creature in Christ, with an earnest desire to live for God and work for Christ, you have never been born again at all. You are deceived by the Devil. All who are truly converted have a desire to glorify God, and to do something for Christ, who has done so much for them, and that leads to the last C—CONSECRATION to God.

In being saved, we all, as it were, with Isaiah, hear a voice saying: "Whom shall I send and who will go for us?" And the response is: "Here am I; send me." "*Anywhere* with and for Jesus," is the natural language of one that is born again. Consecration, or at least the *spirit of consecration*, is the invariable outcome of *conversion*. It is no effort for a newly quickened one to sing:—

"All for Jesus! all for Jesus!

All my being's ransomed powers;

All my thoughts and words and doings;

All my days and all my hours."

He sings and feels this, as naturally as a lark, on a summer morning, rises to meet the sun. I have no confidence in people who profess to be saved, and yet have little, or no desire to live and work for the Lord Jesus. Away with the thought that you can be born again, and yet be selfish, and covetous, and proud as you were before.

I repeat, "Consecration is the nat-

ural outcome of conversion;" and it is what one would expect, for it is little enough that we should give our little all to Him, who gave *Himself* for us. In conversion, *I receive from God*; in consecration, *I give to God*. One of the words in the Old Testament used for consecration, graphically conveys the thought. It means *to fill the hand*. In conversion the hand must be *empty* to receive God's 'love gift'—Jesus. In *consecration* the hand is *full* to give to God my thank offering—myself. (Compare Romans xii. 1 with Numbers viii. 9-15).

Oh, dear Christians, that we may give up ourselves, lay our all upon the altar, present our bodies a lifelong sacrifice; don't keep back a part of the purchased possession, but be *all* and *always* for Jesus. It is a *daily* work this giving ourselves up to God; it cannot be done once for all, either at conversion or at any other period.

No, the devil will dispute every foot of the way. You may be all for *Jesus* to-day, and if you are not watchful and prayerful you will be all for *self* to-morrow. May God give us all reality and steadfastness in this matter, Amen.

Unconverted reader of these lines, do you know yourself to be lost? If so, take your place before God—own your guilt—look to the crucified Savior for pardon, and let the motto of your new life be—"For me to live is Christ."

March 5, 1884.

J. N. C.

### The Church.

We are a garden walled around;  
Chosen and made peculiar ground;  
A little spot enclosed by grace  
Out of the world's wide wilderness.  
Like trees of myrrh and spice we stand,  
Planted by God, the Father's hand,  
And all the springs in Zion flow  
To make the young plantation grow.

### Notes of Hamilton Conference.

(CONTINUED.)

Another read Psalm xxiii. 1. "The Lord is my Shepherd"—Now that is a great thing to be able to say truthfully. To look up into His blessed face and say of Him and to Him, "The Lord is my Shepherd." And yet, beloved, this is what any child of God in the meeting may say, "The Lord is my Shepherd."

And it is a great thing to understand this, to have it ever before us.

The Lord would have us enjoy it and rejoice in it from hour to hour. I am sure many of us often live as though we had to look after the Lord instead of His having to look after us—instead of understanding that we are as weaned children and that God has charged Himself with all our interests and wants.

"The Lord is my Shepherd." In the first chapter of John's Gospel we read that he came "full of grace and truth." He came thus to reveal the Father, and if we trace His life we see that He was the embodiment of grace and truth.

There is one expression of His grace that we have never been able to fathom. It is a length and breadth and height and depth that we have never yet reached.

How the Lord left the ninety-and-nine and came to seek the lost *one*, and each one of us was that "lost one." The Lord Jesus did not save us in bulk but separately, each one of us understanding that we were the "lost one."

He came after the lost one until he found it and when he found it he did not tie a rope round its neck and beat the weary and footsore thing back again.

No! He laid it upon his own shoulder and never laid it down till he brought it to the fold—and called his friends to rejoice with him. I was down beneath the judgment of God which I justly deserved—God who created me and gave me life and breath and all things, God who created me an intelligent and responsible being and accountable to Him, that kind, that holy and righteous God, and I hated Him. My life for eighteen years was only the outcome of the nature with which I was born into the world. I was righteously under the wrath and condemnation of God as a sinner and if God was to save me He had to save me in a righteous manner.

So Christ came down to our place and took upon Himself the righteous wrath of God and met every claim, blessed be His name. The question of sin has all been settled between God the Father and the Son.

How sad that we should give Him so much trouble to keep us on His shoulder. Is it not a pity that we should not quietly and passively rest on the shoulder allowing Him to bear us up and have the full joy of His own heart.

We read of the Lord Jesus Christ as the "shepherd" in three different aspects.

First, as the "*good shepherd*," giving His life for the sheep. John x. 11. He laid down His life, then He took it up again and says, I am come that ye might have life and have it more abundantly. That is the life He gives and it is grand to have it in the power of the Holy Ghost.

It will establish and strengthen you. it will enable you to keep sin in its proper place.

In Heb. xiii. 20, we read of Him as the "*great shepherd*"—"The Lord Jesus that great shepherd of the

sheep." We read He was brought again from the dead through the blood of the everlasting covenant—that covenant entered into between the Father and the Son before the foundations of the world were laid.

Here was the world lost in sin—here were guilty men lost and ruined, and God's heart was set upon bringing them back to Himself and raising them to a higher place in glory than if they had never sinned.

But how was it to be done?

That is what occupied the council of the three-one God.

It caused the Lord Jesus Christ to leave the bosom of the Father and it cost Him all that is meant by the words, "the blood of the everlasting covenant."

All has been met and God began, so to speak, to perform His part of the covenant. His first act was to raise His own Son. As we said yesterday, He could have gone up from Gethsemane in perfect righteousness, but the very moment He came in contact with sin as the substitute, all the claims of God's character and government must be settled.

Until it had been put away He could not be raised from the dead—I speak it reverently.

The blood is the ground on which He comes to life again—it is His part of the covenant. Now Christ is raised and the Holy Ghost has come.

It would be delightful to look into and consider some of the blessings in it but it will take eternity to find out what is implied in the everlasting covenant and what He gets for the poverty and humiliation of Calvary. As guilty sinners we did not deserve anything.

The very air we breathed, the very food we ate, the very place we occupied—even before we were saved—we

owed to the blood of the everlasting covenant.

Little do Christless sinners think it as they try to make a heaven for themselves in this doomed world. They little think that all the comforts they enjoy have been purchased by the blood. "The blood of the Everlasting Covenant" has purchased a day of grace for the world, but much more it has purchased for you and me who have been led to Christ.

The first blessing is the forgiveness of sins. Perhaps some of us are beginning to think this a matter of course.

Let us go back to that hour of conversion so often referred to and I am satisfied it has not been too often brought up. I praise God who saved me as we go round and see so many people who think themselves Christians among the Methodists, Baptists and Presbyterians in this country. And there are multitudes who are being deceived by a Christless religion. Souls thinking they are going to heaven—not hypocrites. There is a great difference between a hypocrite and a deceived soul.

A hypocrite is one playing the part which he knows to be false, but a deceived soul is one who believes he is saved and going to heaven while not saved at all.

During the past nine or ten months God has been pleased to discover to us many deceived ones and when you heard about these things going on, you rebelled against God. Some of you have gone so far as to say it was only the work of the devil. I have to confess before God that at heart I rebelled when I first heard of it.

The speaker here told of certain assemblies and individuals who had burdened his soul for years, but that he was powerless to meet the cases.

He had prayed at last that God would take the matter in hand and send whom he would to set it right.

That God in grace had sent His servants and through them done the work that was needed.

He said, there is nothing at the Lord's table for dead souls, but something for the living.

We remember the time when we were saved. Our souls had been shrouded in darkness, but God came in and our darkness was changed into light by His love.

It was the blood of the everlasting covenant. Then we got the Holy Spirit in us and were able to say "*Abba, Father.*"

After that came the hope of the coming of Christ, when the dead shall be raised and the living changed.

The Holy Spirit of God still remains, still bears with us, still waits to comfort us, still is true to the blood of the everlasting covenant.

Praise God when we "see Him as He is" we shall no more grieve that Holy Spirit.

Well may we groan for the coming of that day, when we shall grieve Him no more in the glory which we are to participate with Christ all through the blood of the everlasting covenant.

Then we read of Christ as the "*chief shepherd.*"

"Peter, if you love me show it."

"How shall I show it Lord?"

"I am going to heaven but I have got some lambs which I will leave behind me. Show your love by feeding my lambs."

He thinks so much of His sheep that He has promised a crown to those who do as Peter did—not being lords over, but feeding them.

There are the two extremes—having no oversight and lording it over

them instead of being examples. We are not to understand, that taking lordship is taking oversight or *vice versa*. There is only one Lord over us and His will is given in this blessed Book.

Two things I must do for Him to please His heart. First, to get to know His will in His own presence and then to do it.

Peter had obeyed the words of the Lord Jesus—they burned in his soul and by-and-by when he was soon to be over feeding them, he says,—“The elders which are among you I exhort—feed the flock of God over which the Holy Ghost hath made you overseers.”

The chief shepherd never gives under shepherds authority to drive the sheep. They are to be guides to them—leading them on in the ways of the Lord.

I have seen tourists with their guides going up Ben Nevis in Scotland. Perhaps four men, three and a guide start to ascend the mountain—as they go along for a mile or two over level ground you could not tell which is the guide. They are all dressed alike and walking side by side. But by-and-by when they get to rugged, steep and dangerous places you can distinguish him. So with God’s guides—they know the mind of God and can go before the sheep and lead them. The guides never stand behind ordering one to go this way and another that.

When there is godly oversight in an assembly of God’s people—the living examples for the flock, the sheep will acknowledge and thank God for it.

There is a Guide who goes before the guides and it is just as they follow Him that the sheep are led on safely.

Then when the Chief Shepherd

shall appear they will get a crown of righteousness.

Thus we have the “*good shepherd* who gave His life for the sheep”—the “*great shepherd*” raised from the dead through the blood of the everlasting covenant to secure to us all that that blood is worth before the eyes of a Holy God and the “*chief shepherd*” who is going to reward those who have guided His sheep according to His mind.

The “chief shepherd” is my shepherd.

Every sheep, every lamb can say, “the Lord is my Shepherd,” and can also say (though we have often said the opposite), “I shall not want.” Want! want!! is there anything that His heart would keep back from us that would be good for us?

Want!! want!!!—the sheep of Christ want for any good thing!!!

“He maketh me to lie down in the green pastures.” The lying down comes before the feeding. “He restoreth my soul”—Dear friends, this has been much on my mind to-day and before I sit down I will speak about restoration. Let me ask you this question, how many of the Lord’s children there are in this meeting who have not found their need of restoration? I pity such a soul from the depths of my heart. After God’s word had been given to us in the power of the Holy Ghost, yet have not found out the need of restoration by the Shepherd of our souls.

Beloved, what about the worldliness that has crept over our souls and gathered a crust during the last twelve months that has taken two days of God’s word to break through. The devil’s way is not to bring people away from the Lord at a big leap—but step by step so slowly sometimes that we hardly know it.

Small sins—perhaps no outbreak of the flesh that causes brethren to hang their heads and weep before God, but there has been gathering this crust and we did not know it till we found out what a distance we had got from the Chief Shepherd.

In 32d Psalm the first two verses speak of the blessedness of the man whose sin is covered.

This blessedness every child of God knows. When God saves a sinner, he does it like Himself perfect and complete. The very remembrance of the time we knew it first, makes our hearts young again.

This Psalm begins by praising God for things which he is just going to state. Then he tells what he has passed through in next two verses.

Here was a man who had sinned against God, and the hand of God "lay heavy upon him"—his "moisture was turned into the drought of summer" and he was "roaring all the day long."

God has seen to it that His children will not be happy away from Him. The Holy Ghost is dwelling in every child of God—it is true as a Comforter, and that He takes of the things of Christ and shows them to us, but when we go away He lays His hand upon us and makes us miserable. He troubles and torments us and turns our moisture into drought of summer—a child of God away from God is the most miserable man on earth.

Psalm li. gives his experience after he had kept silent. God had troubled him until he could not keep silent any longer. "I acknowledge my transgressions and my sin is ever before me." Oh, these miserable restorations which have only been a washing over of the filth and abominations—not the going into the center of the

Holy places and sweeping out to the door.

Till the house was cleaned out there was no song of praise.

How often David has been held up and his sin spoken of, but some of us have been back-sliding all our lives—going forward five steps and back four steps, and so on.

"Against thee, thee only have I sinned." He had murdered a man or been the means of his death, and had committed adultery, but now when brought into the presence of God although he had sinned against man most grievously, he could say, "against thee, thee only have I sinned." Where are the broken bones as in verse 8. We have reason to dread the shallow restorations in these meetings without getting into the presence of God and seeing our sins and carnality there. It is sweet to meet a child of God with a broken spirit, not merely when newly saved, or immediately after restoration from a fall but all the time.

True restoration is here given in its order: *First*, The healing of the broken bones. *Second*, Cleansing. *Third*, Restoration to joy. *Fourth*, Teaching transgressors their way (saved ones gone back). *Fifth*, Conversion of sinners.

Another read, Neh. iii. I want you to notice what is said here about the different gates:

In the 1st verse we have the *sheep gate*; verse 3, the *fish gate*; verse 6, the *old gate*; verse 13, the *valley gate*; verse 14, the *dung gate*; verse 15, the *fountain gate*; verse 26, the *water gate*; verse 28, the *horse gate*, and verse 31, *gate Miphkad*.

There is a beautiful order in which these gates are mentioned.

The chief application of the sheep gate is to the restoration of the Lord's

own people. Before we look further at this, look at Ezra vii. 10.

We read there that Ezra (1st) prepared his heart, (2) to seek the law, (3) to do it, (4) to teach it.

There is no possibility of any one of us teaching anything which we don't do ourselves. The world's motive generally is "do what I tell you but not as I do," but this won't do for us. If we would teach, like Ezra we must first do.

It is said of Jesus that "he began to do (first) and (then) to teach."

All have not a pastor's gift but all may tell out the good news—all who have a heart to look after the children of God are pastors.

There would be more Evangelists if more young men were laid upon the altar of God. If God's people would only abide where they began what a number of Evangelists, pastors and overseers there would be.

God hath put in us the ministry of reconciliation. It is put in every child of God and it is a shame, a dishonor, a disgrace that so few have got the heart to go out and tell the good news to the perishing millions who are going down to an endless hell.

Ezra found that the people who had come up in separation to God had not separated themselves. They were away a great distance from Babylon and in the place where God had put His name, but God said to them "they have not separated themselves." You see, dear friends, whether we are in a sect or out to the name of the Lord Jesus Christ we may be in captivity—captivity to our own lusts or to mammon. What is the difference between a Methodist Church and an assembly of the Lord's people if both are in the same state? What does God care for a sham? We tell the unsaved who profess that they are

worse—that their Hell will be deeper than if they made no profession. What does God think of an assembly professing to be in the right position and looking down upon the sects and speaking about them as Babylon if they are not walking in fellowship with Him?

God looks for truth in the inward parts. There is only one separation that He will acknowledge and that is of those who are abiding in His presence.

In Exodus xxxiii. 14, 15 and 16 we get true separation to God. "Is it not that thou goest with us, so shall we be separated."

It is a very good test in some places if those who profess to be saved separate themselves, and in the case of those who do not it may tell the solemn tale that they are only stony-ground hearers.

It has cost many of the Lord's people much to separate themselves. Some have lost their homes, their friends, their all in the world. The Lord won't forget this. The crowning day is coming and it will be brought to the light.

Sometimes Christians make the want of teaching an excuse for living like the world, forgetting that every one born again has got a Great Teacher sent down from heaven to nourish their souls and teach them of Jesus. Ezra was a priest well versed in the law of God and he put things right.

Neh. ii. 3 and Psalm lxxx. 8-12.

The walls were broken down and hence those outside had fellowship with those inside and the wild boars of the wood and wild beasts of the field could come in.

Neh. i. 4. "When he heard of these things he wept." I want you to notice that in these books there is a going forward. In the wilderness the

children of Israel went backward and forward—it took them forty years to go a three-months-and-eleven-days' journey. Six times here the burnt offering is mentioned without the sin offering. Not until the house was built do we find the sin offerings spoken of—as though they were all good people when they came up out of Babylon and did not need the sin offering, but in the law of God the sin offering was in association with the burnt offering.

Have we not been like this—saying our sins were all forgiven and thinking almost it was wrong to speak of sin any more?

The king saw the trouble on Nehemiah's face—the state of the soul shews on the face; “a man's wisdom makes his face to shine.” An infidel who had burnt the word of God once or twice was drawn by hearing us *sing* the praises of God. How could Nehemiah be happy with such a state of things existing. Some here are sad at heart—are you weeping for the sins of the Lord's people? The Lord must open our eyes and shew us where we are.

In the presence of the king, Nehemiah was afraid, yet he was able to lift up his face to God in his presence and got an answer direct. We should be like this—as though we had a telephone from heaven to our own souls, and God could speak to us and we to Him. He then searched matters before commencing to put them right.

Having been in the presence of God he was prepared to look at things as they stood. After looking at them fairly and squarely he was ready to begin. He began at the sheep gate. (See meanings of builders' names). When they began, the enemies of God laughed at them, but

when they saw they were prospering, they wanted to help them.

So it is with us, but what a mistake to leave the living God and go back to the world for help. Sometimes God blesses those who do this, knowing no better. God would have blessed us in some things long ago that He would not bless us in now—to be blessed, we must be going on.

If we are standing still instead of going forward, we will be driven back from the place where we are.

The children of Israel were told to subdue the whole land, but there were certain nations which they put under tribute instead of to death, and these very nations got the upper hand. When God saved us He gave us power over the lusts of the flesh, but we put them under tribute, and to-day some of us would say we have not power to put away some things. Shame on us that we should say we allow any lust to overcome us—if you allow a single lust to live, it will become your master by and by.

Some of the Lord's people are slaves, and yet He has made us a kingdom of priests. The reigning time has not come yet in one aspect, but it began when we received the Lord Jesus Christ. The Lord says: “he that keepeth his spirit is greater than him that taketh a city.”

He made us conquerors over our own flesh and over the world, and we should put our heel upon every enemy of Christ. Paul said: “I keep my body under” etc.

A Christian once said to me when I asked how he was: “I am happier than ten kings; for kings have their cares and troubles, but the Lord Jesus Christ carries mine.”

In Hosea ii. 6-7, we find the way God restores a soul, and in the 7th verse we have the language of a



soul away from God; God takes away the *corn, wine, oil, silver and gold*.

God has a double claim upon every one of His children. He has the claim of being the Creator. (See Ps. xxiv.) He made us and gave us all that we possess. Don't forget that money you have in store is God's; you may think it is your own, but He has given it to you.

Then there is the other claim, that He shed His blood to make us His own. We are like pipes that take in at one end and give out at the other; when the end of the pipe is stopped up with perhaps a hundred dollars, depend upon it, no more supplies will come. "Lay not up treasures upon earth." Some people say this is kingdom truth. Dear friends these are things we get out of God's word:

"The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." This is kingdom truth. Those who take the place of brethren, God will deal with as brethren. Many of the Lord's dear people never seem to have considered the claims God has upon them. When God saved us He took us captives.

He saved us out and out, and all we have and all we are, are His. What proportion do we give to God of our means—Israel gave one-tenth, Joseph got one-fifth in Egypt for Pharaoh.

First, I gave one-tenth, and it was so sweet that I wanted to give more, and gave one-fifth. That was so sweet that I gave it all over to Him and said: "Lord, I will be your servant with it." Some say this is all very well for preachers. This applies to all—whatever we have belongs to Him.

Think of six hundred thousand people with their wives and little ones

journeying through the desert and every night going to bed with their last meal eaten—some were so foolish and sinful as to lay up some of the sweet food, but it bred worms and stank.

Look at the trouble, the desire to lay up treasures on earth brings upon Christians—servants want to be masters—the farmer who has 100 acres, wants 200, and the one who has 200 wants 100 more for his other son, etc.

What are you doing with your money? God calls it "filthy lucre." It is not filthy lucre if spent for Him, but it will be if you lay it up. 1 Tim. vi. 9 tells us what will happen to those who will be rich. The love of money which is the root of all evil, is the chief sin of these last days. Hosea ii. 13: I will visit upon her the days of Baalim. Whatsoever a man soweth, that shall he also reap.

God begins inside, we usually begin outside.

Let us begin, and the first thing we see contrary to His mind—snap it off.

If we will be honest according to the light that we have got, He will soon shew us something more.

The Lord tells her (in Hosea) that He will visit upon her the times she went after Baalim and decked herself out and went after her lovers—"Know, therefore, and see that it is an evil thing and a bitter, to forsake the Lord, thy God." (Jer. ii. 19).

After the *sheep gate* the *fish gate* is set up. The young men set up the fish gate, and no doubt God intends that the young men should be fishers.

Don't tell me of an advanced Christian that has no heart for the salvation of the lost. They may be getting on, but there can be no doubt they are not getting on with God.

Those who are in fellowship and laboring among the Lord's people, labor there because they see the sheep gate must be right before they can set up the fish gate.

The wall is broken down and the board out of the woods comes in, and there is fellowship between the world and the Lord's people.

After the fish gate came the *old* gate, and next the *valley* gate.

This speaks of humiliation. I don't believe in the Christians who are never down in the valley. When we get down, there is the lifting up very soon. May God in His grace bring us down into the valley.

The *dung* gate comes next, here we see the filth. Some have never seen in the presence of God the terrible dung heap in their hearts. When we have seen this we get to the *fountain* gate, where we get cleansed. Then we come to the *water* gate and we carry the living water to those around who are perishing—when the poor, perishing ones get their thirst quenched. God gets glory, and by and by there will be the crown of rejoicing.

In Numbers xxiv. 7, we read—"He shall pour the water out of his buckets" but what little drops of living water we get.

May we carry the living water to the perishing in buckets, then God will be glorified and when the day comes, we who carry it, will get a crown of rejoicing.

(TO BE CONTINUED.)

### A Letter.

BRISBANE, AUSTRALIA, Nov. 8, 1883.

BELoved BROTHER:—It has been on my mind this good while to write you a letter, to let you know I have not forgotten you and at the same

time to have an opportunity to magnify the name of Jesus.

I ought always to be able to say, "for me to live is Christ" and every time I write to be able to say through grace "for me," not only "to live" but for me to write is Christ, "all for Jesus, all for Jesus." For His praise and glory we should eat, and sleep, and work, and talk. And why? "He loved me and gave Himself for me." That's a good reason, is it not?

"He was rich, yet became poor, that I through His poverty might become rich." That's a good reason, and more than tongue can tell He went through for me. He wept, He groaned, He bled, He sank in the pit of woe and wrath for me, that I might become His own redeemed one. That I, by nature His enemy, might share His love and His home forever in that deathless land where "the Lamb is all glory." "Immanuel's land."

There is no name so sweet on earth,

No name so sweet in heaven,

The name before His wondrous birth,

To Christ the Savior given.

We love to sing around our King,

And hail Him blessed Jesus,

For there's no word ear ever heard,

So dear, so sweet as Jesus.

Help me to praise Him. Often we did together when you and I were young. You sang in the days of your youth, and I sang then too, for my youth was renewed as the eagle's.

But do you not find yourself getting old, and not having the same running-over heart? I often feel like this—getting older and colder.

In this state I make poor singing.

We cannot sing the Lord's song in a strange land—we must be at home. We cannot sing by the waters of Babylon in bondage. We hang our harps by the willows.

Are you at times like that?

I know I am, but Jesus hears my sighing and groaning and comes again and sets me free. He gives liberty to the captive. You know that is His work. He is the Lord's anointed for this very thing. Isa. lxi. 1, 2, 3.

That's a sweet peep at Jesus through that window. What a blessed work He does! Look at the long list of things he does. One thing—He gives the oil of joy to the mourning soul. "Blessed are they that mourn."

If we had more mourning we should have more of the precious anointing oil of joy.

How I would enjoy a shake of your hand now, and an hour or two with you all there at the throne of grace, or at the Lord's table gazing on Him in the shewing forth of His deathless love in death. "When he conquered death by dying, when He Hell in Hell laid low." "Made sin, He sin overthrew."

"Bless, bless the Conqueror slain,  
Slain in His victory,  
Who lived, Who died, Who lives again,  
For thee, my soul for thee.

How I should like to be singing that sweet song with you and them!

There is little singing among the Christians in this place—that is of the heart—such worldliness—you would not credit it.

The constant desire here of almost all seems to be to make money.

When Christians come together here it is not to pray or talk of the Lord's work, but how to get on and get rich as fast as possible. Alas that it is so!

It is now about eleven months since we left dear old Ireland. What makes it so dear is the many in it dear to God and to us. This is a far brighter, warmer country, but the Christians in it are not like the cli-

mate, only in one way and that is in dryness.

It seldom rains here. It did rain about half an hour to-day. It has not rained one whole day since we came.

Great numbers of cattle die from want of water—and so it is spiritually.

It is a dry and parched land. I looked at the rain to day and praised God that now the poor cows would get a drink, and cried to God for the "latter rain" upon men's souls in this dry land.

On coming here I felt as if perhaps I had done wrong in coming, seeing no open door for laboring for the Lord, and was almost starting back again but was afraid to move too hastily. So I have been waiting on the Lord—but often find waiting on the Lord very trying to the flesh.

And the Lord has been leading me into deep waters of temptation and trial during the past months. I can sing—

"Deep waters crossed life's pathway,  
The hedge of thorns was sharp,  
Now these lie all behind me,  
Oh, for a well-tuned harp.  
Oh, to join the Hallelujah,  
With yon triumphant band,  
Who sing where glory dwelleth,  
In Immanuel's land!"

"The flowers need night's cool darkness,  
The moonlight and the dew,  
So Christ from one who loved Him,  
His shining oft withdrew.  
And then for cause of absence,  
My troubled soul I scanned,  
But glory shadeless dwelleth,  
In Immanuel's land."

But I only mention this to His praise and glory. It is all in perfect wisdom and deepest love.

"I'll bless the hand that guided,  
I'll bless the heart that planned,  
When throned where glory dwelleth,  
In Immanuel's land."

Pray for me when it is well with thee. I often cry to God for you that you may be a clean vessel to bear the Lord's messages of grace, and a bright light for His glory in poor unbelieving C——. My soul is glad to think of the blessed past in C—— B—— K—— and S—— and I hear cheering news from K—— open air meetings.

Oh, for a mighty down-pour of blessings through all that needy country. Oh, for much glory to God in the highest, and exaltation of the name of Jesus therein men and women, old and young, rich and poor, enthroning the blessed one in their hearts.

Oh, for such a blessing as will fill heaven with joy and rejoicing over many coming home to the Father's house where there is bread enough and to spare. Oh, God open up County Down for salvation through faith in Jesus' blood from one end to the other, and take away the veil of ignorance, prejudice, sin and unbelief that Jesus may be seen mighty to save. May the ram's horns bring down Jericho's mighty walls all over the land. May the saints of God walking in the fear of the Lord, and comfort of the Holy Ghost be multiplied.

A—— my brother has got married and like most married men is fulfilling that word—"caring for the things of this life."

Little time for prayer or the word of God and as little heart. What a dreadful bewitchment comes over the Christians in this land.

Poor Jane S—— has gone home.

She could not spare time for her soul's need from the money-making until laid on her bed of death and then she saw her folly in living for the world.

I hope this will find you living for God and eternity. Perhaps before this reaches you we may meet in the air at His coming. He said He would come again and it is no cunningly devised fable. The blessed moment is rapidly drawing nigh. It is nearer than when you commenced to read this—the Lord is at hand.

Now I want to send very much love to the dear ones meeting in C—— Gospel Hall. The good Lord bless them more and more, and add to the number of the saved and make you all individually and collectively channels of rich and abundant blessing.

I hope the Lord's meeting in C—— will soon be enlarged through the conversion of souls in the meeting at K——. I am sure you will be praying for this, dear——.

Well pray on and pray in faith as if you saw the Lord at work saving. Perhaps you will have this joy before this reaches you.

I have just been singing a wee bit of the old Hymn Book and came on the 27th. Praise God for it—may our spiritual enjoyment of such a blessed position be daily increasing.

So nigh—— So dear——

Why should I ever careful be,  
Since such a God is mine?  
He watches o'er me night and day,  
And tells me Mine is thine.

In much Christian affection I remain through the abounding grace of God—your fellow pilgrim from the city of destruction to the place the Lord has spoken to us about.

Then let our songs abound,

And every tear be dry,  
We are marching to Immanuel's ground,  
To a fairer world on high.

Till he comes—— then—— what then, joy, joy, joy—glory, glory, glory, —Jesus, Jesus, Jesus.

(Signed.) J. I.

## Notice.

Correspondents will observe our change of address. After May 1, please direct all communications, of whatever nature, to 62 North Ann Street, Chicago, Ill.

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No. 6

## Notes of an Address on First Chapter of John's Gospel.

BY A. S. SEWART.

The Epistles open up to us the work of the Lord Jesus Christ. They show us all that is needed to rest our souls upon; and they give us all that is required as to our walk, so that we may please God.

The Gospels reveal to us the person of the Lord Jesus Christ, and everything is founded upon that. It is what He was that gives character and value to the work He did.

I might speak of justification,—a blessed doctrine. It could be put in this way,—Christ is my righteousness. Or I might speak of sanctification,—much we need it.

We find it blessedly put in these words, "He of God is made unto us sanctification," (1. Cor. i. 30). And so with the whole circle of the truth of God,—it is all bound up in the person of our Lord Jesus Christ. The great value of the Gospels to us is this, that they bring before us that blessed Person, and it is just as we set ourselves down before Him and so consider Him as He is revealed to us in these Gospels that we shine back the light that shines in upon us.

This Gospel of John does not begin

with the Virgin Mary, "blessed among women," of whom Christ was born; nor David, from whom Christ was descended; nor even with Abraham nor Adam. It takes us back before all worlds and shows us this blessed one. You may go back to the very verge of time, and look over it, and there you will see the Lord Jesus Christ, the Son who was in the bosom of the Father; Himself God, and with God and everything is built upon that.

Why is He called "the Word?" It is very simple, and yet very deep. Suppose there was some person in some land, who had never seen you, and to whom you were unknown, but to whom you had a purpose of love in your heart. How could you make that known to that person? Well you would say, "I should send him word, and that word passing by some means across the intervening distance would make all in your heart known to him. That illustrates what is spoken of here regarding Christ. He is the Word. All that is in the heart of God is expressed and manifested in the Lord Jesus, "Who is the image of the invisible God." (Col. i. 15). How many have been awakened to think about God, and that all their blessing was in some way in Him, and yet they were groping in the darkness

yet knowing that there was a God, but could not see Him, and their souls said, "Oh, that I knew where I could find Him!" They never found Him till one blessed day they saw Him in the face of the Lord Jesus Christ. We read the heart of God in the wounds of Jesus crucified. He is the Word of God; when He speaks we hear God, when we see Him God becomes visibly manifested to us. We only get set right about God when our eyes rest upon that blessed Son of God that sat weary and thirsty on Sychar's well, talking to a poor sinner, who also wept as he stood by the grave of Lazarus, that same one is the Word of God.

"All things were made by Him," if all things were made by Him, then He was not made—He made them. We all believe that. It does us no harm in these days to go over these fundamental truths that lie at the foundation of our faith, that Jesus Christ was God and made all things.

"In Him was life; and the life was the light of men." Always it was so, and it is also true concerning those who believe in Him that the life is the light of men. There are some things that can not be gainsaid, and one of these things is a holy life; any of you that may be alongside an infidel, remember that, if you go to him and try to prove by argument the being of God, you may find that he has a clearer mind than you, and get defeated. But if you walk before that man in fellowship with God your life shall have more power over him than all your arguments. That man will feel convinced, even in his intellect that there is a power in you which is light and manifests darkness in him.

If you desire to know the difference between the writings of John and Paul

you will find it in those two words, "Life," and "Righteousness." The leading feature of the Epistle to the Romans is "Righteousness." The apostle in that Epistle brings before us God as the righteous judge dispensing righteous judgment. There the guilty sinner finds all that he needs in the presence of the righteous God.

This is the Gospel spoken of, wherein the righteousness of God is revealed from faith to faith. We are shown that we are justified by faith—justified by the blood of Christ and made righteous so that we can stand before that God in righteousness.

If you come to the writings of John it is quite different; there it is not the question of righteousness but life that is dealt with. You know that if you were going to speak to an anxious sinner you would at once turn him to John iii. 16; and lift up your heart to the Lord to bless His Word, "That God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

As a *guilty* sinner you need *righteousness*, as a *dead* sinner you need *life*, and you get this testimony to it in this First chapter of John that "in Him was life." He died and rose again that He might give life to every one that might believe on His name. Do we want more of it? He says "I am come that they may have life, and that they might have it more abundantly." Now we may have it from Him, that was crucified and sits on the right hand of God.

The next great word is "Light," I once heard a brother say that light is a thing that cannot help giving itself away. The Lord Jesus manifested that God was light and therefore



must enlighten men. He is also life and must let His life flow out to men. We are conscious of these very things becoming in measure ours—the life and the light that are in their fulness in the Son of God.

“The light shone in darkness and the darkness comprehended it not,” That is a solemn word. You know that when the sun rises it chases all the darkness away—the darkness for the time being is dispelled. The light has come in and the darkness gone.

“And the Word was made flesh, and dwelt among us,” “full of grace and truth.” The Lord Jesus was born of the Virgin, true God and true man, in order that sinners might be saved.

“The law was given by Moses, but grace and truth came by Jesus Christ.” That is to say, it was not as in the case of Moses, who gave them something apart from himself and left it with them, but in the person of Christ grace and truth combined came to the sons of men. What is truth? Truth is that which like the light shows everything in its true place and manifest all in their real character. What is grace? It is that blessed favor of God that covers every sin that the light discloses; has strength for every infirmity that the light manifest; both came by Jesus Christ. Truth puts me in my right place; and grace meets me when I am there.

29th verse. “The next day, John seeth Jesus coming unto Him, and saith, behold the Lamb of God which taketh away the sin of the world.”

This is the third word. The “Word” first, then the “word made flesh,” and then “behold the Lamb of God.” These are the foundations upon which salvation is built, and that is the order in which they are put before us.

32d and 33d verses. “And John bare record, saying, I saw the Spirit descending from Heaven, like a dove and abode upon Him, and I knew Him not; but He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He that baptizeth with the Holy Ghost.”

This One who is God—the Word this One of the Virgin born.—The Word made flesh. This One being Jesus of Nazareth, and the Lamb of God, is He that baptizeth with the Holy Ghost. Having trusted in Him, our soul delights to dwell upon Him. Yonder, before all worlds, in eternity, He was in the bosom of the Father, made flesh. He dwelt among us, and as God’s Lamb He died on the cross, and now at the right hand of God, He baptizeth with the Holy Ghost. That was the order and course of the Son of God, of whom John speaks.

35-37th verses. “Again, the next day after, John stood, and two of his disciples, and looking upon Jesus as He walked, He said, behold the Lamb of God, and the two disciples heard him speak, and they followed Jesus.” This was John’s testimony of Jesus after He was manifested. I dwell upon this because it is the pattern to us of all true teaching and preaching. There are some who seek to instruct the saints of God and others who preach the Gospel, let us dwell for a little upon this example. Where should the eyes of the preacher be whilst pointing others to Him? Looking upon Jesus?

Turn to 2 Cor. ii. 17. “For we are not as many who corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.” There are just three things there which characterizes the preacher.

"As of God," that is, God sent me. "In the sight of God," God looks upon me. "Speak we in Christ," that is, God surrounds me. Of all the preaching we preach, is that not what we want? What do you and I want if we are seeking to preach the Gospel or teach and exhort the Lord's people? Just the three things—First, "as of God," let us be sure who has sent and called us; "In the sight of God," let us know that we stand before God, like that one who said, "I am Gabriel that stand in the presence of God," (Luke i. 19), "speak we in Christ." Not only is He looking upon me, but I am in Him, that is how we ought to minister the word. You would say, what about results? I don't think that John was thinking about results, but they came, and always come when we think and speak of Christ. We want to be right with the Lord Jesus, and the result will certainly come. You remember what was said regarding Jacob. (Gen. xxxi. 28), "As a prince hast thou power with God and with men, and hast prevailed." Because he could not have the one without the other. People say, "you must do so and so or you will lose your influence." There is one place for influence, and that is inside the vail on your knees before God. "As a prince thou hast power with God;" have influence there and it will follow as summer follows the spring time. Get your eye on Christ and your heart filled with Him and preach the preaching that he gives, and the result will follow.

And the two disciples heard him speak and they followed (not John), but Jesus. That's all that John wanted. "Who art thou? What sayest thou of thyself? John answers, "I am the voice of one crying in the wilderness."

What is the use of the voice? To carry the Word. Christ was the Word; John was only the voice, and he was quite contented to be that. I am speaking to you this afternoon, and my voice is sounding in your ears; the meeting will come to an end, and the voice die away. I want that the voice do its business; that the word enter your heart, and that the Holy Ghost should bless it to your souls. The voice speaks and dies away, but the word, which is the seed, remains forever in the heart that receives and believes it.

Mr. Spurgeon was one time driving along in his carriage, and saw the long line of lights on one of the bridges of the Thames gradually come into view, the shades of evening were falling and as he was carried along in his carriage, and saw one by one these twinkling lights, he said, "I have not seen the lamp-lighter." His business was not to show himself, but to do his work. And so our business here below is to cry, "Behold the Lamb of God"—to attach souls not to ourselves, but the Lord Jesus.

38th and 39th verses. "Then Jesus turned and saw them following, and saith unto them, What seek ye? They say unto Him, Master, where dwellest thou? And He saith unto them, Come and see." Christ is the centre around which men were to be gathered. Here was One whom others might be bidden to follow. He brings sinners into union with Himself, to gather around Himself alone. There is no other center than the Lord Jesus, and every saved soul, and every born again, spirit baptized one, is brought into His true relationship with that center, which is Christ.

Observe that they were following Jesus. That is our calling. Are you

and I followers of the Lord Jesus? That means that He goes on in front and we come after Him. Where He goes we go, and where He does not go there our feet ought never tread. Is that your character? We read of more than one kind of following. It is said concerning Caleb that he followed the Lord *fully*; but of Peter, that he followed the Lord *afar off*. It is quite true, we are Christians; that we have heard the voice of the Good Shepherd, and are disciples of Him, but is it as Caleb or Peter that we follow Him? Can we say with the Psalmist, "My soul followeth hard after Thee," or is it the lagging step because of the cold heart towards Him? I remember Mr. Gordon Furlong speaking of that. "Suppose," one said to him, "Peter, you are following *afar off*;" but he says, "it is not essential to salvation to follow closer." Just as much of Christ as will save my soul,—just as much as will keep a decent appearance, so that people cannot say I am a back-slider. We should not deal in that way with the Lord Jesus. It is not how much of the world I can get, and how much of Christ I can get. If we would follow Christ at all, surely it behoves us to follow Him closely and fully.

49th verse. "Rabbi, thou art the Son of God; thou art the King of Israel.

This blessed Jesus, of whom we have been speaking, is not only all that He is to us at this present moment, but He is also "King of Israel." Very soon, on the ground of that blood shedding on the cross, He shall be manifested in that character. He will gather His people into their land and shall reign over them—His kingdom shall spread over the whole earth. "The earth shall be filled with the knowledge of the glory

of the Lord as the waters cover the sea. (Heb. ii. 14).

"Jesus shall reign where'er the sun  
Doth His successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more."

Blessed believer, you will be there to see and have a share in that glory, and you will know that the Son of God is King of Israel; and not one word shall fail that God has pledged to His Son.

What is coming out of that word "Lamb of God?" A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues are to stand before the throne and before the Lamb, clothed with white robes, and palms in their hands to praise God and the Lamb. He is also going to fill the world with glory and bring in the new heaven and earth wherein dwelleth righteousness. K.

### Psalm iii.

This short psalm of eight verses. has again and again cheered our hearts, while passing through trial; and our desire in writing a few lines upon it, is to cheer and help any weary traveler passing through the wilderness, "the place of trial."

Sad to say, many of us have made our trials our *places of mourning*, instead of our *place of worship*. There are many instances in God's blessed word where we find His children making their trials their places of worship. For instance, Abraham, in chap. xxii. Gen., when called on by God to offer up Isaac, says to the young men, "Abide ye here with the ass, and I and the lad will go *yonder and worship*."—Verse 5. Yes, in the very place where he expected to have thrust the glittering blade into his only

Isaac. He made his trial his place of worship. Again, Moses in the Book of Numbers is found five times falling on his face before God, and that when the whole congregation spake of stoning him, what a lesson for those who take the lead in the assemblies of God. Paul and Silas could make the jail at Phillipping with the praises of God, with *bleeding backs* and *feet fast* in the stocks. Trying enough, no doubt; but they made their trial their place of worship, and that jail was no doubt a Bethel to their souls. What a lesson for us beloved! Every child of God, no matter who he or she is, is called to pass through trial. See John xvii. 23, Acts xiv. 22, Heb. xii. 5-11. Well then, let us remember how God would have us act while passing through trial, whether it be in the assembly, in our homes, or in our business.

This psalm might be divided into three parts—verses 1 and 2, we get *trial*, 3 to 6, *trust*, 7 to 8, *triumph*. The first word of the psalm is very instructive, take it away from verse 1, we get the language of many a child of God, but dear David had found the Lord previous to this, and now he knows where to resort too, and when going *into* the trial, he can say *Lord*; while *passing through* it he can say *Lord*, and *at the end* of his trial he can say *Lord*. Six times he uses the word *Lord*. Don't let us forget it dear brethren; let us keep saying *Lord* in the trial. Let us resort only to Him. Yes, and He will bring us out shouting victoriously "Salvation belongeth to the Lord."

An aged brother in Christ used to say often: "Help! Lord," is a good prayer.

Do we not feel family trial most severe? Sometimes we are called to suffer from those we love, and we

sometimes say: "I could bear it from any one else, but it comes so hard from my own friends." Well, we get a case before us in this Psalm. Absalom had been stealing away the hearts of Israel for forty years. See 2 Sam. xvi. 7. And now his proud ambitious spirit seeks to take the kingdom from his father. What a trial this must have been to David. Absalom and Ahithophel, David's counselors, conspire to put him off the throne. What a trial to a father's heart; but he resorts to the Lord, and though enemies increase, though many rise up against him, though many say of his soul, there is no help for him in God, he confides in his God who is *his shield, his glory, and the lifter up of his head*. He cries to the Lord, and gains fresh confidence in God. So much so, that he can lay down his head and go to sleep and awake sustained. What a lesson for our poor restless hearts. He made his trial his place of worship and in the right time, God brought him out of it. He is never a moment too late. Praise His name. May we then in future, make our trials, opportunities to fall upon our faces before Him and worship.

Trials make the promise sweet;  
Trials bring me to His feet.  
Trials give new life to prayer,  
Lay me low and keep me there.

### Gems from Rutherford.—The Good Seed.

(To a young girl's mother.)

I am in good hopes that the seed of God is in her, as in one born of God, and God's seed will come to God's harvest.—I trust that you will acquaint her with good company, and be diligent to know with whom she loveth to haunt.

**Hamilton Conference.**

(CONTINUED.)

Another read Amos 7.

Amos had the burden of the Lord laid upon him. It is judgment, judgment, judgment, until we come to the last chapter. First we get Amos with God's message, getting a vision of what God was going to do with Israel on account of sin. That message was rejected and by the priest, too. God has been laying the plumb-line to us whether preachers, teachers, farmers or servants. Take care of resisting it—see what this man got for doing so: his wife became a harlot in the city, his sons and daughters fell by the sword, and himself under the judgment of God. The more the Lord whips us, the closer we should keep to Him.

The Lord give us eyes to see. It is one thing to know about the Holy Ghost as the advocate and another living in the power of it. The good Shepherd, the Great Shepherd, the Chief Shepherd is coming, but what will He get out of us.

"A wise son maketh a glad father." Let us be wise, dear friends, and make our Father's heart glad.

Don't let us live so that He will have to apply the rod.

The bridle for the horse, the whip for the ass, and the rod for the fool's back.

Another addressed the preachers from Neh. xiii. 23 to end.

Spoke of the amount of unreal work there is done and the great number of strange children that are begotten. "Who," he asked, "was to blame—the strange children, or those who were instrumental for their existence?" Strongly denounced a

stereotyped method of preaching instead of having the power of God.

Another spoke:

It is a great sight for an old man who is near heaven to see so many of the Lord's people together, the only friends God has got in the world. There is not a photographer in Hamilton who has such a stock of photographs as I have.

It will be a grand sight to see them all in heaven, but grander still to see the Lord Himself—the head of the clan. And to think, beloved, that the Lord Jesus Christ interests Himself with us.

He gave some excellent advice to preachers and told them how they used to work in the Gospel long ago in Scotland. Before preaching in places they were certain there would be souls saved. On one occasion—was so much exercised that he had to kneel down in the street in the evening—while praying he got hold of God and the people were awakened. In those days he said they never said to Christians: "you Christians work here," but we did tell the cold hearted ones to keep their seats or go home, in any case to keep their tongue.

"I would as soon," he said, "see an unsaved man speaking to an anxious sinner, as a Christian not in the power of the Holy Ghost."

A man who was said to be a little off in the upper department, came to a certain house in Edinburgh and went to hear a popular preacher.

After he came back, they asked him—"Well, did you get a feast?" "No," he said, "he could not give me what he never got himself!"

Persons came to meetings with sermons ready prepared, and asked to be allowed to speak. He asked them to pray first, to find out if they had got a hold on God—if not, he told

them to go home and come back when they got filled with the Holy Ghost and would be glad to see them.

Better to put a padlock on our lips and keep the key in our pocket, than to speak when not in the Holy Ghost.

You young preachers in this country not in the Holy Ghost, God does not need you—you can swallow a tract and preach it out in half an hour, but God does not own it—David tried to use the things of king Saul, but he had to leave them off and take the smooth stones from the brook, which to him were natural.

### *Sunday Afternoon Meeting.*

One read Deut. xx. 1-8; Luke xiv. 16 to end; 1 Cor. vii. 29-35.

Dear friends, in these verses that we have been reading, God brings before us many precious things, but that which was particularly on my mind was this:

He shews us here the only way by which we who are His own can do His will, we also see here the way that poor, lost, guilty, hell-deserving sinners are delivered from the wrath to come.

In Luke xiv. the Lord Jesus tells us of a certain man who made a great supper and bade many. But we read they all with one consent began to make excuses. Then the words went forth from the lips of the king: "none of those bidden shall taste of my supper."

This brings before us that God's spirit often leaves men and women to wend their way down to hell. Again and again He had sent out His messengers—had sent prophet after prophet, but all in vain.

Now the words go forth from His own lips: "none of those bidden shall taste of my supper." It may

be, some one in the meeting has been given up by God to utter destruction.

God's spirit strove with you again and again, but you resisted the strivings and now it may be you hardly have one thought about the salvation of your soul. Dear friends beware, you that know what it is to be troubled, God's Spirit is easily resisted and He may leave you—then you will be lost, and lost for ever.

In the verses read, God brings before us the reality of being saved; "ye cannot be my disciples unless you do this, that and the other thing." We heard of a lady who, when she was saved, said to her husband: "I know you now no more—you must come up through the blood as I came." Dear friends, that is what God brings before us in this 14th chapter of Luke. When the Lord spoke of the way sinners were to be saved from wrath to come, they flocked to Him in multitudes, but He spoke plain words to them. He told them "if any man will come after me, let him deny himself and take up his cross daily and follow me." (Luke ix. 23).

We read in His own blessed Word about those who were His disciples. The moment a sinner receives the Lord Jesus, that moment he becomes a follower of the Lord Jesus Christ. And we read in 20th chapter of Acts: "and upon the first day of the week when we were gathered together."

It was those who were real true disciples, so far as we know, that came together there. They were called Christians first at Antioch.

Every child of God is a follower, and I pray God that He will write it on every soul in the meeting, and that every one will look it fairly in the face and ask himself or herself the question—"Am I a follower of

Christ?" "He cannot."—This is God's "*cannot*." Don't we remember when God saved us? this was the longing of our souls—"Now Lord to live for thee and to the glory and praise of thy name."

God has given us picture after picture in His blessed Book to teach us what a Christian is.

A young man loves a young woman and leaves his father and mother and cleaves to her—he loves father and mother very much, but the love he has for her makes him leave them.

So it was with His disciples who have found One who loved with an everlasting love, and for the love of Christ Christians are willing to turn their back upon father, mother and friends.

Dear friend, have you found such a lover?—if you have not, may God convince you that you are a lost sinner on the way to hell—"he that loveth father or mother more than me, is not worthy of me." True, sometime after the Lord saved us we may have got away from the joy of His love, but it is also true every time we get restored; it is as at the beginning, we are willing to leave all and follow our blessed Savior, the Lord Jesus Christ.

It may be, some in the meeting say: "I have been away from the Lord, but now I am restored." Here is a test dear friends—can you say truthfully in the presence of a Holy God: "for the love of the blessed Son of God, I am willing to turn my back upon every one to follow Him?"

If not, your restoration is flimsy, and won't stand very long—you will soon be back into the state in which you were before.

Notwithstanding [there is the real thing and God wants us to follow after Him.

You remember we read in Deuteronomy an Israelite was not to go to fight the battles of the Lord if he had a new wife. Perhaps some one of the Lord's own people in this meeting has got a new wife—she fills your soul and you fill her soul. Dear brethren and sisters in the Lord, let us look at this that we have been reading.

You have got to see the realities of eternity and the love of God, as we read: "Brethren, the time is short, it remaineth that he that has a wife should be as though he had none."

Beloved, the time is getting shorter, and shorter and shorter. Are you willing to take up the words and say: "the time is short, it remaineth for me to act thus?"

But you say: "I have got this house and wife to look after, and my business." Beloved, God will give you grace to look after your business and your wife and family, but He wants you to remember the time is short.

Did you and I really believe that the blessed Son of God may be here in the morning, would not we do what we have been reading?—would not the language of your heart be—"my wife is not a new wife any longer; my special love is for the Son of God who redeemed and saved me by His Cross."

Dear friends, young men, like myself, how sad it is to see a young man who is able to work for the Lord and speak a word for Him out of a warm heart, able to go here and there and do the work of the Lord—but, but, but that young man gets away from the Lord. Brethren, don't you remember when God saved you the desire of your soul was to serve Him? Look back to the days of your youth—look back to the love of your espousals—was it not now to serve the blessed

Son of God alone. There was no trifling then. Young women don't you remember it was the same with you? Before He saved you, you were looking after this, that and the other thing, but when He saved you, you were satisfied with Himself. Friendships made with young men were snapped in the zeal of your first love. Praise God there is grace to keep young men and young women with a single heart and single eye for the glory of the Son of God, so that we may attend to the Lord without distraction.

Let us look at things plainly as revealed in this blessed Book. I am sure of this that there is a higher life and remember there is power in the indwelling Holy Ghost to keep us in His love and with a heart for His glory.

There may be some who have come to this meeting for one purpose only—to make friendships.

That may be the meaning of all this attire—of all this want of simplicity. Take care, God is a Holy God, and will visit your sins upon your own heads. If you have come here for that, I pity you. You may draw a young Christian away from the ways of the Lord, but if you do, you will have to reap in a way you may not expect.

Every child of God is a cross-bearer. We read of one in this blessed Book who bore the cross after the Lord Jesus, but they compelled him to do it. That may be the way with some of us.

The world has often to compel you to bear His cross—that cross that God would give you grace to bear for His holy name.

Let us remember that every child of God is a cross-bearer from the very moment he or she gets saved.

There may be some in the meeting who know nothing of what Paul spoke of—"The cross by which the world is crucified to me and I unto the world"—and you begin to groan beneath the cross. Your friends and neighbors never believed you were saved—those in your own family don't believe it, why? because there was no taking up of the cross and following the Lord Jesus Christ.

Every one really saved has in some degree taken up the cross of Christ; but it should be to us like the wings to a bird or sails to a ship—it should be our boast to say with Paul: "God forbid that I should glory save in the cross of Christ."

We remember when we were saved, that was the language of our hearts. Oh, His love was so sweet, so real, an unearthly love laid hold upon our poor souls—a love begotten by the power of the Holy Ghost, and we gladly took up the cross to follow Him.

We read also in Deuteronomy that the man who had built a new house was to stay behind. Dear friends, we read in 1 Cor. vii.: "In whatsoever state a man is, therein let him abide with God," also "be content with such things as ye have."

As we have been hearing again and again, this is the reason the children of God are not able to fight the battles of the Lord.

We read that those who went into the holy place were to have nothing on them that would make them sweat, but many of God's people have that on them which makes them sweat when they go in the holiest of all to worship in the presence of God. This trouble, that yoke, etc.

Don't we know sometimes what it is to get into the holiest as God's priests with the world shut out and no sweating.



If we begin to build new houses, to think of rising in the world, there will be the unfitness to war the warfare of the Lord.

Dear friends, God wants that new house—the Lord wants all we have and all we are to be given to Him. It is not to be given to the world—it is not to be given to build new houses. No, we read in 14th chapter of Luke about the man who made a great feast and bade many, but one had married a wife and would not go; “If I go, I will have to be his servant.” Another had bought five yoke of oxen; another a piece of ground.

Beloved, God has prepared a rich feast in Christ; if you are to enjoy that feast take care that you don’t say: “I have married a wife, I pray Thee have me excused.”

When the Lord says: “go here, or go there and preach,” don’t say: “I have bought a piece of land.”

Take care lest He say to you: “you shall not taste of my supper.”

When you were saved, the desire was implanted by the Holy Ghost to preach Christ and you began to preach a little, and people thought that young man will go out into the needy harvest field, but something came in and now you are entangled. But is there not grace to restore your soul, and though you have got a new house or wife or field, is there not grace in the heart of the Lord Jesus Christ to make you think of them all as things however good of the world?

Brethren, this was on my heart, it was lying there and I had to speak it. May the Lord help us who are His to live only for the glory and praise of His name.

Let us remember what we have been reading, for the time is short.

Brethren, the time is short—may

be before the end of these meetings we may be up with Himself.

The Lord help you and me to attend upon the Lord without distraction

—Another read Col. i. 9–11.

I was thinking of the apostle’s prayer that the saints should be filled with the knowledge of His will. God always begins by bringing us down and emptying, then filling us as we have already heard.

At the first meeting I was pretty full, but about the second or third I got very small and thought I should never lift up my head again; at any rate, never to open my mouth again. It has been such an experience to me as I never passed through before.

In these meetings we have been emptied, but it is not God’s mind that we should remain empty. The first thing then is to be filled with the knowledge of His will, and we can only get filled with the knowledge of His will by reading the word of God.

Phil. i. 9. “filled with the fruits of righteousness.” Here we have shewn the necessity of a righteous walk.

Eph. iii. 16–19. “Filled with all the fullness of God,” or “filled *into* the fullness of God,” as a cup can be put into the ocean. You cannot put the ocean into the cup, but you can put the cup into the ocean and thus fill it.

Eph. v. 18. “Filled with the Spirit.

We have come here on the business of eternity. The time is short and the things of this world will soon be past with everyone of us.

The meetings are nearly over, and God in His grace has been speaking to His own children and been deeply searching our souls.

It is something practical we need—something that will do for Lord’s day, Monday and Tuesday; January, February and March.

If we want to profit by these meetings we must put away the idols that He has let us see in our hearts. It will not be a thing of a moment but a progressive work.

If we are to maintain fellowship with God we must spend as much time as possible in secret dealings with our Father. If it should only be three minutes, we should get into His own presence the first thing every morning—if we get three minutes started it will soon go up to five.

The next thing is the reading of His Word—get a word from Himself every morning.

The next thing is the family altar. Note these three things: (1st) a little while in secret prayer with God; (2nd) a word from God out of His Book, and (3rd) the family altar.

Sometimes business crushes out the reading of the Word in the morning. It is a terrible thing when a child of God cannot take time to speak a word to his Father.

Some will find it a hard task but it is God's order, and He always blesses for maintaining His order.

You will find it easy if you will only think every morning when you awake—"God first!" The prevailing evil to-day among God's children is this worldliness—this covetousness—seeking to be like the world.

We are pilgrims and strangers and will soon have to leave all we have of this world to the ungodly. There will be work for us till next conference if the Lord tarry in breaking down the idols and cutting down the groves. It is not lazy work to keep in fellowship, but we will have the Lord Jesus back with us to our homes, and the Word of God and the Holy Ghost, and all God our Father wants us to do is to lean upon Himself in simple faith.

## Answers to Correspondents

We will be glad to answer questions asked according to our light and ability, provided we judge it for edification to do so. All ought to prove these answers by the ONE TEST, the written word, Isaiah viii. 20. Let correspondents give their addresses.

QUESTION LXXXIII. Will you explain Heb. iii. 6: "but Christ as a Son over His own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Is the house, the church of God which He hath purchased with His own blood, (Acts xx. 28) or does every believer in Christ belong to the church?

ANSWER. Every believer in Christ belongs to the church—the *Ecclesia* which He bought with His own blood. There were believers before the descent of the Spirit, and there will be believers after His ascent. The church, or *Ecclesia*, is synchronous with the dispensation which now is, viz.: that of the Spirit.

The house spoken of in this Scripture quoted is neither the house of God nor the church of God, (1 Tim. iii. 15) neither is it the household of God, (Eph. ii. 19) nor the household of faith, (Gal. vi. 10) though it is in all the four, and possibly in a fifth, (2 Tim. ii. 20) viz.: the great house which is so grown in size as to provide sufficient accommodation for every faith as well as for no particular faith at all. It has been a very recent experience in this city that the Protestants would never return to Gospel meetings if they heard once about eternal punishment; while the Catholics, night after night for weeks heard of it without a murmur, and never objected.

A person is in the house of God by

what every believer has in possession, viz.: the "indwelling of the spirit" and is in the church or *Ecclesia* of God through being called out to Him and separated by redemption from the ungodly world which lieth in the wicked one.

A Christian is a child of God by a new birth—in the household of God by not boarding out in some heretical sect or other, but staying at home where the Father's word and authority is owned. Unbelievers as well as believers are in the "great house," in fact, all sorts of vessels are in it. But, notice, Aaron was a type of Christ and his house typified Christ's house—Aaron was chief priest, and his seed were priests also, by birth—though not always clean, often they got defiled, and consequently were incapable of priestly service. So Christians are all priests by birth, but worshipping God is possible for them only, as they hold the confidence and the rejoicing firm unto the end. We worship only as our little vessel overflows, and the cause of poor and barren worship meetings is soul-emptiness, because of backslidings, little spiritual hungerings, small receivings, little spirituality, and miserable worship; all follow each other naturally.

**SELF-WILL.**—It is now many years since the Apostate Angels made a question whether their will or the will of their Creator should be done, and since that time froward mankind have always in the same suit of law, compeered to plead along with them against God, in daily repining against His will, but the Lord being both party and Judge, hath obtained a decree, and saith: (Is. xlv. 10) My counsel shall stand, and I will do all my pleasure.

## Work and Workers.

Tent Gospel-work season is approaching. Bro. Marshall writes, we are expecting to have a Tent for Toronto, (Canada,) this summer.

Brethren John Smith and Martin are returned to the old country. R. Irving and McQuistan are also left for their native land. Thus the laborers on this side the Atlantic seem to be fewer again. We learn, however, that Brethren John Rae and John Bain with their families intend to cross to this side the Atlantic this summer. *Substantial* help—men who can preach Christ in the Holy Ghost are greatly needed amongst us, any other kind of preachers we don't want, and cannot welcome. The Master send what is needed.

Brethren Case and Marshall have been visiting the assemblies in Guelph, London, and several others in Ontario, Canada. Douglass and McLure are engaged in Gospel work in Beaverton, Ontario. Bro. Falconer is about Orillia, and Goodfellow at Newbery.

John McEwen has been laboring with success in Harrisburg, Pa., lately, and is now in Canada.

James Campbell and W. Mathews have been for some time in Sparta, Ill. Since the conference they had been in St. Louis, Mo.; Greenville and Ashley, Ill. They are at St. Louis.

J. M. Reid is mostly at Chicago at open air meetings and occasionally visiting the meetings around. J. M. Carnie is at Elgin. By the time these lines are in print there will probably be a change amongst the workers as two or three Gospel Tents are likely to be pitched, and all available laborers will be required for them. Will our believing readers make this tent work a special object of prayer before

the Lord, that Divine guidance may be given in the pitching of the Tents and Holy Spirit aptness for the work. The Continent is so enormously large that there is a great difficulty in selecting labor centres.

The open air Gospel meetings in Chicago are sometimes very good and well attended.

It has been found that the superficiality that characterizes all religious professions in the country has also marked more or less the Gatherings. Let us be thankful to the Lord it is being discovered and brought to the light. Pray for us.

**EARTHLY HOPES DELUSIVE.**—Build your nest upon no tree here, for God hath sold the forest to death, and every tree whereupon we would build is ready to be cut down, to the end, that we might flee and mount and build upon the Rock, and dwell in the holes of the Rock.

One thing no doubt that grieves the Spirit of God is the painting up of anecdotes to tickle the fancy of the hearers. Many of these often told stories are lies.

### Out and Into.

"He brought us OUT that He might bring us IN."  
Deut. vi. 23.

Out of the distance and darkness so deep,  
Out of the settled and perilous sleep;  
Out of the region and shadow of death,  
Out of its foul and pestilent breath;  
Out of the bondage and wearying chains,  
Out of companionship ever with stains;  
    Into the light and the glory of God,  
    Into the holiest made clean by blood;  
    Into His arms—the embrace and the kiss,—  
    Into the scene of ineffable bliss;  
    Into the quiet, the infinite calm,

Into the place of the song and the psalm.  
Wonderful love, that has wrought all for me!

Wonderful work, that has thus set me free!  
Wonderful ground upon which I have come!

Wonderful tenderness, welcoming home!

Out of disaster and ruin complete,  
Out of the struggle and dreary defeat;  
Out of my sorrow and burden and shame,  
Out of the evils too fearful to name;  
Out of my guilt, and the criminal's doom,  
Out of the dreading, the terror, the gloom;  
    Into the sense of forgiveness and rest,  
    Into inheritance with all the blest,  
    Into a righteous and permanent peace,  
    Into the grandest and fullest release,  
    Into the comfort without an alloy,  
    Into a perfect and confident joy.

Wonderful holiness, bringing to light!  
Wonderful grace, putting all out of sight!  
Wonderful wisdom, devising the way!  
Wonderful power, that nothing could stay.  
Out of the horror at being alone,  
Out, and forever, of being my own;  
Out of the hardness of heart and of will,  
Out of the longings which nothing could fill;

Out of the bitterness, madness and strife.  
Out of myself, and of all I called life:

    Into communion with Father and Son,  
    Into the sharing of all that Christ won;  
    Into the ecstasies full to the brim,  
    Into the having of all things with Him,  
    Into Christ Jesus there ever to dwell,  
    Into more blessings than words can tell.

Wonderful lowliness, draining my cup!  
Wonderful purpose, that ne'er gave me up!  
Wonderful patience, that waited so long!  
Wonderful glory, to which I belong!

Out of my poverty, into His wealth,  
Out of my sickness into pure health;  
Out of the false and into the true,  
Out of the old man, into the New,  
Out of what measures the full depth" of  
    "LOST!"

Out of it all, and at infinite cost!

    Into what must with that cost correspond,

    Into that which there is nothing beyond  
    Into the union which nothing can part,  
    Into what satisfies His and my, heart!  
    Into the deepest of joys ever had—  
    Into the gladness of making God glad!

Wonderful Person, whose face I'll behold  
Wonderful story, then all to be told!  
Wonderful all the dread way that He trod,  
Wonderful end, He has brought me to God!

**Notice.**

Correspondents will observe our change of address. Please direct all communications, of whatever nature, to 62 North Ann Street, Chicago, Ill.

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*"It is a night much to be observed unto the Lord, for bringing them out of the land of Egypt; this is the night of the Lord, to be observed of all the children of Israel in their generations."—Ex. xvi. 42.*

*"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."—Ex. xx. 2.*

These words seem to me to have wonderful force in them. Mark how God dwells upon that memorable occasion when he brought Israel up out of the land of Egypt, out of the house of bondage. "It is a night much to be observed unto the Lord"—unto Jehovah. Throughout the Scriptures, in connection with Israel, Jehovah—the angel Jehovah, as He is frequently called—is none other than the Eternal Son—the Word made flesh—Jesus Himself.

Notice that in speaking to the children of Israel of *that night*, it is of their deliverance, not the death of the Lamb He speaks of.

Just think of this remarkable thing—that blessed One whose heart was ever thinking of them, whose eye was never off them, says to Moses: *"I have surely seen the affliction of my*

*people which are in Egypt, and I have heard their cry, by reason of their task-masters; for I know their sorrows, and I have come down to deliver them.—Ex. iii. 7, 8.*

The whole thought in God's heart was *their deliverance*. Now He says, "It is a night much to be observed to the Lord." When God appointed that this especial night should be so remembered, what was on His heart? Was it the newly slain Lamb, whose blood was sprinkled on the lintels and door-posts of the houses of Israel as a testimony to the angel of judgment that God's judgment had already been passed, and life taken? Was it that? He was thinking of another deliverance, of another death, and of richer blood. He was looking forward to the "*due time*" of God's eternal counsels, when He came forth and in the body prepared for Him, as God's Passover Lamb, was slain for us. God appointed it as a memorial of what had taken place upon *that* memorable night. It was also a feast that in the mind of the Lord was prospective—which pointed forward to another night, a greater sacrifice, more precious than that in Egypt. It was a blessed thing for Israel to remember that night, and God would have them never to forget it. He would have them come together once

every year, as He had appointed, to keep this great National feast.

We read in 2 Chron. xxxv. 18, that there was no Passover like to that kept in Israel in the days of Josiah, since the days of Samuel. They had lost their remembrance of that night that He took them up out of Egypt to Himself. So God would have us to remember that night on which His beloved Son was betrayed into the hands of sinners to be crucified—that night in which He was led forth to death—that night in which He accomplished the great deliverance, when He spoiled principalities and powers, destroyed him who had the power of death, and set us forever free. God would have us never forget it. In all subsequent keeping of the Passover in Israel, there was never a destroying angel to pass through their land. The blood that was shed was then not to deliver them from judgment; it was a memorial feast. And so with us who gather, as each Lord's day comes round, to keep the memorial feast of the night of all nights, in God's estimation, when Jesus by the shedding of His blood delivered us from the judgment of God and the power of Satan.

Turn to Deut. xvi. chap. where God gives especial instruction as to the keeping of the Passover.

*"Thou shalt sacrifice the Passover unto the Lord thy God \* \* in the place which the Lord thy God shall choose to place His Name there."* (2) Also 5th and 6th verses. *"Thou mayest not sacrifice within any of thy gates \* \* but at the place which the Lord thy God shalt choose to place His Name in."* We know very well that Jerusalem was the place that God appointed that all Israel should gather to keep the Passover. The Lord Jesus in all His ways followed

out to the very letter the commandment of Moses; He fulfilled every jot and tittle of the law. So He kept the Passover at Jerusalem before He suffered. God had an object in fixing that they should all keep the Passover at Jerusalem, and not in any other city that they might choose. Doubtless one tribe might say: "We shall keep it in our city," and another: "We shall keep it in our own;" and so Israel would be divided. God meant that it should be *one* Feast—one congregation, all gathered around Jehovah to keep His Feast at the place He had appointed. Although there was a lamb for each house, God had *one* lamb in His mind, and said (Ex. xii. 67): "The whole assembly of the congregation of Israel shall kill *it* in the evening."

God would have us gather to the one blessed Name to keep the memorial feast of the death and resurrection of the Lord Jesus, and that mighty deliverance that He accomplished for us. He would have all His redeemed people all over the world gather to the one Name, in one way, to partake of the same memorials—bread and wine—the same object before them, the same Lord to rule over them, the same Spirit to guide them, so that they might be all manifestly one congregation in the sight of God and the world. And as Satan wrought to the dividing of Israel by leading them away from the word of the Lord by Moses, so Satan has led many away from the Apostolic word to human traditions, and God's word has been set aside and man's taken in its place.

Many of the Lord's people, no doubt, have seen the mind of the Lord as to gathering to the Name of the Lord Jesus in faith and obedi-



ence. He has called us together on the first day of the week to remember his beloved Son—self-examined and self-judged, to keep the feast in memory of that night much to be remembered. The night will never be forgotten by God and by His people forever and ever.

Turn now to 2nd Chron. xxx. 1:

*“Hezekiah sent to all Israel and Judah \* \* that they should come to the House of the Lord at Jerusalem, to keep the Passover unto the Lord God of Israel.”*

Here was a man that had a heart for all Israel, and he desired that all Israel might come back to the word of the Lord, and form one happy, blessed congregation at Jerusalem, to keep in memory that night much to be remembered.

God had appointed that if any were defiled and could not keep the Passover upon the first month, they were at liberty to keep it on the second month (see Numbers ix.), and so in Hezekiah's day we read that some in the country of Ephraim and Manasseh unto Zebulun laughed the messengers to scorn. “Nevertheless, divers of Asher and Manasseh and of Zebulun humbled themselves and came to Jerusalem. Also in Judah the hand of the Lord was to give them one heart to do the commandment of the King. \* \* And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month,” etc.

The whole nation took the place of a defiled people, and took advantage of God's provision for a defiled people. They could not keep it at the appointed time, for the priests had not sanctified themselves sufficiently. We read in the 5th verse: “They had not done it of a long time, in such a sort as it was written.” As we read, some laughed them to scorn and

mocked them, so little regard had they for the word of Jehovah. Even yet, if we go to those who are God's children and tell them of the Lord's feast, to which they are called to partake every first day of the week, they may not laugh and mock, as did these people, but they show no regard to the Lord's commands. They say: “O! these are your peculiar views.” The root of all apostasy from the Lord is lack of reverence for Himself and His word, and human traditions taken in its place.

It matters little whether it was the word of Jeroboam setting up a calf, or the traditions of the elders in the days of our Lord. Although they had no idol then, in both, God's word was set aside and man's accepted. We read that the Passover was called, in the days of our Lord, “The Jews' Passover;” God was not in it. Our Lord, in Matt. xv. 8, 9, said to these people who professed to be God's people: “This people draweth nigh unto Me with their mouths, and honoreth ME with their lips; but their hearts are far from Me. In vain do they worship ME, teaching for doctrines the commandments of men.” They had no idol then to worship, as their fathers had, but had God fellowship with them? It was impossible, because He said: “In vain ye do worship Me.” Can God find joy in the substitution of human tradition for His own ordinances—such as infant sprinkling for believers' baptism? Can the Lord find joy in the vain spirit of the unregenerate gathering by the hundreds and thousands to what they call the table of the Lord? Let us look at these things solemnly, and consider before God what has brought us out, in separation from it all. Is it the word of the Lord? Is it subjection to Jesus the Lord? Is it because w

like it, or have no pew rent or minister's stipend to maintain? Or is it because we reverence the word of the Lord and seek to obey Him? Can we say: "Lord, we have come out to Thee to do Thy will. We depend upon Thy promise that Thou shalt be in the midst of Thy gathered people." Oh, how blessed to meet with Him! Have we not experienced it? When meeting in His simple way, has He not blessed us indeed? W. K.

### Notes of Hamilton Conference Continued.

#### *Monday Morning Meeting.*

One read 1 John i. 3-4.

In the Gospel by John we read He wrote these things that they might believe that Jesus Christ is the Son of God, and that believing they might have life through His name.

Here it is fellowship.

There can be no Christian fellowship without life.

All our walk and proper conversation depend upon our taking things as God places them in our hands.

1 Cor. i. 9. We are called into fellowship. There is a fellowship dependent upon birth—a fellowship dependent on knowledge and a fellowship dependent on service, walk and godliness. The real meaning of the word fellowship is partnership. We are already called into partnership with His Son the Lord Jesus Christ.

There are four ways in which I find this word applied in our English version of the Scriptures.

In Exodus xxvi. the curtains of the Tabernacle were *hooked together*.

Tied together in fellowship. The same word is used in Psalm xciv. 20. When God saved my soul He took me into partnership with the Father and Son.

God forbid that I should ever look upon God's business as one thing and mine as another. They are both one, God's and mine.

• A woman used to say when anything went wrong, "*Jesus lives yet.*" Her husband died and when she saw his empty boots she sat down in her chair and wept.

Her little child who used to hear her say, "*Jesus lives yet,*" came up to her knee and looking up in her face, asked her, "*Mother, is Jesus dead?*" No my child, she replied, only I had forgotten, and she dried away her tears.

God has given some of you a farm, remember it is a partnership.

He has not given me one, God could not trust me with a chicken.

The same word, fellowship, is in Daniel, speaking of the Kings in *league* with another, and again it is used in regard to the two Kings who got up a ship company. 2 Chron. xx., 30, 37; and in regard to Peter who was in boat-partnership. Think of these, and of the love of God in coming down to this poor dust The word was made flesh.

Time was when I could look at the house and say that is mine, but I have no house now, it is just a partnership concern.

I would not only have been of no use in this partnership, but a sleeping ungodly partner. Before God could take me into partnership, He had to create me anew in Christ Jesus. It is true I am a drag on the business, but the living God knew it all before He did it and has fixed it up to stand for ever and ever.

Coming across the ocean I was so sick that I could not get to my knees for four days. Some would have said you're a nice Christian, but I thought of the other partner's look-

ing after the business, and I just stretched my legs and was content.

Some of you may deny the partnership when you go home, remember the other partner will have something to say about that.

Take care young men and women, I know the snares the devil will have for some of you—don't you deny the partnership.

When we know this partnership, the rest is easy, and when we try to speak a word for Christ to the lost, it is, "now here goes for the partnership," and beloved, there is not a tree in the forest, a bird in the air, a flower in the field nor a star in the heavens but belongs to our Father, and consequently are ours.

We don't know what will happen in an hour, but our Father knows and Jesus said because I live ye shall live also.

We know it is well with us, come what may, in this partnership all will be well.

Perhaps when you go home you will say this is my business—oh! indeed—have you dissolved partnership already; suppose you say, here's my Store, Lord take it, and I'll be your Agent. Very well, what's in this barrel? Oil. That's all right, and what's in this paper? Tobacco. Oh, indeed! I have no use for that—put it out—and what's in this box? Feathers. But I don't want any feathers, I gave them to the birds—not for my children.

I don't think, dear friends, that there is a clean Store in Canada.

Go to your closets and don't try to make a prayer but just go to your Father and tell Him in regard to what things you want to be put right.

2 Sam. ii. 1. The Lord said to David "Go up into Hebron." Hebron means fellowship, and David took

his wives and his men and remained in Hebron—verse iv. They anointed David King in Hebron. Chap. iii., v. 1. Saul grew weaker and David grew stronger, and sons were born unto David in Hebron. Chap. iv. 1. David's enemies were feeble when Abner died in Hebron. Chap. v. iii. The elders came to David—made a league with him—and anointed him King before the Lord in Hebron. He had a good time in Hebron—seven years and six months. But in verse 13, we find he left Hebron and then the good time was over.

Beloved, you and I will get on with God in Hebron, but no where else. If a child of God is walking in fellowship with God, his flesh seems dead for the time being.

He has been pleased to give me a sight of Himself in the face of Jesus Christ and the flesh seemed dead. In Hebron all goes well, and the prayer meeting is very sweet. Oh, yes, very sweet, and the feathers and other nice things lose their colors and attractiveness.

Because God's people wont preach the Gospel. He gives them hard work to keep them out of mischief.

You wont go out with tracts; well He'll give you some stumps to take out. Those who are preaching the Gospel in the name, don't need to stump.

When I am preaching or giving away tracts, I know some one is planting my potatoes and raising the corn that is to be my "johnny cake" next year, and everything goes on beautifully.

Thank God, He has put us into such a large place. Should we not be singing all the time.

Another read Esther v. 14, chap. vi. 1 to 10, chap. x., 3.

I want to speak briefly from this

short Book, which is so very precious to us in the present day. I always like to connect the three together—Ezra, Nehemiah and Esther. In Esther and Nehemiah we have the priest and king and in Esther we have Mordecai the man in the world.

We are priests and kings with God and men in the world.

God's children ought always to be engaged in the Lord's service. This is their privilege, although many don't enter into it. No doubt Mordecai represents our position in the world.

It is a difficult position we know but the Lord Jesus is seated in heaven, having all power in heaven and in earth.

We always believe all power in heaven has been given to Him, but sometimes we are slow to enter into the blessed truth that all power in earth is in His hands as well.

In this book also we have a picture of what the Lord will do in a little while in the way He blessed Mordecai.

It begins with a feast in which the wine of the kingdom is used.

Every one was to drink as much as he pleased and no one was to get less than he wished. So with us we have a feast provided by the cross of the Lord Jesus Christ.

There is wine to drink morning by morning and we can drink the new wine of the Kingdom as we wish. Sometimes we are afraid of the getting down and emptying out. Don't be afraid, God has placed in us the living water and all He wants is that we should be empty that He might fill us. As we get emptied we are filled up with the fullness of God.

Haman, a descendant from Agag, an Amalekite, was at the head of affairs and Mordecai, a man who, like Ezra, knew the mind of God, and remembered that God had commanded

that they should have war with Amaleks for ever—refused to bow to him.

Pride would not have actuated a man thus in such a position. He knew the word of God and would not bow to Haman, although the King commanded it.

Whatever the law of the land says, if it be not contrary to the word of God, we must do it; but if the law of any land commands contrary to the law of God, like Mordecai, we must disobey.

So with families, children should be obedient in everything except it be contrary to the word of God.

A gentleman in Dublin took aside his daughter because she was going to be baptized, and told her he would cast her off if she would do it. "Father," she said, "if I don't obey the living God, how do you expect I will obey you?" and she got baptized.

But it is in the little things of every day life that the conscience is defiled, the spirit of God grieved and testimony destroyed—riches, customs of society and fashions—we are not to bow to Haman, the Agagite, in the smallest matter, and it is an every day thing, not to be done once and then over with it. It is a continuous warfare.

Nehemiah and those with him did not put off their clothes for fifty-two days, during the time the wall was being built. This has to go on all the time from the moment we are saved till we hear the trump of the archangel and the voice of God, with the sword of the spirit in one hand and our tools in the other. Little things in the house, in the store and little things in our dealings one with another are to be watched.

I have mourned every day to see men who have ability and spiritual power when right with God, but are

useless. How few business men there are who are living for God. It is something to hang our heads and weep and mourn over, how seldom we hear of real work being done through them.

The great snare of the present day is (as we have heard already) covetousness, love of the world. Everybody is trying to climb the ladder of wealth or fame.

Let us refuse to bow to this Agagite, let us refuse to bow to anything of the world. If we do, we will have what Mordecai had, everybody out of Christ opposed to us and even some of the Lord's people.

If we go to a place where a single child of God is living for God, it is easy to preach the Gospel in that place. The people have to acknowledge that God is there. They see it in his life, in his business, in his store. On the other hand, if one child of God slips, then all God's people will be identified with him more or less.

On a certain day every one of the Jews were to be put to death, because Mordecai had refused to bow to Haman but had obeyed the truth of God. Every child of God is a member of the one great family; every member of the family is a cross-bearer. Every one who will live godly shall suffer persecution.

God delivered Mordecai the way He delivers in the present day.

How natural that the King should not sleep—not a very unusual thing for Kings. If we would only wait upon God we would see His hand in ways we know little of.

He allows His children to get into trial and then into the trial He comes and makes Himself known.

When the King was unable to sleep, what so natural as getting up and having the records read.

He heard that Mordecai had saved his life. It had slipped his memory, but God brought it up to his mind at the right time.

"What has been done," he asked, to the man that saved my life.

He heard that nothing had been done to him, and just then Haman was waiting to get into the presence of the King. The King asked him what should be done to the man whom he delighted to honor.

Selfish Haman thought he was that one and told the King what should be done.

Go said the King and do as thou hast said to Mordecai the Jew.

So instead of hanging on the gallows he sat next to the King.

If we can't stand alone for God as Mordecai did, we are of no use to God. If we seek to drink the new wine of the Kingdom, having our ear open to heaven in the morning then we will be able to go out into the world and stand alone.

He that overcometh and keepeth my works unto the end, to him will I give power over the nations. Rev. ii. 26. Then in chap. iii., v. 21. To him that overcometh will I grant to sit with me on my throne.

The words in the 2d. and 110th Psalm, were used by the Father in speaking of His Son and now He applies them to us. "To him that overcometh" not only in church fellowship but in the way we keep our houses—to overcome in business, etc.—we have got the grace of God and the power of God and the blessed spirit of God to overcome for us.

"I can do all things through Christ who strengtheneth me."

Then there is the sitting on the throne by and by.

We need not covet the little piece of ground or the business.

We are going to be rewarded in proportion as we get down into the place where the Son of God went. Behold, I come quickly. May we be living day by day in the power of this hope, expecting His coming which may be at any moment.

Another read Joshua v., 1, 2 and 3, chap. ix., 1 to 18.

We sometimes feel after these meetings as we use to feel when we were saved. God has been humbling us in His presence and we will soon be going home.

Thank God, we will soon be going to the big Conference where we will never part any more.

In the days of our fullness and prosperity we need to watch. It was in the days of Israel's prosperity that God said to circumcise the people.

The devil comes as a roaring lion and wily serpent.

The gathering together of the Kings against Israel was nothing. God looked after that, but the Gibeonites came with guile. They had just had a victory over Jericho and Ai and forgot that it was not themselves, who got it. They neglected to ask counsel at the mouth of God and spared them.

The Lord help us to be on our guard, not only in speaking to the people, but in speaking to the Lord also.

NOTES TAKEN BY I.

### Notes of a Bible Reading.

(By D. MUNRO, in the Gospel Hall, Galt, on Friday evening, 16th May, 1884.)

I suppose most in this meeting profess to act upon what they know of the meaning of gathering to the name of Jesus Christ, our Lord.

I think it will be profitable for us

to look into God's Word, and see what is implied in gathering to that Name, but in order to understand that, we must know what is implied in the Name itself.

The names of persons now-a-days, as a rule, have no meaning further than to distinguish individuals, but all the names given by God in this Book are deeply instructive, and notably those given to the Lord Jesus Christ—He has not one Name, but many.

In 1st chap. of 1. Cor. we find *three* Names applied to Him—Jesus Christ or Christ Jesus, Jesus Christ our Lord, and the Lord Jesus Christ.

These titles are not mere empty sounds, but given as an expression of certain glories and perfections in Him of whose Name we sing:

"How sweet the Name of Jesus sounds."

Matt. i. 18-21. "Thou shalt call His Name Jesus, for He shall save His people from their sins." No wonder that we should sing these words.

This is the first testimony from God that we have in the New Testament concerning His Son—the record of His own new way in His dealings with men.

In these days many want to begin with the *Lord*, instead of with *Jesus*—before they know Him as the one who was put to death for sin, buried, and rose again, they are vainly endeavoring to begin with Jesus as Lord.

John i. 29 and 35. "Behold the Lamb of God, that taketh away the sin of the world," is said of Him on the first day. On the second day, "Behold the Lamb of God." On the first day they learned to know Him as "the Lamb of God, that taketh away the sin of the world," that is,

what he did; but on the second day they knew Him as He was, "the Lamb of God."

In 41st verse He is spoken of as "the Christ," which means *the anointed*.

"It is blessed to know Him in this character." John iii. 34, 35.

We receive the Spirit, but by measure. Our vessels are so shallow and small we can receive but little, but God gave not the Spirit by measure unto *Him*. Why? Turn to Col. i. 14, and read that and the verses following. In 16th verse we read, "All things were made *by* Him, and not only *by* Him, but *for* Him." We see a man in this world who has one son, and he is toiling, and sweating, and laying past; what for? He has his one son in view, and he is bent on making a great man of him.

God has one Son, of whom we read, "All things were created by Him and for Him." In 18th verse He is spoken of as the "head," and the "beginning," and in the 19th verse it pleased the Father that in Him should all fullness dwell. What fullness? Look at chapter ii. 9: "For in Him dwelleth all the fullness of the Godhead bodily."

In the 6th verse we are told that as we have received Christ Jesus the Lord, so we should walk in Him. This verse used to give me great joy after I was saved. I had got very little teaching, and what I had got had the tendency but to make a "foolish Galatian" of me. Although Christ had saved me, I had to be under Moses all the way. Apart from circumcision, the whole tendency of the teaching was to this.

Sometimes I got a holiday, so to speak, from the bondage, on seeing this verse, but very soon I would go back to bondage again. How had I

received Christ? Not until I had done with Moses—until he had cursed me to my face. But mark, there is a great difference between *not being under law and lawlessness*. I know of no greater evil in these terrible days in which we live than this lawlessness—insubjection to government of every kind. Besides, we must not forget that we are "under law to Christ."

But to go back. Let us read Phil. ii. 5 and verses following. Here the Lord is traced all the way from equality with God downward. From the form of God down, down. There are no less than seven steps down, not merely to death, but to the "*accursed death*" of the cross. For "cursed is every one that hangeth on a tree."

The devils wished an upward one. He wanted to get up to a place that God never meant him to have, but Christ's path was a downward one.

You remember the devil's temptation to Eve was, that if they would eat, they should "*be as gods*," but that was the cause of their overthrow, as we read, "He that exalteth himself shall be abased," but "he that humbleth himself shall be exalted."

The Lord Jesus Christ humbled Himself, and the measure of His exaltation was just the measure of His humiliation.

There is nothing that goes between us and God more than our pride—our desire to get up to be something, and God has to bring us down. It grieves Him to do this, for it is His desire to lift us up day by day. It is just as we get down, however, that He lifts us up.

We read that "God hath highly exalted Him, and given Him a name which is above every name, at which

every knee shall bow, of things in Heaven, in the earth, and under the earth," and that "every tongue shall confess that Jesus Christ is Lord." Notice that it is "to the glory of God the Father" that He is owned as Lord.

Elsewhere we read, "No man speaking by the spirit calleth Jesus accursed," and that "no man can say that Jesus is Lord but by the Holy Ghost."

We have an example or type of this in 1. Pet. iii. 6, which shows the meaning very clearly: "Even as Sara obeyed Abraham, calling him Lord." This is how we are to own or confess Him as Lord, by our obedience. Look at Luke vi. 46 in connection: "Why call ye me Lord, Lord, and do not the things which I say?"

There are two Scriptures, one in Ephesians, the other in Colossians. The chief thought in Ephesians is the Church as the fullness of Christ. This is a wonderful thing—the mercy of God—and we cannot reason it out. Colossians unfolds to us, on the other hand, Christ as the fullness of the Church.

Let us remember, while considering this, that, as we have been reading, "it pleased the Father that in Him should all fullness dwell," "in Him dwelleth all the fullness of the God-head bodily," and "ye are complete in Him," or, as it should read, "*filled full*" in Him.

When we gather to the Name of Jesus Christ, we mean not only Him who saved us, but who is at God's right hand—the One in whom dwells all this fullness, and in the Name of Him who is head over all things to the Church—the one who is to be owned as Lord, not merely when gathered together in the assembly, but in our families or in the world, as we may be called to be.

We speak of being gathered to the Name of the Lord Jesus but how little—how very little—we enter into it, and the responsibility and high privileges connected with it! What is the reason we are gathered together in separation from all the sects of Christendom? It is a very different thing to be gathered because of circumstances from being gathered together to the Name of the Lord, and yet, I fear there are many who professedly come out, because of circumstances merely.

What was it brought the children of Israel out of Egypt? Was it gratitude that took them out to Him who had delivered them?

No: it was because, so to speak, the Egyptians kicked them out. I have known Christians in the sects who got their souls blest by hearing the Word. The minister prayed for the work and spoke well of it, and so long as he did so they remained, but at last the devil went too far. One day the minister spoke against it, and then they took up their Bibles and said: "We can never go there any more." Which is the most pleasing to God—gathering out to Him "without the camp bearing His reproach," willingly led out in gratitude by the spirit of love and obedience, or being forced out by the pressure of circumstances?

In 11th chap. of Heb. the first thing spoken of Moses is, that "by faith he refused to be called the son of Pharaoh's daughter."

He refused all the honor, and all the influence, and all the dignity of such a high position. "But could he not have done much more good by keeping in with headquarters? Could he not have spoken a good word for his suffering people?" So man would reason, but it is recorded "*by faith*"



he refused, for he saw something better—he saw as God saw.

There is no sect in Christendom gathered out to the Name of the Lord Jesus. Of course, they attach the Name, as you would attach a locket—as an ornament, but we gather to Him alone as the One that saved us.

You remember, when the children of Israel went out, they had only one bake in their kneading troughs. That would not last them very long, and what were they to do for the rest of the journey?

Every night, as one has said, they went to bed with their last meal eaten, but God provided their breakfast for them while they slept, and they had only to go out and gather it.

In Jer. ii. 6 we get a description of the desert through which they were to pass—"through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt." How were they to be led through it? The Pillar of God went with them, shading them from the heat during the day, and illuminating the darkness of the night.

In these things we have types of our position in the present day.

Independent of every man, and every hireling, and every association, and every creed—independent of everybody except Himself—we can go on with Him, for we have to guide us the skillful hand of the Shepherd of Israel, who slumbers not nor sleeps.

Surely we should be led to own Him, and surely you and I will never set foot where He is dishonored and disowned, whether it be the sects or this last invention of the devil—the Armies—that are amongst you.

I believe all that would lead anyone to go near these people is their seeming earnestness, but we want to get our eyes off these "things which are seen," and fixed upon those "things which are not seen" and "eternal;" then we will have some real earnestness.

If our eyes were fixed upon Him who gave His Son, and on that Son soon to be revealed again; if our eyes were also upon the world, and the thousands going down to the lake of fire; if our eyes were opened to see into the regions of the damned, and our ears to hear their wails, we would be in earnest. We have got this Book, God's Word, and should be "earnestly contending for the faith of the Gospel."

But you say these people are doing good. Dear friends, there is a higher thing than that. In 2nd chap. of 2 Timothy we read that "If a man strive for masteries, yet is he not crowned except he strive lawfully."

Here we also read, "Thou therefore endure hardness as a good soldier of Jesus Christ."

We read of no other soldiers than these, and no other army than this, in which every child of God has enlisted, and there is only one Captain and commander-in-chief.

I will advise you never to attach the word "Salvation" to this Army. I am sure it is sinful to apply it so.

"Salvation!" "Salvation!" You remember the night you were saved, and what you thought of "Salvation."

The children of Israel knew what "Salvation" meant. They were shut in, "before Pihahiroth between Migdol and the sea, over against Baalzephon."

A mountain on each side, the sea in front, and Pharaoh's army behind.

In this strait they were told to "stand still and see the 'Salvation' of God."

And when God had wrought their deliverance, and they stood upon the opposite shore singing the first song recorded in the Book, it was to the Lord they sang, who had become their "*Salvation*."

There can be no doubt it is in ignorance they take to themselves the title, but, notwithstanding the ignorance, I believe it to be blasphemy in the sight of God.

The proper and legitimate title would be "Booth's Army." He it was who originated it, and he still controls it in all countries of the world where it is to-day.

This I read in their guide book, which explains the rules and government of the army.

"But they do good," you say. Very well; let them do good. We'll read a verse from our Commander-in-Chief:

"That he may please him who hath called him to be a soldier"—not "that he may do good," but "that he may *please Him*."

A soldier never goes to any place till he gets orders from headquarters. Never you go to any place (whether to this Army or elsewhere), until you get marching orders from your headquarters.

There may be "earnestness" enough; "yet is he not crowned except he strive lawfully."

We read a good deal about "perilous times"—"perilous times" for whom? For the world? No, dear friends, the world is going on smoothly and swimmingly.

It never went on more smoothly, nor is it for those who are mere professors, going on in their own ways, doing what they think right; but

these are "perilous times" for those who try to follow in the footsteps of the Lord Jesus Christ.

You remember the two who asked Him, "Where dwellest thou?" He answered, "Come and see." The foxes had holes, the birds of the air had nests, but the Son of Man had not where to lay His head.

He had no earthly place to take them to, but there was a place where He dwelt—in the bosom of the Father. That was where He took them to, and I'm sure they never before had had so soft a pillow to rest on.

That is where He would lead us now, and if we follow Him we will realize that these are "perilous times."

There will be no friendship with the world—no social chats and taking of tea with the ungodly.

If you would be honest with them, they would kick you out before tea would be over. J.

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### Answers to Correspondents

We will be glad to answer questions asked according to our light and ability, provided we judge it for edification to do so. All ought to prove these answers by the ONE TEST, the written word, Isaiah viii. 20. Let correspondents give their addresses.

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QUESTION LXXXIV.—Does a sinner when converted go through the Seventh of Romans into the Eighth?

ANSWER.—In that part of the world where we were raised, the usual refuge of lies for the unconverted was the Seventh of Romans, and it was not only nauseous but sad to hear drunkards quoting "When I would do good, evil is present with me." Verse 21. A sinner being saved goes either through the 1st or 2d of Rom. into the 3d. After which, the struggles of the Seventh. We have known them

years after being in Christ, and possibly, not a few live Christians know them now.

QUES. LXXXV.—Is the woman of whom we read in 1st Cor. xiv., 34, who is to be silent in the assembly, a type of the flesh?

ANS.—No. The Holy Ghost in commanding the silence of women in the assembly, gives permission if they want to know anything, to ask their men, or husbands at home—(what is the home of the flesh? Who is the husband of the flesh?) Nothing less or more than an unbridled license to the imagination for inventing a way out of the fix into which the word of God closes us up as to women speaking in the assembly, would ever assert the contrary; and our readers may depend on it, that when such liberties are taken with the word of God, in this one matter, other assertions will be equally unreliable.

### **Work and Workers.**

The workers are now mostly engaged in the Gospel Tents.

In the United States there is one Tent pitched in Philadelphia, Pa., and operated by Brethren Jas. Campbell and Wm. Mathews. The meetings are as yet fair we believe.

A second is pitched at St. Charles, Kane Co., Ills., about 38 miles West of Chicago. The meetings are promising. Brethren Reid and McKellar are in charge of it.

Geneva, the county town of that same county, is the location of the third. The meetings in it so far have been unexpectedly good. Brethren J. M. Carnie and R. Telfer, are its Gospel laborers. The weather hitherto having been very unreliable, it is very encouraging to get such a good hearing.

A fourth tent is being pitched on the South Side, Chicago, for work amongst the many thousands who hear no Gospel whatever, either good or bad. The population is very mixed, both as to their nationalities and religious views. While there are a few of God's own dear children among them, the many out of the comparatively few who have a profession, never heard the Gospel of God's grace at all, and the vast multitude of the population reject revelation totally.

To us who pen these lines, the thought of the many thousands in this city, and the millions in this country who live, and die without ever once hearing the Gospel of Salvation, is altogether unbearable. No doubt at all, in making known the Gospel of God's grace, the worst elements in the country to contend against, come from Continental Europe. The "Heathen Chinees," is usually a money loving, peaceable subject, without the turbulence and viciousness of some European nationalities.

In Detroit, Mich., a fifth is in full operation, and the meetings, we believe, are good. The workmen are, Brethren T. D. W. Muir and John Grimason.

In Canada, a brother writes: Brethren Wm. Faulknor and J. McClure were lately at Beaverton, and are now at Cannington, Ontario. They expect a Gospel Tent pitched shortly at Beaverton. Brother Douglas is at present in Orillia.

Brethren J. N. Case and J. Law intend having a tent at Mitchell, Square, ten or eleven miles from Orillia.

Brethren Marshall and Davidson are preaching in a Gospel tent in Toronto, and are having, we believe, large meetings.

Booth's army is making rapid strides

in Canada, (though dying out in the States), but alas (the writer says), I am afraid they have only what we read of in 2 Tim. iii. 5. "A form of godliness but denying the power." But, though they are in error in, I suppose, every point of doctrine, they yet seem to be in earnest, and their zeal is worthy of a better cause. How slow Christians oft times are to tell of the full, free and eternal salvation which is in Christ Jesus our Lord. I know I can learn a lesson from Booth's army, and I hope by the grace of God to be able to "sow the seed beside all waters."

Will you, dear Christians, pray for the success of Gospel work. The devil has one sham after another to deceive the people, but only for a little. However short-lived, there will be many deceived. But whether fleshly perfectionism, blue-ribbonism, or Booth's armyism, or human church making; anything to flatter the flesh and detract from Christ's personal and official glory, the devil seems to be well pleased with, provided he can thereby deceive souls with something short of the reality, *i.e.* being "*born again*."

LODGING.—You know not how soon your marriage day will come... It were time then that you had your wedding garments in readiness. Be not sleeping at your Lord's coming, I pray God that you may be on your feet standing waiting for Him... This is the Lord's lower house, and while we are lodged here we have no assurance to rest always in one chamber of it, but must be content to remove from one corner of his nether house to another; resting in hope, that when we come up to the Lord's upper city, Jerusalem that is above, we shall remove out no more; because then

we shall be at home. And go whithersoever you will, meantime if your Lord go with you, you are at a home; and your lodging is taken always before night so long as He who is Israel's dwelling house is your house. Ps. xii. Believe me, my mind is that you are at present well lodged, and that in your present house there are fair rooms for repose and pleasant lights provided you securely in faith lean down your head upon the bosom of Jesus Christ, and till this be so, you will never have a sound sleep. O! if the worldlings knew what they are missing.—Sel.

COMFORT TO A PERSON IN AFFLICTION.—You cannot, you must not have a more pleasant or more easy condition here than Christ had, who through affliction was made perfect. We may indeed think, cannot God bring us to heaven in ease and prosperity? Who doubteth that He can? But in His infinite wisdom thinketh and decreeth to the contrary; and though we may not be able to see a reason for it, yet He has a most *just* cause.... It is your part now to believe, and suffer, and hope, and wait on; for I protest in the presence of the all-seeing Eye who knoweth what I write, and what I think, that I would not want the sweet experiences of the consolations of God for all the bitterness of affliction; nay, whether God come to His children with a *rod* or a *crown*, if He come Himself with it, all is well. Welcome, welcome Jesus, what way soever Thou comest, if we can get a sight of Thee. And sure I am that it is better to be sick providing Christ come to the bed side and draw by the curtains, and say: "Courage! I am thy salvation" than to enjoy health, being lusty and strong, and never to be visited of God.

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## Notes of an Address Taken by C. P. M.

Romans vii. John xx. 30-31; Romans i. 16-17. The Gospel is the power of God unto salvation only to such as believe. 2 Cor. iv. 13-14. Should like to speak shortly on the Scriptures we have just read.

There are four things in them of which I would like to discourse. First, "Atonement." Second, "Life." Third, "Righteousness." Fourth, "Devotedness." These are all closely connected and I am satisfied that there are not a few mistakes on all these four in the minds of many men and women.

First "Atonement," usually so called. It is a very humbling fact that such a thing is required,—that there never can be a saint "for ever with the Lord." but will have to attribute it to the Lord Jesus Christ. There is no room whatever for pride. This is true of all God's dear children. The Apostle Paul says, "by the grace of God I am what I am," and this grace is entirely unmerited on our part. It was God Himself who came out pursuing after sinners. But it is so difficult to get hold of that fact. The usual way of putting it is, that sinners go after God, that sinners are waiting until God is ready, that

sinners are trying to make Him willing to do this thing for them. This is just reversing God's order altogether from beginning to end. It is priming up man with conceit. This has always been the desire of man since the fall of Adam *i. e.* to get farther, and farther, and farther away from God, and it is so still. People pray and sing about the good times that are coming. Infidels even talk about them, and, it is so astonishing that you hear much from the lips of professors about the improvement, the advancement, the intelligence and the progress of the present age. But the advancement is all in the wrong direction,—all towards infidelity. So truly is this the case that the good old fashioned conversions that our grandfathers and grandmothers used to talk about, are almost out of date. The course is all a descent. A miserable substitute for the presence and power of God; is this thing they call "Civilization," but man's civilization is a most miserable substitute for the life and spirit of God.

The fact that man is saved through the death of another has been often very freely and deservedly taught. We find in the 3rd and 4th of Genesis as soon as sin entered into the world there were sacrifices offered, and blood was shed continually in the

place where Jehovah put His name. The temple at Jerusalem was a place of blood. This was to bring out the fact that without the shedding of blood there is no remission. And there is not a Christian in the world to-day, but such as has been made so, because the Lord Jesus Christ shed his precious blood on Calvary for them. People say, well to be a Christian is just to do good. This is all nonsense. To become Christians is to get what makes Christians, that is not doing, it is receiving Christ. You know this, every young lady gets her name changed when she receives her partner. Yes, and we are saved in virtue of our receiving the Lord Jesus Christ. Then only are we Christians.

In regard to this blessed truth "Atonement," I wish to say first of all this. You never find this word made use of in the New Testament as applied at all to the death of Christ except in the verse I read in Rom. v., and there it is a mistranslation, look at your marginal reading. It is not Atonement but reconciliation. You never find "Atonement" at all, in the New Testament as applied to the death of the Lord Jesus Christ. When we look back in the word as to the meaning of the word "Atonement," we find it simply means covering up. The first time it is made use of, is in relation to the ark. It was atoned within and without with pitch. All the sacrifices offered under the law did but cover up the filth: but when the Lord Jesus Christ came He put away the sin by the sacrifice of Himself. John points the finger at Him, John i., 29, and says "Behold the Lamb of God that taketh away the sin of the world," there is a vast difference between taking away and covering up. There never was a single sin taken away

until the Lamb of God came, they were kept, as it were, unsettled for, until the great settlement day, when the blood of Christ should be shed on Calvary, and presented in the holiest. Hebrews x. 15, Romans iii. 24-26. The sins before they were taken away were only covered over until the Lord Jesus Christ came, and the power of His sacrifice went back to the beginning, and goes forward to the end. What a blessed thing, "that now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. Hebrews ix. 26. This is the only sacrifice that ever met our need. Another thing. Often there is a commercial view taken of that death which is very injurious, you hear one saying "limited atonement" and another one "unlimited atonement." The result is, one says so much suffering for so many sins, and hence you never see any one holding that view, but is heard always "cramped" in preaching the Gospel. And then you hear them mis-apply that Scripture in John x., "the good Shepherd giveth his life for the sheep." This is a mis-application of that truth, for the Lord Jesus Christ there speaks of the Good Shepherd and not of the sacrifice. "The Good Shepherd giveth his life for the sheep," and the reason is that he compares the Good Shepherd with the hireling, "the hireling fleeth because he is an hireling." He, the Good Shepherd, would rather die than let any of His sheep be injured. Then on the other hand another class says "the Lord Jesus Christ died for everybody and everybody must be saved." Limitation on the one hand and Universalism on the other. No doubt about it that Universalist preachers will try and convince everybody that they will be saved. If so, why hire anybody to



preach because they will get to heaven anyhow. . . But that is not the teaching of God's Word, it is the result of a commercial view of the sacrifice. There are also so many unconverted people who say "Christ died for everybody and I will be all right." It is believers alone who are saved. Often we have referred to this before. The blood of the Lord Jesus Christ was shed on Calvary, yes, say others "for when it was shed it brought sinners back to their position before the fall." What good would that do? Were they any better off than you and I? Not so well. Yes, says another, "Christ died for all but we must keep the commandments," Yes, says another, "Christ died for us all and we hope to be in heaven." Christ died for all, but not in the sense that professing Christians' believe. The death of Christ is the basis on which God is able to deal with men. Read a Scripture in John i. 29, there are three words in the Greek translated world. God never says Behold the Lamb of God to take away the *sins* of the world; but "take away the *sin* of the world," the word is "Cosmos." Another scripture read in Heb. ii. 9. There is no *man* in the Greek. Man is not in it at all. God had in view "for all His purposes." It is of immense importance that we understand clearly that "Christ died for sins the just for the unjust to bring us to God."

There are many who abuse the death of the Lord Jesus Christ. You will find unconverted people deceived by the devil, saying "the book says all that believe are justified from all things—a most precious fact and there are so many who rest there, and say "well Christ died for sinners," but remember the death of the Lord Jesus Christ is a means to an end.

That end is that people be "born again and be created anew in CHRIST JESUS unto good works," and on the ground of the death of the LORD JESUS CHRIST, GOD is righteously dealing in grace with men. Now comes another thing; you meet so many that say "yes, we are Christians for CHRIST died for us." There they rest, never having been changed at all but live in sin,—men who can drink, cheat and lie. Yes, preachers and superintendents of Sunday Schools are living in sin, depending that the death of CHRIST will in some way save them and that because CHRIST died, the unconverted will get to heaven. There are millions of unconverted, who, actually live in sin now imagining that though they are not "born again they will get to HEAVEN because Christ died. What could unconverted people do in heaven. The Lord Jesus Christ says "verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of heaven." Sometimes you hear preachers say, "well, believe Christ died for you and you are all right." It's a very solemn thing to be thus living in sin and holding the truth of substitution in unrighteousness. Yes, they say, "I always believed Christ died for me and I have been brought up a Christian." Beloved thus the devil tries to deceive a great many dear people. So many make a start on this basis, and in a month or two they will say when the flesh pops up, I am not changed, I have not the right thing. Just like a man in this city. He had been a rough character, but he professed to be saved, and he was put into an excellent situation received many nice presents, and was very respectable. After a while he got hold of his employers money and ran off with it. His master says it

nearly broke his heart. ——— is robbed every week at the ——— by people who profess to be saved. He never seems to understand what the cause of his disappointments is.

The blood of Christ is the basis or the ground on which God can deal with men in grace, and that righteously. It is never said in the book, if you believe Christ died for you, you will be saved. It is believe on the Lord Jesus Christ and thou shalt be saved. If I believe in the Lord Jesus Christ I am one with Him. I know many in this city who have just missed it there. It is union with the living Christ that saves the soul, that is I am born again, then and there. The sacrifice of the cross is the basis.

Another thing we find here in John. Life is something more than shedding of blood, though on the ground of the shedding of blood. These things are written that ye might believe that JESUS is the CHRIST and believing ye might have life through His name. Now we find there are two aspects in which we may look upon the sinner. First, under *condemnation*, because of sin. That is one aspect; but the second is, the sinner is *dead in trespasses and sins*. Dead, spiritually blind—spiritually deaf, and spiritually dumb,—the sinner having no response whatever to God. When the sinner is thus dead in trespasses and sins, his Bible is dark to him; and no wonder though they say they can make nothing out of it. Neither can God's people, except they are walking in the light. People say it is full of inconsistencies, they have not had their eyes opened. They are blind. The God of this world hath blinded the minds of them that believe not 2 Cor. iv. 4. We get this life the same way that we get

righteousness. "These things are written unto you, that ye might believe that Jesus is the Christ, the Son of God," and believing ye might have life through His name. It is all in the believing. It is through believing in the Lord Jesus Christ that the life is imparted, which makes a regenerated new man—old things are thus passed away. Then this Bible becomes a sweet book. It contains all over it, gold nuggets, precious things, sweet things, and precious stones, and mark you, to the Lord's own people it appears a dry book if they are not walking with God. When the child of God is away from God, it is burdensome and wearisome to read much of the Bible. They would rather hear some fellow traveler to eternity speaking about it. They will talk about the preachers, and meetings, not about the Lord. There are some of you here who profess to be saved, and I have never heard a word about the Lord from you since I came to C. There must be something wrong I am sure. "How sweet the name of Jesus sounds to a believers ear." Some who talk about the workers can never talk about the Lord. If I have got the life I am a member of His body and He is my life. Jesus says "I am the Way, the Truth and the Life; he that hath the Son, hath life." If I have received Christ as my own Savior, I have got the life, when I go to bed it goes there with me. There it is and it cannot be imitated. There is a genuine ring about every body that has got the life of Christ. I suppose I would be stumping a farm somewhere to keep me out of mischief, if I had not the life of Christ. Beloved, you may believe anything you like but you have never believed the right thing unless you are born again. If

you are born again you have got this Life. Always, there is a response to God and there is always a conscience where there is the new life. It is a blessed thing to have the conscience sharp as a razor. This is a great mercy. If the life of God is in your soul it will respond. You can't help it if the life of God is there.

If God has brought me into His presence, and nothing is found between, I must have the capacity for enjoying His presence and this is the capacity, this new life. He has brought us thus into the new position. "These things are written that ye might believe that Jesus is the Christ." Yes beloved, it is attained through faith in Christ, not through making a start. That is but one side of it. People may buy a new Bible, read something in it, and may try to do something for the Lord, but it always goes to the wind—it "bursts" some day. Where the life is, there it is and it is divine. You say you believe "that Christ died for you!" The devils never doubted that truth; but if I am to be born again, I close with Christ for myself and that's a different thing. Some of you sit at the meeting and go to sleep, why, because you hav'n't got the life. The life always responds to God. Imitation does not do that.

Some people ask, will it continue? Look at John x. 27 and 28 verses. "I give unto them eternal life," and if you hav'n't got this life now you never had it. Other people say, yes of course, but you may lose it. Look simply at what the verse says "and they not it shall never perish." It is eternal. It is the very life of Christ, hence Christ says because I live ye shall live also. It is the life of the Lord Jesus Christ Himself. He says I am the Way, the Truth and the Life.

While He lives, it lives,—it is eternal,—it dieth no more. We are passed out of death into life. The first Adam hadn't it but the second had it, and every member of his body is a part-taker of it.

Romans i. verses 16 and 17. For I am not ashamed of the Gospel of Christ,—the life I have got in me, God's righteousness is on me. How long is this righteousness to last? It is eternal; Psalm cxix. verse 142. It is an "*everlasting* righteousness" that's the wonderful thing about it. It is just like God—both the life and the righteousness are everlasting. This is more than Adam ever had. He lost what of life and righteousness he had.

How are people to get this "everlasting righteousness?" You and I have got the life through faith in Christ, how did we get the righteousness? just in the same way. Romans v. verse 1. "Therefore being justified by faith, we have peace with God." Chap. iv. verse 6. "Even as David also describeth the blessedness of the man unto whom God imputeth or reckoneth righteousness without works." If a child of God gets away from fellowship with God, he is apt to forget that God has brought in His righteousness. "I bring my righteousness near, it shall not tarry," "Jehovah Tsidkenu," "the Lord our righteousness." It is an "everlasting righteousness," and we have obtained it through faith in Christ. "There is now therefore no condemnation to them which are in Christ Jesus." Yes verily for the eternal God has done it Himself—a most wonderful thing. We read of a *created* righteousness—*self* righteousness and imputed righteousness. "Often we read also of wrought righteousness. *i. e.*, the works that righteous people do, after

they have got the life. But there is a righteousness that people can lose. Where do we read of it? In Ezekiel iii. verse 20, but it is not the righteousness which God makes ours, and it is not everlasting. Look also at the 18th chapter 21st verse. "*His* righteousness which He hath *done*." 24th verse but "when the righteous turn away from his righteousness." This is just the reason why there are so many people falling away? they only had their own home-made righteousness. The righteousness which they have *done* is not everlasting, but the righteousness which God has provided is everlasting. And "blessed is the man to whom it is reckoned." See what Jesus says in the 5th John and the 24th verse. "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life shall not come into judgment, etc. I have seen people who professed to be converted twenty times during their life but they had no Christ. Have you received Christ? if you have yours will continue. If you hav'nt received Christ you are not a God-made Christian and your righteousness is not everlasting. The wear and tear of life will blast it.

The last thing Devotedness. The love of Christ constraineth us, when we consider that He died for us on the Cross of Calvary. Then he met the demands of justice. He died the just for the unjust, and opened a new and living way unto the Father. He came from the Father down to men, and became "the Mediator between God and man, the man Christ Jesus." By and by when we received Him we received the life, and we know well when we are in our element as much as fish does in water. We are justified from all things by Jesus Christ,

and "as He is, so are we in this world." We can call God our Father. Our fortune is made for time and eternity. It actually puts marrow into an old man's bones. Life and righteousness therefore come by faith; naturally, the next thing, Devotedness follows. "I beseech you, therefore brethren by the mercies of God that you present your bodies a living sacrifice." Rom. xii. Oh, says one, I present a dollar for tracts. He can do without your dollar. "Thy willing slave Lord I am to preach the Gospel, to fight with the devil." Anywhere for my blessed Lord. He has made me His "willing slave." There is a vast difference between the two rests in Math. xi. "Jesus says come unto me and I will give you *rest*," and then He says "learn of me for I am meek and lowly of heart and ye shall find *rest* to your souls; there is here a double rest, the rest when God made me His child, and the rest I got when I became His willing servant. What better can you or I do with our bodies than present them to the Lord. God, for Christ's sake make us tender. Then when you come to your old age, and you look back to your money grabbing, you will say, "what a big fool I have been, if I was going to live it all over again I would do differently. You will not get the opportunity. "I beseech you" says Paul to the Romans, "by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable by Jesus Christ which is your reasonable or intelligent service, the Lord bless us and keep us in His presence. The time is short." Amen.—G. P. M.

The effectual fervent prayers of righteous men, are asked for a few Christians in Stillwater, Minn., who gather to His name alone

## Notes of an Address by Mr. Lincoln on Psalm CXXXII.

*Lord's Day Morning, Oct. 5, 1879.*

Strictly speaking this is the last of the Messianic Psalms though the two next cxxxiii. and cxxxiv. depend upon it. This Psalm is about God's rest, Christ's rest, our rest, and all saved creations rest. And we cannot get beyond that, so it may well close the Messianic Psalms.

It differs from Psalm lxviii., for that refers to the ark going up to the temple. This Psalm speaks of the ark in the temple.

Understand that the ark is typical of Christ, it was made of wood which refers to His human nature, covered with gold, His divine nature, the lid the mercy seat where God can meet the lost sinner. Whom God hath set forth a mercy seat, etc. The ark in the tabernacle refers to God in Christ with His people in their wilderness journey. The ark at Kirjath Jearim or Ephratah represents Christ born at Bethlehem. The ark in the hands of the Philistines represents Christ crucified by wicked men and slain. There is a special allusion to the Ark in the hands of the Philistines at the close of Acts iv. Peter looks at the true ark crucified and slain. The ark in the temple looks at two things. Zion means Zion where Christ shall reign, but it also looks at Christ at the right hand of God. God is building a Temple of living stones for a habitation of God through the Spirit. Then the two spheres which at present seem incompatible, heaven and earth, shall be conjoined by Christ, then in heaven the Church of God, the heavenly, and on earth, Israel and the nations saved—the earthly.

I shall look at those things which specially concern us. The Psalm consists of two parts. 1. Refers to the toil, David, in type, went through that God might really and forever rest. 2. An invitation to God to make all of that rest it is worthy of. These are connected with two oaths. David swears to Jehovah and vows he would not rest until he had found this rest. "I, the Lord, hath sworn unto David," He will not turn from it.

I. Refers to the toil, David, in type, went through, that God might really and forever rest. We are not told any where in the historical books of the Kings about the oath of David. We know he was anxious about the building, and laid up in store for it, but of this oath we are not told, there is a reason for this. Before the Lord Jesus came into the world, He set Himself to get a rest for God. These words were uttered in heaven, "Sacrifice and offering thou didst not desire. Then said I, Lo, I come, etc.," and He came to Ephratah, and passed on, you know where.

By a rest we do not mean that God is weary, but He must have every thing His own way before He can halt. He looked at the world He had made in creation, and though He pronounced it very good, how soon it was marred. He looked at His people in Canaan, they disobeyed Him. Christ said, "It won't do."

Miriam sang, "I will prepare Him an habitation as if this world were a tent. He will have a temple compacted together by the Spirit of God.

Verse 1. "Lord remember David and all his afflictions." Every one will remember them.

"Thou art worthy for thou wast slain," will be the unending song throughout eternity, and God is teaching us to remember it here. This

table (Lord's table) is in the same current of thought, "Remember me and all my afflictions."

Verse 6. "Lo we heard of it at Ephratah etc., Christ was born in Bethlehem, wood is the same as Kirjath Jearim.

Then the first thought is worship. Verse 7. Oh, the grace, toil and love lavished upon us, engenders the thought of worship at once. Brought into His Tabernacle, not service, not prayer, it is worship. We will go if He has got us nigh. "You are built up a spiritual house, etc.," or as in the Psalm, "In His temple, every stone, every atom says, glory."

There are two features the Spirit of God presses on our attention. 1. Fall down. 2. Worship. That is, first the sense of our utter unworthiness. Worship is, being taken up with Himself. We cannot loathe ourselves without prizing our precious Christ. As we are *down*, "His glories strike our eyes."

II. An invitation to God to make all of that rest it is worthy of.

In verse 8 and following verses, there are three prayers and three answers. Each of the answers goes beyond the prayer. That is like God.

1 Prayer. Refers to the work itself. 2. To the people. 3. To the worker. 1. To the work itself.

Verse 8. "Arise O! Lord, into thy rest." In other words, God is invited to act according to the value of the work of the blessed Son, and Christ also, "Thou and the ark of Thy strength." On account of that, presently God will send Christ to take possession of this world and establish His throne in Zion. On account of that, God has raised up Christ and a Temple is building for God. On account of the perfect satisfaction of that perfect work, He is telling out

His heart's love and acting accordingly. How different from the sacrifices of "old," and the creation "of the old," when it depended upon the goodness of the creature.

How much does God esteem the agony, the toil, the death and blood shedding of His Beloved Son? Thank God He can answer that, and only the mighty great God can. He has much to tell out of the infinite value of His love who gave up His rest in the bosom of His Father, to come and toil for such as we were.

Every returning prodigal is something towards the full approbation of God. Every time He beats our backslidings and restores our souls, God is telling out the satisfaction of His heart with the work of Christ—all is for the sake of this Blessed One.

Every time He takes a poor pilgrim home, "absent from the body, present with the Lord," it is for *His* sake, *we* do not deserve to go to such a height to behold our Lord Jesus, it is our privilege. More than all, we are waiting for that signal when the whole church shall be taken up, and God will come forth in all His love and make every one feel *quite at home forever*. *He must* do it, otherwise there would be a slur on the work. "Arise, O! Lord, he has to tell out the infinite worth of that Beloved One."

Verse 10. "For thy servant David's sake turn not away. etc." It is a conventional phrase in the Hebrew and means, do not turn out His prayer, do not reject His prayer. He has uttered prayers which are still unanswered. God *appears* as if He had forgotten, Christ knows He has not, and we know He has not. "Father I will that those, etc.," is still unanswered, but it *must* be, it is *sure* to be answered. *He must* take

us up to tell out all His love and grace.

Answer to the prayer, verses 13-14. "For the Lord hath chosen Zion, etc." All that Christ has done is only in accordance with His own heart's desire. Christ knew how much God desired a temple where He might flood it with glory, and every stone be instinct with praise. He shall have it, and He asks the very thing. How blessed to know that the Father, Son and Holy Ghost wanted the same thing, and to know we are comprehended in all this.

God could not rest in creation, but here He says, "*This is my rest forever, here will I dwell*"

Second prayer. Verse 9. "Let Thy priests be clothed with righteousness, etc."

A very important feature in worship is joy. Think of God being worshipped in heaven while all His people were weeping and wringing their hands. Oh no, God could never be happy and His people miserable.

Priests and saints. Now we are termed saints for Jesus has sanctified us by His own blood. We are called, chosen, sealed, and taken into His presence for Himself. There we see the world has no claim over us, we are shut in with God forever. May the Lord grant that the separation may be thorough now.

No one is a priest, that is not a sanctified man. In type, no one but the sons of Aaron could be priests, so it is true with the Lord and His people. "Behold I and the children thou hast given me. The corn of wheat is dropped into the ground and in resurrection we are His children. What are we priests for? We are told in Peter expressly to praise Him. God is not only at rest, but will have us rest where He is. My rest is the

same as God's rest. No other rest would do for God but something that could never be shaken at all.

He wants to flood us with His love and glory, and that He is doing in parts though He has not had all His own way with us yet. We grieve Him sometimes, we wander from Him in heart and backslide then we are not quite at rest ourselves, sin troubles us, the flesh troubles us, but *then* we shall be quit of that *forever*. We shall be presented before His presence with *exceeding* joy."

There are two features of this rest. God will rest yet, in His ways with the earth when Christ is King; and He will rest in His way with the heavens when He has His church up there, then God will cement both together. Oh! there is a grand time coming grand for us, grand for God, grand for Israel.

Answer. Verse 16. I will clothe her priests with salvation etc., God was asked, "Let thy saints *shout* for joy, and God says, they shall shout *aloud* for joy." Oh! what a good God He is. Oh! that we may give up ourselves to His spirit to sway us as He will, then we should *shout* and not be silent.

"Let her priests be clothed with *righteousness*." What is the difference in the answer? "I will clothe her priests with *salvation*." I do not know, unless God is showing the way to be clothed with righteousness, that is, by the way of salvation. The first element in salvation is, that we may be made the righteousness of God in Him. There is something beyond in the answer, God can so fully rest in His love of me through Christ, so that there is no good thing He can withhold if I walk uprightly. There is nothing like a frown on His countenance. He is delighted with His child born for ever. Nothing shall

disturb; the devil and the flesh may attempt, but shall not succeed, because I am bought with the blood of His Son. Oh, God! testify to the infinite value of the work of thy Son. Remember David and all His afflictions.

3rd prayer. About the worker.

Verse 10. "Turn not away the face of Thine Anointed. Do not reject the prayer of Thy Christ." It is two-fold in heaven. "Father I will, etc." In earth, "Ask of Me and I will give thee the heathen for thine inheritance."

Verse 11-12. There are conditions in that covenant. Blessed be God grace sees to all for us. Grace says, "They shall obey."

Answer. Verse 17-18. "*There* (in Zion) will I make the horn of David to bud, etc." Christ will reign both in heaven and earth. Oh! what a deal God is going to do, *there* and *then*. God won't forget His troubles if we do.

The horn is the emblem of power. The lamp denotes a successor. 1 Kings xv. 4. David has his Solomon Christ has His people. Christ will be the morning star for us. For Israel the sun of righteousness. We are waiting for the lamp. Isaiah lxii.

In one sense we are completely saved; in another we are to be saved. Oh, this lamp thus lighted is to burn brighter yet, but God is in no hurry. He has eternity before Him. Presently He will fill heaven with praise and the earth too. "The horn *must* bud, upon Himself *shall* His crown flourish." We shall show forth His praise and glory *there*, in *that* place, in the highest heavens where Jesus is. We shall be there.

Then the other there, Zion, the sun will rise and radiate the earth

with its glory. Oh! what a future is before us.

Verse 18. "His enemies will I clothe with shame, etc." God has plenty of enemies. Many who dare even to write books against Him and His precious word. God appears to take no notice, but when His purposes are fulfilled, Christ will put down His bruised heel on the head of His enemies and in hell that bruised heel will keep them in tight, *forever*.

"His enemies will I clothe with shame, but upon Himself shall His crown flourish."

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### The Man Christ Jesus.

Let me state my experience as a preacher of the Gospel. It is this, that, when we say that Jesus is God, people stumble; and when we say that Jesus is man, they are also bewildered and offended. Few believe truly and fully the divinity of Jesus, and few enter into the comfort of the humanity of Jesus.

He is God, very God; and man, true man. Let us always speak fully, and with bold and joyous opening of our lips, about the divinity of the Lord Jesus Christ; and let us testify of the Man Christ Jesus, and seek fellowship with Him.

Look at the Man! I look at His body—a human body. He was weak. After fasting, He hungered. We know what hunger is; but none of us know, perhaps, what real hunger is. How people dread famine! How they will do anything to guard against it, and make seven years' sacrifices! How fearful it must be to witness it! Gnawing exhaustion, trembling faintness, bewildering darkness and dizziness, come over men—restlessness, confusion and most painful irritability.



The *body* of Jesus was not different from your body and mine. He was hungry; and, after fasting forty days and forty nights, He felt the painfulness of hunger.

He was thirsty. In the Psalms this is described: "His tongue clave to the roof of His mouth; His skin was dried up like a potsherd." He felt all the agony and anguish of thirst—He, the blessed Son of God, the Son of man.

It is a reality. He did not merely clothe Himself with the *symbols* of humanity—He *became man*.

He was weary with the journey, and sat *thus* (as we would) on the well. After having spoken to people for hours, teaching and warning them, after having healed people, He felt that power had gone out of Him. He was exhausted. Although the waves roar and the wind is boisterous, overcome with fatigue He slept.

Look at His mind; it was a *human* mind. Mary taught Him His letters. He read the Word of God. He observed, He noticed the things that happened in the street and in the market; how the children played, and the sparrows were sold for two farthings. He used argument, logic, reason, memory. He had a sense of the beautiful, as we see from the parables. He spoke of the sunset and the red sky; the lily of the field; the golden waving corn, ripe for harvest; the well of water springing up perennially and calmly. As He grew up He had a wonderful, bright, keen, joyous eye for all that his father had made.

His feelings were like *our* feelings. He had indignation when he saw the hypocrisy of the Pharisees when they went to Him, after He had performed His miracle on the Sabbath-day, and pretended to be zealous for God's honor and commandment, when He

noticed and denounced their formalism, deception and guile.

He was filled with anger, and manifested great vehemence, when He drove out the buyers and sellers from the Temple, and overthrew the tables of the money-changers. He marvelled at the unbelief of the Nazarenes; He felt joy at the faith of the centurion and of the Syro-Phœnician woman. He had times of rejoicing when He thanked and praised God, and anticipated with delight the "Sabbatismos" which was before Him. He was filled with sorrow; He sighed, and wept, and groaned. He was man in all things, like unto us, yet without sin.

I have touched only the surface of this subject. I must go deeper.

Look at it! He had a great work to do. He had a fire to kindle, and nothing in this world to help Him. Everything was against Him; and He knew it, felt it. It was a heavy burden upon His mind. "Oh, how is My soul straitened!" does He say. "How anxiously do I expect this great and difficult work which is before Me." Though the Pharisees and the people opposed Him—though He was perfectly alone and unassisted—though in His inmost life, in the real purpose of His mission, and in the sanctifying or setting apart of Himself to His great work, He was completely isolated—though even a favored apostle like Simon savored the things of man, and, instead of a rock (*Petros*), proved a Satan (*Skandalon*)—though the Jewish people, both in their enmity and in their applause, continually obstructed and thwarted Him—yet He went on so quietly, so calmly, with so even and steady a step, with such serene and composed assurance of victory. He is like the sun of heaven, shining more and more. To the outward observer He seems to have no

difficulty. Like a perfect artist, the instrument seems to yield and to obey.

Yet why is it He so often goes into solitude to pray? Why does He frequently spend the whole night on the mountain side? What is the burden upon His soul? What great petitions does He bring before God? It is explained in the prophets. He is man; He is weak; He is sensitive; He feels the unbelief and ingratitude of the world, the hatred of men, the ignorance and hardness of heart of His own disciples; He anticipates the sorrows and the troubles, the waves and the billows, that are to go over Him; His human soul thirsts for sympathy, strength, comfort. And God is His only Helper. He filled the silent air at night with His cries and His supplications: "I thought I had spent My labor in vain and My strength for nought." He then looked up to God. He lived by faith. He said, "I will put My trust in Him." He threw Himself, with all His weakness and all His faintness of heart, upon the loving Father; as He says, "*I live by the Father.*" this was His bread, His strength (John vi. 51). This is the Man Christ Jesus. And thus, when the Lord Jesus Christ was in the wilderness, *it was as man*, in the weakness of man—body, soul, and spirit; as one who lived by faith; for "He is the Author and Finisher of faith."

The pictures of Him by men in which He is represented as more like a woman than man is quite beside the truth. He was the manly, uncorruptible, vehement, sharp, tender, sympathetic man. He spoke strongly for none felt so keenly. He was the uncompromising, scrupulous, true Son and servant of God, who was well pleased with Him. Worldlings did not want Him and hypocrites hated Him.

## Summer's Gospel Work.

### CANADA.

DEAR BROTHER IN CHRIST:

Earnestly do I desire to stir up the minds of the readers of the Barley Cake by way of remembrance of their privileges and responsibilities in relation to the Lord's work in these increasingly dark and apostate times. The long, cold, bleak winter has gone, and summer has returned. Innumerable opportunities of serving Christ will present themselves to those who are desirous of being soul winners. By the wayside and riverside, in the steamboat and railway car, at the health resort and quiet country retreat, servants of the Lord Jesus will be privileged to sow seed for eternity. In busy towns and crowded cities, multitudes who seldom, if ever, hear God's simple way of salvation can listen to the old, old story of Jesus and His love, told out in freshness and simplicity through your lips. In the hot summer months it is very difficult to get unconverted men and women to listen to a plain pointed address in a close unventilated hall. In some places in Canada the Christians close their meeting room and have no preaching whatever. If we cannot get the unsaved *inside* the building, we should go *outside* to them. If the mountain would not go to the Prophet, the Prophet declared he would go to the mountain. Christians are called "fishers." If the fish wont jump into the boat (and it is only an occasional "flying fish" that does that) we must go after them. There is no need that we should stay close to the shore; Don't be afraid of that little cloud. "Launch out into the deep." It is there where the big fish are mostly caught. Let down the

net on the *right side* of the ship and your labors will be rewarded. I remember when as boys we used to fish for trout, we were often puzzled to know what to do—at times the river was too clear, or too shallow, the weather was too cold or too warm. We had, however, to adapt ourselves to the fish. Sometimes we secured them with an artificial fly, at another time with a worm; sometimes we would put a number of bare hooks together, weighted down by a piece of lead into the pool, and drawing it up, down and along, the poor trout were caught by the eye, tail, or fins. But when all these efforts failed, we would take off our boots and stockings, and “guddle” them with our hands and feet. If we cannot get at the people in our usual place of meeting let us take another. If they wont enter the hall during the summer let us go to them in the open air. To win souls for Christ ought to be the deep desire of the Christian worker. If they cannot be secured in one way let us try twenty others. By every legitimate means let us warn lost souls of coming judgment and point them to the Lamb of God who died to save them from the anguish and remorse of an eternity in the lake of fire. In the summer and autumn months let us get into country districts and take a school-house, farmer’s kitchen, or barn, and preach Christ to the people. Much blessing has resulted from such efforts, and I have no doubt God would richly bless the testimony if commenced and carried on for him.

*Tract distribution.* A great deal of good might be done for the Lord through the distribution of tracts and Gospel papers. A Christian should always keep his pockets well supplied with a good, and well selected stock

of “ammunition.” Not till we get to glory shall we know the incalculable amount of blessing that has been effected by this means. In a preface to a small book written by a devoted servant of Christ he remarks that “MANY HUNDREDS OF PERSONS KNOWN TO THE AUTHOR have found peace through its instrumentality.” Case upon case may be adduced of earnest laborers for God who were brought to the Lord through one of these silent messengers. Here is a field for all kinds of workers. Brethren and sisters, rich and poor, educated and illiterate, courageous and timid, you can surely drop every day of your life a little message for Christ! And yet there are numbers who profess to be the children of God who do not know the luxury of sowing five cents worth of tracts in the year.

*Gospel tents.* Owing to the difficulty of securing suitable halls in a central position in towns and cities, (unless at great expense) it is oftentimes the case that the preaching places are in an out of the way corner, or up one or two flights of stairs, down some narrow lane or back street. How are the people to be reached during the summer? Are they to be allowed to go to hell unheeded, unwarned, and unsaved? In addition to the open air meetings in the parks, streets, and squares, of towns or cities, let there be a canvas tent secured and erected in a suitable location, near to a leading thoroughfare if possible. Oftentimes vacant lots can be had for a nominal sum. After a time the tent can be removed to another part of the town. Let brethren in country districts get exercised about the condition of the people, and unite in obtaining one. Having secured the co-operation of suitable laborers, seek direction of

our Lord as to where He would have the preacher be. In Toronto the assembly after waiting on God decided on putting forth special efforts to obtain a tent to be worked in and around the city. Those in fellowship heartily responded to the appeal and a tent capable of seating three hundred persons was secured, and is at present pitched in a central part of the city. At Beaverton, sixty miles northeast of Toronto, W. J. McClure and W. P. Douglas are preaching in a new tent. At Desoronto, one hundred and twenty miles east of Toronto where about twenty have been lately gathered out to the Lord. A tent is erected, worked by A. S. Rolph and others. In a country district in the neighborhood of Orillia, James N. Case and James Law, have been holding forth the word of life "under canvas." Last summer there was only one tent in use in Canada; this season there are four. The earnest prayers of the readers of the Barley Cake are desired on behalf of the work and workers. Preaching in tents is trying and exhaustive work—C. H. Spurgeon says: "Tents are bad, unutterably bad; far worse than the worst buildings. I think a tent is the most objectionable covering for a preaching place that was ever invented—under canvas the voice is deadened, and the labor of speaking is greatly increased. The material acts as a wet blanket to the voice, kills its resonance and prevents traveling." Ask the Lord of the harvest to strengthen the laborers, physically and spiritually; at your stated prayer meetings and when alone in the closet, plead with Him who has the hearts of all men in His hands, that numbers of careless, thoughtless souls may be convicted of their sin and brought to know that Blessed One who died that they might

live. Oh, to be away day by day in the secret of His presence; entering into His thoughts of pity and compassion for the perishing and constrained by that matchless, changeless love; we shall beseech and entreat sinners to be reconciled to Him.

One who desires to be a fisher of men.

CANADA June, 1884.

The United States tents now being run are the St. Charles tent, which is now at Batavia, six miles south from the old stand where, A. McKellar, Mr. Baker and J. M. Reid keep meetings, Sunday school, etc. The attendance we believe is very good.

The Geneva tent is conducted at present especially by R. Telfer. Here the meetings have been good from the beginning. J. M. Carnie has been meanwhile called away from this tent to the Chicago S. S. tent, because of the temporary illness of one of its preachers. In this tent there were good meetings—some of them truly blessed—The break has meanwhile interrupted the goodness of the meetings, but we hope, they shall much more than recover, and that yet, we may see the goodness of God in deliverance to many souls.

In the Philadelphia tent there have been drops of blessing right along from the beginning, and things are fair we believe. Brethern Campbell and Mathews are the preachers.

In the Detroit tent meetings the attendance, we believe, is fair and good, but we cannot say much as to the result. T. D. Muir and J. Grimason have the charge of them.

Reader, it is a great privilege to know that we are at present doing something, to commend Christ to the perishing. "Sparking" and evangelizing cannot be done at one and the same time. Let it be with us as with Him who said "One thing I do."

**Notice.**

We desire to impress on our readers the privilege of being in fellowship with our Lord Jesus Christ in spreading abroad His knowledge in every way. **THE BARLEY CAKE and TESTIMONY** are published solely with the view of exalting Christ and His authority—the one specially for saints and the other for sinners, and we ask the assistance of all who are saved to increase the circulation of both these papers, not for any money in them. There is none.

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## Should a Christian Vote?

The question is frequently asked, "Is it right for a Christian to vote at elections?" There can be only one way of answering this perplexed question, and that is: by referring to the Word of God, and abiding by the broad principles laid down there in reference to the privileges, duties, and responsibilities of a Christian, who is not his own, but "bought with a price."

The first question that naturally suggests itself on the subject is: What is the Christian's "position," "calling" and "hope"? is it "*earth'y*" or "*heavenly*"? A clear and scriptural apprehension of this will remove many difficulties, and materially help the reader to form a correct judgment on the subject under consideration. In the 17th chapter of John's Gospel the Lord Jesus said of His disciples, "I have manifested Thy name unto the men which Thou gavest Me *out* of the world. I have given them Thy word, and the world hath hated them, because they are not of the world; even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the *evil*. *They are not of the world, even as I am not of the world.*"

The Apostle Paul, in Gal. vi. 14 says, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" In the Epistle of James iv. 4, we read: "The friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God." In the First Epistle of John ii. 15, we have this exhortation: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." These few solemn and heart-searching quotations from the New Testament suggest another important question, namely, What is the spiritual testimony concerning the moral condition of this present world or age, and who is its "god"? "An evil and adulterous generation" (Matt. xii. 39). "The whole world lieth in the wicked one." (Greek) (1 John v. 19). "They are of the world: therefore speak they of the world" (1 John iv. 5). Satan is spoken of as "the prince of this world" (John xvi. ii). The "prince of the power of the air" (Eph. ii. 2). "The god of this world" (2 Cor. iv. 4). And it is he who is blinding the eyes and hardening the hearts of men; and just as the Jewish nation

and Roman world united in crucifying God's Christ, so now the religious and political, as well as the ungodly, world, combined, are saying, "We will not have this man to reign over us." Hence, for a Christian to participate in the government and rule of this world, is virtually to help to establish and build up a system of government which will ultimately shut out God and herald in anti-Christ—the "Man of Sin" (2 Thess ii. 3-12).

Some very naturally say, Would it not be better to have a Christian Government than one not so? Does Scripture warrant such a thing in this dispensation? A dispensation not of "law," but of "grace;" a dispensation unique in itself, in which God is calling out from among "Jews" and "Gentiles" a people for Himself, who form the "body," of which Christ is the only "Head;" the "bride," of which Christ is the only "Bridegroom"—spoken of in Ephesians as the "church," "temple," "habitation," "perfect man," "one new man"—all those who compose this divine structure being "quicken together," "raised up together," and made to "sit together" with Him in the heavenlies. Hence, the "citizenship" of every true believer in this dispensation is in heaven (Phil. iii. 20); and thus it is Peter, in his First Epistle (ii. 11), calls such "strangers" and "pilgrims."

From these and other kindred Scriptures it is evident that the Christian—though in the world—is looked at and spoken of as not of it; and his position, calling, and hope are entirely beyond this earthly sphere. He is, therefore, not looking for earthly power or position, but for *heavenly glory*.

The only people whom God ever recognized nationally was Israel. To them He entrusted His revealed will concerning government in the earth. To administer Divinely-given laws, statutes, and judgments was the office of Israel's king. God never withdrew the legislation given in trust to Israel by Moses, and never superseded it in any way. When the dominion was transferred, because of Israel's sin, to the Gentiles, God gave to the Gentile kings no new revelation as to government. He only withdrew, as it were, to a greater distance from the administration of government in the earth, retaining, nevertheless, the supreme and ultimate control.

In this respect the dominion of "the Beast" of Rev. xviii. differs nothing from any of the previous Gentile powers. Of the ten Kings of the last days it is written, "God hath put in their hearts to fulfil His will, and to agree and give their kingdom unto the Beast, until the words of God shall be fulfilled."

Here, then, is the divine establishment of the last great Gentile and anti-Christian government. It is the consummation of Satanic authority in the world, and yet its power is of God in exactly the same sense as the Roman power which Christ owned, and by which He was put to death.

Certainly a Christian rejoices in the privilege of a government which gives religious liberty, and heartily thanks God for it. But the Christian is not spoken of in the Scriptures in this dispensation as *governing* or *ruling*, but as in *subjection*; so that, whether he lives in a time of despotic or constitutional, monarchical or republican, conservative or liberal government, his place is to be in *subjection*, so long as that government



does not interfere with his absolute right to obey God.

It is very noticeable that whilst in the New Testament God has spoken concerning the duties of husbands and wives, parents and children, masters and servants—and also very specially as to the duties of Christians as *SUBJECTS* under the world's governments, there is not one word to a Christian in the capacity of a *ruler* or *magistrate* in the world on how to rule.

Surely God's omissions are not accidental, but full of instruction. Had God contemplated His heavenly people accepting rule in the world's apostate kingdoms, is it to be for a moment supposed that He would thus have avoided giving to such as well as to others the needed wisdom and counsel in His precious Word.

Subjection to authority is inculcated—this is strongly insisted upon in many passages: but to resist the authority is forbidden, and any attempt to constitute authority or to wield it, is left without a word of guiding counsel, so that he who acts in such matters must act in his own wisdom and strength.

To vote is given as a *privilege* by the powers that be, and not as a *command*: therefore, to refrain from voting does not impeach the "powers that be." But whenever a Christian votes, whether in a quiet or more public way, he necessarily shares in that government, and is represented by "his man," whether he be a Christian or infidel, Republican, Democrat, Greenbacker or Anti-Monopolist, and thereby he imperceptibly glides off from his position, as a Christian under *subjection* into that of governing or ruling the affairs of this world, in which he is spoken of as a "stranger"—because of his

heavenly birth, and a "pilgrim"—because of his heavenly destiny. Paul, addressing Christians, says, "Let every soul be *subject* unto the higher powers;" and they were taught to pray for "kings" and for all in "authority," that they might "live a quiet and peaceable life in all godliness and honesty" (1 Tim. ii. 1-3).

As to the moral bearing of this question, certainly no Christian could enter into the arena of political strife without coming out of it having his communion marred, and his soul's peace sadly disturbed. Spiritually he must suffer loss. Besides, in his public and private walk as a Christian, he fails to give a positive testimony that this earth is not his place of "rest," and that he is "looking for that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ, who gave Himself for us that He might redeem us from all lawlessness, and purify unto Himself a peculiar people, zealous of good works." (Titus ii. 13-14).

"A little while," 'twill soon be past,  
Why should we shun the shame and Cross?  
Oh, let us in His footsteps haste,  
Counting for Him all else but loss  
Oh, how will recompense His smile,  
The sufferings of this "little while!"

S. B.

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### Abraham's First Journey.

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"The God of glory appeared unto our Father Abraham, when he was in Mesopotamia, before he dwelt in Charran." We find this in Acts vii. 2. But it is noteworthy that we do not read of God appearing any more to Abraham for a considerable time. During that period there were no "comings and goings," so to speak, between God and Abraham. Com-

munion was interrupted: the communications were blocked. God had not failed. He ever abideth faithful. What, then, was the cause? The circumstances, briefly stated, are these: Abraham dwelt in Ur of the Chaldees (Gen. xi. 28), with his father, Terah, and his nephew, Lot. While there, the God of glory appeared to Abraham, "and said unto him, Get thee out of thy country and from thy kindred and come into the land which I shall show thee, (Acts vii. 3). Seemingly his course was quite clear. All he had to do was simply to do what God told him, and be off at once. But Abraham was *not in a hurry* to do as the Lord had bidden him. This we gather from Gen. xii. 1, where we read that "the Lord *had* said unto Abraham, Get thee out of thy country," etc. How long Abraham, delayed we are not aware; but that he *did* delay is quite clear; while it is also clear that *during the delay* we never read of any communication from God to him. This may seem of little moment; but it is solemn and significant. Abraham might try to comfort himself by saying, "I can have God with me here as well as anywhere else, for God is everywhere; and besides, there is no hurry; and it is a thing I *intend* to do some day, if *circumstances* are favorable;" and so on. But all the while Abraham was suffering loss; and we read of none of those sweet communings between him and his God, which are so conspicuous in his after life. God had retired, as it were, into the back-ground, as if saying, "Abraham, do this; and *when you have done it*, I'll come and see you, and tell you what next." How simple is the walk of faith! And it is just a step at a time—no going into details at all. It is simply "unto a land **that** I will show thee" (Gen. xii. 1).

At last Abraham got aroused. He evidently felt that he must be moving. But, instead of getting out from his kindred he takes his kindred with him! We must remember, however, that we are looking at the man of faith on his *first* journey; and these things are written for *our* admonition (1 Cor. x. 11). One thing is clearly taught in this "first journey," and it is this: *Always be in a hurry to do what God bids you*. It matters not what it is. It may be a "little" thing or a "great" thing. No matter. "*Whatsoever* He saith unto you, *do it*" (John ii. 5). If you are where you have no warrant from God's Word to be, then make haste and get out of it. If you are mixed up with the world, whether it be its ungodliness or its religiousness, its public affairs or its so-called "public-worship," God's Word is clear and unmistakable, "*Have no fellowship with the unfruitful works of darkness*" (Eph. v. 11). Don't wait on other people. God says, *Get thee out*. What others do can be no rule for you. "What is that to thee?" says the Master; "follow *thou Me*" (John xxi. 22). Do not wait to enquire, *What next?* One step at a time is God's way. It is to "a land that I will show thee" "Awake, thou that sleepest, and arise from the dead, and" then (but not till then) "Christ shall give thee light" (Eph. v. 14). "We walk by faith, not by sight" (2 Cor. v. 7). God is not going to show us His ways (as he did to Moses, for instance—Psalm ciii. 7) so long as we are determined to follow *our* ways. He is not going to encourage us in making light of His own Word, or in pleasing self in any form. He desires truth in the *inward parts* (Psalm li. 6). In a word, so long as there is anything between my soul and God, there can be no

real communion. Am I living in any known sin? Do I allow any lust to remain unmortified? Is there anything in me, or about me, which I know to be *Not of God*, and yet I tamper with it, and fail to take it into His presence, and judge it there? If so, God has a controversy with me. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm lxi. 18). It is real work God wants—heart work; and if we are really "all for Jesus," as we sing, we will "*make haste*," like David, "*and delay not to keep His commandments*" (Psalm cxix. 60); we shall "*esteem all His precepts to be right, and hate every false way*" (Psalm cxix. 128).

### Our Relationship with the Civil Power.

I Rom. xiii. 1-7. "Let every soul be subject to authorities; (Greek) for there is no authority except from God, and those that are (authorities) have been appointed by God; so that he that sets himself against the authority, resists the ordinance of God, and they that resist shall receive to themselves judgment; for the rulers are not a terror to a good work, but to an evil one, dost thou desire not to be afraid of the authority, practise the good and thou shalt have praise from it, for it (the authority) is the servant of God to thee for good, but if thou practisest evil, fear; for it wears not the sword in vain; for it is the servant of God; an avenger for wrath to him that does evil, wherefore it is necessary to be subject (to the authority) not only on account of (its) WRATH, but also on account of (our own) conscience. For on this account also pay ye *tribute* for they are ministers of God attending

continually on this same thing, (*i. e.*, to punish the evil and reward the good). Render therefore to all their dues. Tribute to whom tribute (is due); custom to whom custom is due; fear to whom fear (is due); honor to whom honor (is due)."<sup>\*</sup>

Here our duties are pressed on saints in relation to the civil power.

1. To pay *tribute*. 2. To pay *custom*. 3. To *fear* the authority. 4. To *honor* it and all this whether it be autocratic, constitutional monarchy, republican or democratic, it is of God and the servant of God in accomplishing His purposes, whether bloodthirsty and cruel, or mild and genial, or even the mere tool of venal politicians.

This certainly condemns socialism and dynamiting as unchristian, infidel and insubjection to God. It is well known that the doctrine of human equality which never in fact existed in our world, is the spawn of *Infidelity*.

II. 1 Tim. ii. 1-3. "I exhort therefore first of all that supplications, prayers, intercessions and thanksgivings be made for all men; for kings and all that are in dignity (high place), that we may lead a quiet and tranquil life in all godliness and gravity; for this is good and acceptable before our Savior God; who wishes all men to be saved and come to the knowledge of the truth."

Here clearly and unmistakably the teaching is that saints are to PRAY for their rulers or authorities.

III. 1 Peter ii. 13-17. "Be in subjection to every human institution for the Lord's sake whether to the king as supreme or to governors as by him sent for vengeance on evil doers and praise to well doers; because so is the will of God, that by

<sup>\*</sup>The explanatory words within brackets are ours.

well doing ye put to silence the ignorance of senseless men (Greek); as free and not having freedom as a cloak of malice but as the slaves of God (Greek), show honor to all—love the brotherhood, fear God, honor the king.”

Here two things are insisted on *viz.*: *Subjection* to governments and *honoring* them as God’s servants.

IV. In the prophecies of Jer. xxix. 5-7, we read a copy of a letter written by him from the mouth of the Lord to the captives in Babylon when they were in danger of being troublesome and fire brands to their enemies in the strange land where they were captives. “Build ye houses and dwell in them, and plant gardens and eat the fruit of them, take ye wives and beget sons and daughters, and take wives for your sons, and give your daughters to husbands that they may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives and pray unto the Lord for it, for in the peace thereof shall ye have peace.” They were not of course to marry the heathen and such as did so had to separate from them at the return of the captivity (see Ezra x. 1-44, etc.)

This is surely most instructive to us in our Babylonian captivity—a separate people unto God though in it. The wives, the husbands, the children, the gardens and the fruit thereof. The houses, the peace and the all though in Babylon not of it, but according to God’s Word.

### Abraham at a Standstill.

We left Abraham just as he had got started on the journey to Canaan. He seemed to make not a bad start; but strangely enough, he was very

soon brought to a standstill at a place called Charran. At this “half-way-house,” he remained some time. Indeed, he did not get advancing an inch further on his journey till his father died; as we read in Acts vii. 4, “from thence, when his father was dead, he removed him into this land”—the promised land of Canaan.

One wrong step, you see, is sure to lead to another. And we are prone to blame God with difficulties which are purely the *fruit* of our departure from Him. If Abraham had left his kindred behind him at first, as God commanded him, he would never have had to wait in the half-way-house at Charran till the old man died. But even looking at that delay by itself, it is clear that Abraham, at that time, was more ready to listen to the voice of his kindred than to the voice of his God; and the result was—*not an inch of progress*. How often, alas, is the same scene enacted in these days! A young believer hears the call of God, to leave the world and all its ungodliness behind—its lust of the flesh, its lust of the eye, its pride of life—and to follow and be identified with the rejected Jesus. And the young believer is ready to do it; *but* the people at home—the old folks—are not of the same mind: they don’t believe in the land of Canaan, or in being clear out for God and boldly doing what God tells you; and of course it would not do to be peculiar. “If home surroundings were more encouraging, how bold I would be for God!” says the young believer. That is to say, you would sail with the current. But God wants people who will sail *against* the current. My dear young believer, don’t allow flesh and blood to stand between you and God. Your friends may not be prepared to go further than

Charran; they may still be in Ur of the Chaldees, strangers to God. It matters not. God wants *you* for Himself—to be a peculiar treasure, a burning and a shining light for Him. “He that loveth father or mother more than Me is not worthy of Me” (Matt. x. 37). So much for the claims of kindred.

But although that is the first thing taught us at Charran, it is not the only thing. I find *death to the flesh* there. Whenever the *old man* had died at Charran, Abraham marched on unencumbered, and without a pause, till safely arrived in Cannan. No half-way-house now: the old man was dead; and Abraham could now *run* in the way of God’s commandments. No wonder, then that we are immediately told that “into the land of Canaan they came.” So the question that comes up here is simply this: Have I given this carnal nature of mine the place of death? God says, “our old man is crucified with Christ” (Rom. vi. 6). Do I believe it? Do I say *Amen* to it; and keep the old man in the place where God has put him—the place of *death*? If so, I am ready, unencumbered, to run wherever God sends me—to do whatever God tells me. But if the claims of the old man are allowed—if the old man is consulted at all—personal comfort comes in, personal reputation, personal circumstances; friends must not be offended, old associations must not be disturbed; in a word, God must be dishonored!—which means, “loss” suffered through eternity. “But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak” (Heb. vi 6).

## Questions and Answers.

QUES. lxxxvi. What is the exact bearing of Acts ii. 38, xxii. 16 in relation to Baptism?

ANS. A certain denomination known probably to all our readers take these two passages to affirm that Baptism makes Christians, or at least, that it is so connected with salvation that none can be saved without it. That the Baptism of believers is God’s ordinance we unhesitatingly affirm and, that the sprinkling or immersing of babies in Baptism we as unhesitatingly declare to be the ordinances of men but not of God, and it would be well for many of God’s saints to cease fighting against Scripture about it, and heartily submit at once and with grace to the Lord and master.

The whole question of these verses may very easily be solved if we discover whether the subjects in baptism be the saved, or the lost? The appointment we answer is for saved people. See Acts x. 47, 48. “Can any man forbid water that these should not be baptized who *have received* the Holy Ghost, and he commanded them to be baptized in the name of the Lord,” Acts xvi. 15, xviii. 8. “*Hearing believed and were Baptized.*” These are the three links. In Acts xiii. 39, we read “all that believe *are justified* from all things,” and in Acts xix, we read the question put by Paul, “Having believed, received ye the Holy Ghost?” and we read in Eph. i. 13, the Holy Ghost is God’s Seal on the saints. See also Rom. viii. 9, 10, 11, 23–26, 27, 1 Cor. vi. 19, etc., etc. The answer given as recorded in Acts xvi. 31, to the jailor’s question of “What must I do to be saved,” was, “believe on the Lord Jesus Christ and thou shalt be

saved." In Eph. ii. 8, 9; it is said to be entirely of Faith. Baptism is not in fact mentioned there at all. In Rom. v. 1, we read of justification by faith alone. The Epistle to the Galatians is full of the truth, that all they ever received was of grace alone by Faith. Baptism is never once referred to in the whole Epistle. Also in the song of the redeemed (Rev. i. 6), the cleansing is attributed wholly to the precious blood. (The cleansing of their ways practices and habits by the saints is by obedience to the truth. See 1 Pet. i. 22; Psalm cxix. 9. This is sanctification by the truth after one is saved.) Or, take the Apostle Paul's own song, 1 Tim. i. 12-15. It is Christ all, and only, He attributes salvation to. Take his Gospel 1 Cor. ii. 2. "For I determined not to know any thing amongst you save Jesus Christ and him crucified." In the previous chapter, verse 14, he thanks God that he baptized none of them but Crispus and Gaius, this he does because they were attaching an importance to it and to the baptizers that was unscriptural. "Christ" he says "sent me not to baptize," 1 Cor. i. 17.

It may here be objected; If salvation be wholly of grace through the precious blood of Christ, why insist on baptism at all? To this it may be answered, If salvation be wholly of grace, why have we in the word of God, "Owe no man anything." Rom. xiii. 8. While it is our high privilege to aim at understanding all God's ordinances, it is our privilege and duty to obey Christ because He authoritatively speaks as Lord and Master, and, if we obey Him only according to our comprehension we simply take the proud position of the man in Is. xlv. 10. Read it.

We remember being a few years ago in a certain village, addressing

meetings where we did not discover six Christians, but all the adults we had the privilege of talking to, told us they were baptized, though now fallen away from the hearing of the Gospel as well as from the Christian profession. Here were and may still be seen the poor silly people who were baptized in order to be saved—having nothing at all now and as little desire for it. This is a prostitution of the blessed ordinance authorized by Christ.

There are two classes who are equally in error as to baptism. The one class holds baby sprinkling for regeneration—the other holds adult sprinkling or immersion to be, if not regeneration at least a help in that direction.

Salvation is Christ's work entirely, and, is absolutely independent of baptism, it is the blood alone that cleanses from all guilt. The washing of regeneration is the impartation of a new nature—and the work of the Holy Ghost in uniting the soul to Christ, when He is received by Faith.

In Acts ii. 38, the apostle Peter addresses the Jews who already rejected and murdered Christ—and tells them that on the one condition of submitting to be baptized unto the Name of Jesus as their fore-fathers were baptized under the cloud and in the sea unto Moses, they, even the murderers of Him, might yet be saved. This assuredly was the most humbling and repulsive condition that ever was presented before a proud unbelieving Jew. At this period they as a nation were not cut off. Let us not overlook, that God did not give them up nationally at that time.

In Acts xxii. 16, we have the apostle, whose conversion is recorded in Acts ix. telling it forth, and that it was imposed on him, a blaspheming

persecuting Jew to submit to the humbling ordinance of being baptized to the Name of the Lord whom he at one time hated and disowned. This is according to 1 Peter i. 22. "Purified his soul in obeying the truth." He owned Him as Lord, and was baptized to the precious Name.

As stated above, the Jews as a nation were not yet given up—no, not till Acts xiii. 46, or perhaps not till Acts xviii. 6. After this date the dimness of the *transition twilight* between the two dispensations is displaced by the clear Gospel of the grace of God, which at this date becomes quite distinct (Acts xviii. 8) It is *hearing, believing* and being *baptized*.

In Rom. vi. we have the baptism of this dispensation for the first time clearly expounded to us by the apostle—there it is crucifying the old man—then burying him and a new man is created after the image of Him who created him, after which he is fed, nursed and cherished. Also with that transition from the dispensation of law to that of grace is also passed away the term *disciples* as a designation of Christians. The word drops entirely out of the Book.

### Woman's Ministry.

1 Tim. ii. 9-15: "In like manner that women adorn themselves in modest apparel with modesty and discreetness; not with braided hair (plaitings) and gold or pearls, or costly clothing, but what is becoming to women professing the fear of God, by good works. Let a women learn in quietness with all subjection. But I permit not a woman to teach nor to have dominion over a man, but to be in quietness—(or silent)

for Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled (or deceived) hath fallen with transgression. But she shall be saved through the child bearing, if they abide in faith and love and sanctification with sobriety."

In these verses we find seven positive and six negative statements, made concerning the behavior of women. Christian women, in the *assemblies*, of course, are only referred to.

1. Adorned with *modest apparel* or raiment.

2. *Shame facedness* or modesty.

3. *Sobriety* or *discreetness*—a command over her tongue—when to be silent and when to speak; what to say and what not to say; and whom to talk to and whom to shun.

4. Adorned with *good works*.

5. A *learner*.

6. *Not* to be a talker, but in *silence*.

7. To be in *subjection*, not a judge or ruler.

The negative side is:

1. Not to be adorned with broidered or plaited hair.

2. Nor gold.

3. Nor pearls nor jewelry.

4. Costly array or clothing.

5. She is not to teach.

6. *Not* to usurp authority over the man.

How does this correspond with what is going on around us meanwhile? Our hearts at times have been pained to see the woman dragged out of the retired place God meant her to occupy. Where is the modesty and subjection insisted on in the above verses? In many places it is never seen. In fact, we have seen sisters very much hurt because they have not been invited to a meeting for

over-sight, and demanded chapter and verse for being kept away.

It is blessedly true, there is neither male nor female in Christ Jesus (Gal. iii. 28). This, however, has reference only to our position and oneness in Christ. In Luke viii. 1-3, we find the ministry of men—and that also of women—as quite distinct; the one from the other. The *twelve* are said to preach; and in verse 24 we are told, they, with Him, passed through the storm—but the *women* ministered to Him out of their substance.

When Paul is proving the resurrection of Christ in 1st Cor. xv., he brings forth witness after witness—but he never calls a woman to testify. No, the Spirit of God would not drag the woman out of her retired place of service to witness, though women saw Him after His resurrection. Is this not both suggestive and instructive?

In Matt., xxviii., when He is sending forth His witnesses, He takes the eleven men. Also in Luke x., He sends out seventy men. Now have we in Scripture one single instance when He sent out a woman to take a public stand?

The days we live in are characterized by lawlessness and insubjection to the Word of God—His blessed Word is being explained away. Liberalism (Lawlessness) is one of the great cries of Christendom, and is it not finding its way into the assemblies of God's people? A spirit of dissatisfaction rises up at once when the truth of God is being rightly divided, and sisters are found sitting in judgment on elder brethren, and blaming them for not giving them their rights.

God has shown in His Word the true place of women—a blessed place

truly it is. We find Mary on three different occasions at the feet of Jesus. 1st, in Luke x. 43, sitting at His feet receiving His word. 2d, in John xi. 32, she is telling out her tale of sorrow in His ear. 3d, in John xii. 3, she is pouring out on His feet that which cost much.

In Phil iv. 3, we read: "Help those women who *strove* (Greek) together with me in the gospel." He does not say *preached*. Epaphras was a laborer, but in *prayer*. (Col. i. 7, iv. 12). Would that there were more such laborers.

Women can be; and some are laborers without coming out of their own retired and proper sphere.

See Acts xviii. 24-26. May the great head of the church, give us all to be in subjection to Him in the different callings into which He brought us, till the blessed and expected time of our being gathered together unto Him. J. K. McE.

### Something More Than a Report.

I have never felt fully at ease with two lines of a favorite hymn:—

"Though the shore we hope to land on,  
Only by report is known."

For in my secret thoughts while that has been singing, I have said, "we have something beside a report of that land. I grant that if we had nothing but God's report that would be quite enough to commend our souls into that state which the hymn goes on to describe:—

"Yet we freely all abandon,  
Led by that report alone."

I fully grant if the Lord had been pleased to give us *only His word* about the goodness of the land, that would be quite enough to claim our faith. But the question is: has He



confined it to a report of that land, —is it only tidings?

This I question: Eliezer, for instance, gave to Rebecca *more than a report*—jewels and gold, pledges of Isaac's love and samples of Abraham's wealth. And this is the office of the Holy Spirit in the great economy of redemption. He enters the scene not so much with the report of the distant glory, as with *pledges* and *first-fruits* of it. He is the earnest of the inheritance. So with the spies and their clusters, Numbers xiii, they did this additional service for the camp.

The report of Canaan had reached them through Moses long before this, and the spies also bear a report of it; they said that surely it was a good land, flowing with milk and honey; but they did *more*, something which Moses, their redeemer from Egypt, had never done; they presented a cluster of grapes, and said, this is the fruit of it; they offered *a sample, or first-fruits*; this was a new thing—this seeing of the produce of Canaan, *was something additional* to all that had been hitherto done for them. Moses described the land, the spies exhibited and brought into the wilderness a taste of its pleasant produce, and this Eshcol, like the jewels of Eliezer typifies the blessed service of the Spirit in the great work of our salvation; and this is God's way as appears by these witnesses. He gives *an earnest* as well as report. He did so in patriarchial days by his messenger from Abraham's house; he did so in Israel's days by the spies, which He commands to search the promised land, Numbers xiii 3; while His people were still in the wilderness, and He does so in this age of ours among His elect by the Gospel and *indwelling* of His spirit who gives the soul enjoyment of the things reported

of in the Word, after the manner of *a sample or fore-taste*.

It is a part of the Divine plan of the great economy, or purpose, to give *earnests* as well as reports.—This is *essential* and not *accidental*.

### Notes of an

#### Address by J. K. McEwen.

1 Chap. Ruth. "A certain man of Bethlehem-Judah, went to sojourn in the country of Moab." He had had no command to leave Bethlehem-Judah, but like Abraham when he went down to Egypt, he had his eye off God, and so left Him and the land behind.

A child of God does not go away from God by leaps. There are no less than seven steps in Peter's declension; from self-confidence which was the first, till he could warm himself at the world's fire and deny the Lord with cursing and swearing.

It will be well for each one to see to it that he or she is in the place where God would have them be.

Thank God we are saved and cannot be lost. The children of Israel could not get back to Egypt. They did go back in heart, it is true, but the Red Sea rolled between them and the country of the Pharaohs, so that they could never get back.

This man went to "*sojourn*" in the country of Moab. He did not mean to stay there but we read in the 2d verse that he "*continued*" there.

Perhaps Lot did not mean to go down to Sodom when he first went into the plain. One step astray leads to more.

Let us take notice who this Moab was into whose land he went.

Moab was one of Lot's sons and an enemy to God and His people.

Verse 3. "Elimelech, Naomi's hus-

band died and she was left and her two sons." But one stroke was not enough, to bring her back. Instead of leaving the country of the Moabites at once, she stayed there with her two sons. The next thing (verse 4), is the two sons take 'wives of the women of Moab,' as the parents do, so will the children follow.

It is a responsible thing for parents, to train up children either for heaven or hell, for everlasting happiness or endless woe. Abraham told a lie in Gerar in regard to his wife and it is remarkable, that Isaac, his son, did the same in regard to his wife in the same place. Samuel looked out for places for his sons and made them judges, but he paid dearly for it in the end.

Oh, if we could only remember this Scripture, "whatsoever a man soweth that shall he also reap," we should be more careful.

This woman lived in the country of Moab for *ten years* after her husband died. At last both the two sons died. Then we read "She arose with her daughters in-law that she might return from the country of Moab." How like the prodigal in Luke's Gospel. "I will arise and go to my father." When he came to himself and thought of his father's house, where there was bread enough and to spare. She had heard "that the Lord had visited His people in giving them bread."

What had she got by her living in the land of Moab? Nothing but judgment. When she went there, she was in poverty and when she left it she was in poverty.

Elijah, the man of God, who could withstand 450 of the prophets of Baal, ran away from a wicked woman. As he slept under a Juniper tree, God supplied him with cake and a cruse of

water. He went to sleep once more and again God supplied him. Afterward, not with a voice of thunder, but "*with a still small voice,*" He asked him "what doest thou here, Elijah?" Elijah did not tell the whole truth, he did not say he ran away from a woman.

God's grace is marvellous, that He should come and feed His child who had run away thus, yet so He did.

Naomi came back at the time of the barley harvest (a very good time) and God had a man ready to feed her.

He, Boaz, (the meaning of Boaz is the man of strength) had no rest until he had redeemed Ruth and made her his wife. So we are united to Christ, we are part of the bride, and some day will see Palestine. We need not go now to see it in its ruin for we shall yet see it in its glory when Christ shall sway His sceptre from one end of the earth to the other.

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### True Faith.

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True Faith will take God's single word, without calling for witnesses. To trust when we have the securities in our iron chest is easy, but not thank-worthy. To depend on what we cannot see is more hard for man to do, but more acceptable to God when done. Go and believe, without feeling, before feeling, yea, against feeling.

In the commonest affairs of daily life, men necessarily exercise faith one toward another, thinking nothing of it; but, in their dealings with God, act with all suspicion and reserve, deal with Him as they would with a dishonest person, and where they cannot verify or follow, make a virtue of a necessity, by saying "they will trust Him, though they cannot trace Him," as if that were the language and character of true faith.

## Words to Workers.

### COLD-HEARTEDNESS.

The greatest bane possible to a believer is coldness of heart. It is the deathblow to everything connected with service for the Lord. It damps zeal, withers energy, and causes everything to drag heavily. Cold-heartedness is a disease common to all believers: it attacks most of them at some period of spiritual life. Some rally, others succumb, and these latter suffer for life from a chronic form of the disease. It is pitiful to see them dragging along. There is no energy in their work; no pungency or power in their words. Sometimes an epidemic sets in: whole communities suffer at once. Sunday-school superintendents and teachers, district visitors and preachers, all suffering at the same time. The disease is plainly marked by the following symptoms; a prayerless closet, a neglected Bible, a guilty conscience. Among Sunday-school Teachers, it is often indicated by being "late," absent from their classes, losing their scholars, and the absence of conversions. Among preachers, it appears in long speeches without pith or power, borrowed phraseology, long theological prayers, and counterfeit conversions. It is infectious, and is often caught by keeping company with backslidden believers, and by contact with the world. If taken at any early stage, the progress of this fatal disease may be arrested, but if it be trifled with, until it assumes the chronic form' it is well-nigh hopeless. Those consciously affected should repair at once to their closets, and make a full confession of their condition before God, asking Him who

searcheth the heart to lay His finger on the seat of the disease, and show them from whence it comes. Then, if there be honest dealing with God, and with the sin or sins that cause the heart to depart from the living God, He will heal the "broken in heart" (Psa. cxlvii. 3) giving a "whole heart," (Psa. cxix. 10) wherewith to seek Him; a "true heart" (Heb. x. 22) wherewith to draw near to Him, and a heart filled with divine love (Rom. v. 5) wherewith to serve Him.

## Work and Workers.

Tent work will soon be over, usually the cold nights set in, on or about September 14th and the people cannot sit comfortably in a tent.

The Philadelphia, (Pa.) Gospel Tent operated by Brethren Jas. Campbell and Wm. Mathews is fairly well attended. There have been several conversions in it, for which let us thank the Lord.

The tent in Detroit, (Mich.,) has recently been removed to a fresh field. This we believe has been a happy and successful move. The new site is much more central and the meetings which are conducted by Brothers T. D. W. Muir and John Grimason are very well attended.

There are largely attended meetings by an interested audience in the Batavia, (Ill.) tent. In addition to the regular gospel meetings there is what the children call a "Sunday-school" every morning for themselves. These are conducted specially by A. McKellar. Some of the young ones attending these children's meetings profess we believe to have been converted. There are also other professors. J. M. Reid and Bro Baker also preach in the tent.

The Geneva tent has been struck not for want of an audience—that has been excellent from the beginning—but with the view of pitching it again at Turner Junction after some other imperative meetings are attended to. There were many sweet and precious meetings in that tent. Brothers Carnie and Telfer are meanwhile having meetings in Elgin, Ill.

In the Chicago Cottage Grove Ave Tent the work is still under way. There were some capital meetings and some blessing but doubtless there should be much more if the workers were more fit for the work—possibly the same may be said of all the tent workers.

The Canadian tents are still being operated—and the laborers are finding fresh and unwonted difficulties in their path of service. The strong man armed is evidently roused to suspect his goods are in danger. Luke xi. 21. At the date of writing these notes we cannot give definite Canadian information.

Bro. John Rae from Scotland is now with his family settled in Manitoba, Canada. He has made a successful beginning in preaching Christ to the perishing, in his new sphere of service, of this we are truly glad.

Brethren D. Munro and J. K. McEwen are preaching in Strathroy.

We expect Bro. J. Smith shortly from the old country—and surely we do welcome all Christ-sent messengers, but we do not and cannot welcome “crotchety,” “cranky,” “crooked-at-home” or “selfish,” workers who go preaching professedly relying on God—but write begging letters filled with inflated falsehoods about apocryphal successes, to Christians known to possess worldly means. No doubt such eventually will find their true level.

Beloved fellow believers will you remember the workers before the Lord, do not forget that it is not enough that preachers hold forth a clear, correct and Scriptural gospel. For success in real conversions there must be what the apostle describes in 1 Thes. i. 5—the gospel in *word*—in *power*—in the *Holy Ghost* and in *much full assurance*, or bold confidence *i. e.*, by the preachers in their *Instrument* of work viz.: the precious gospel of the grace of God.

[EXTRACT.]

BOTHWELL, ONT., CAN.,

August 18, 1884.

J. M. M. and myself came here last week—are living in a rented house—had our first meeting last night in a drill shed—it reminds me of tent work—no flooring in the shed, but it will be warm enough for a month's meetings yet. We expect God to work here and manage us for his own glory—all things work together for good to those who love God. I can't say I love him much, but can say he loves me. The Lord spoke to our heart this morning in reading Mathew xviii. We generally want to be something great instead of being humble and like a little child, O, that I was more like him who made himself of no reputation—our blessed Redeemer.

Yours in Him,

J. G.

We intend D. V. after this to give more copious extracts from letters, etc.

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### Gatherings.

There is a meeting gathering to the name of the Lord at Turtle Creek, Alleghany Co., Pa.

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## Practical Christianity.

Notes of an Address on John i. 1-18.

By H. GROVES.

I cannot but feel that the removal of our brother, Lord Congleton, has a special voice from God, in connection with our meetings, and the circumstances in which we are placed.

I would seek, in the few remarks I would make on the earlier verses of the first chapter of John's gospel, that the Lord may help us on in the same line of thought, which I hope has been awakened in our breast; that is, a sense of personal godliness, without which everything else is as a sounding brass and a tinkling cymbal; even the knowledge of all mysteries, dispensations, and anything outside the living truth of God. God has written one word upon it all—"Ichabod." Our hearts may weep that there is an Ichabod Christianity tolerated, which ought not to be.

I trust that God may exercise all our hearts to-day, and that we may be able, through His grace, to finish our course; every mile, every yard of it, to be able to say, with that servant of God: "Thank God, I have finished it, and, better still, with all

my mistakes, I have never brought dishonour upon *that Name*." To the honour and glory of God, he lived out what he preached; and he did not preach beyond his own life.

These earlier verses of John's gospel happened to be my morning reading and meditation. I have sometimes found that what God gives for one's morning study, may just be what God's saints need.

What struck me most, as I read these verses, was the magnitude, magnificence, and moral glory of Christ, as shown here. It is not the miraculous power and manifestation of the divine majesty of Christ, that we see here, but the moral glory that shone in and through Him as the light of God in the world. Paul says: "Ye are light in the Lord." We can all talk of it, but to be it,—yes, I say, *to be it*. If we are not it, it is a shame, from beginning to end. O, that the Lord might help, for a short time, first to picture Christ to our eyes, in the moral glory of that carpenter's son. He had not one thing around Him wherewith to lift Him up. He was a root out of a dry ground; a root to which the earth gave nothing. All He was, was the result of that which came down from God. If what we have comes

to us from the earth, and not from God to our souls, (and we may get our Christianity from the earth), we shall not be able to tread in the footsteps of that blessed only begotten Son of the Father, full of grace and truth.

As we read these verses, may the Spirit of God write the words on our hearts.

"In the beginning was the Word." Mark, He was the Word, not, He spake it; but, He was the Word. If our preaching were measured with what we are, and we were required to *be the Word*, rather than *practice it*, some of us would feel a little differently. There is a way in which we grasp and handle the truth, that shows we have not got it from God. If you get it from God, it will pierce your hand.

"In Him was life, and the life became the light." How is it with us? Is your light the outcome of life? If light in the Church of God is not the outcome of life, whatever it may seem, it is from beneath, and not from above. The devil may teach you your Bible. Take care where you learn your Bible. We need to bring our Bible into the holiest of all—to the mercy seat. You won't rush on with the crowd. Why? You shall be patient toilers beneath the mercy-seat, as you learn there. I don't know if there is any word that I would have more written on our hearts to-day, than these,—that the life might become light. As believers in Christ, I would that we connected the life and the light more. Remember that the light must come out of the life. Some say: "I thank God that I have eternal life." Is it growing up into everlasting life?

Fifth verse:—"The light shineth

in darkness, and the darkness comprehended it not." I was amazingly struck this morning. (I had not noticed it before), as I looked into the Revised version:—"The darkness apprehended it not." It says, turn to John xii, 35: "Yet a little while is the light among you. Walk while ye have the light, lest darkness come upon you." That word, "come upon you," is the same word as you have in John i, 5, "comprehended." The idea is this: "Walk while ye have the light, lest the darkness overcome you." Here it is said of Christ, the Word, the light shined in the darkness, and the darkness overcame Him not. It could not rob the light of its brightness. What a thought here, when one looks around and sees the dim, darkened, clouded light of God's children. Satan seeks to get the extinguisher on the light of God's people, and when once on, it is hard to get it off.

O, how the light is dimmed and extinguished by contact with the corruption of the world around us—the money making and money loving world around us, the self-exaltation of the world, making self and not the Lord the object of daily life and toil. How many of God's children are overcome by the world and the flesh! Oh, that flesh, that flesh! Why is it that God's saints are overcome by the flesh? Because they have been walking months without communion with God. God's servants get hardened by preaching when their hearts are not right with God. If we were to shut ourselves up for some time, retire for a little from the activities of service, to have a dealing with God, we might come forth richer and mightier for the church than ever we have been. There is a danger of our seeking to



carry on the public work of the Lord by the might and energy of something that we have learned yesterday, and not something that fills the soul with a present power to-day.

The light shone in darkness, and the darkness did not overcome it—it shone brighter and brighter till they nailed him to the cross, and then it shone brighter than all. The light triumphed over the darkness every step the Redeemer trod.

May we lay hold for ourselves upon the moral glory of the only begotten Son of the Father. Unless we shall make this moral glory the Alpha and Omega of our daily life in all its departments, our life's history will become dim and darkened. It ought to be as the path of the just that shineth brighter and brighter. I sometime say that the Christian's sun ought never to set, but rise higher and higher, and when it comes to the mid-day zenith then to go to be with Christ, which is far better. What is it that brings so many of us here from the various parts of the country? Is it merely to hear something new, that may tickle the ear and please the fancy; or is it to get a little more Divine light and life? If this be the object, then God will own and bless it, and you and I will go back to the places whence we have come humbled and bright, to shine for God more than ever, and to be less conscious of it. May the Lord grant in the exceeding riches of His grace that the moral glory of Christ may be more before our eyes. Then will the Lord find pleasure in us, our ways being pleasing to Him. Then it shall be true of us, as John says in his epistle, that the wicked one toucheth him not, (John v, 18.) Young Christian, let that word ring in your soul, the devil cannot harm you except you

open the way for him in some way or another. O, that we might learn the deep subtleties of satan, and how he comes in to put the extinguisher upon the light kindled in you by God. What is true of the unconverted as to the soul's eternal loss is, and may be in its measure, true of every child of God, as to his spiritual detriment now and spiritual loss in eternity. Remember that old and young Christians alike carry the flesh about with them, and there is in us all the elements of corruption and decay. If elder brethren were living more in the sunshine of God's favor they would exercise a greater power for good over their younger brethren. The Lord give to our elder brethren a double measure of the grace which they seek to inculcate upon their younger brethren in Christ. May God write these deeply important truths upon our hearts, and let us remember the solemn words, "walk while ye have the light, lest darkness overcome you."

"He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power (the right or privilege) to become the begotten ones of God, even to them that believe on His name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh and dwelt among us, and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth." (Verses 10-14.) He came as the only begotten one from God, and those who received that only begotten one of God, became begotten ones of God too.

O that we could only realize the magnitude of that moral responsi-

bility and glory that rests upon us in that we are begotten of God. What we want is to get a firm hold of the A B C of the truth of God. This is just the very thing that our souls need to grasp as we have never yet done.

Has the world seen the glory of the begotten ones of God in those who profess to be children of God? Fellow Christians, it makes one scarce know what to say; one might just hide one's face in the dust and cry, "Unclean, unclean."

A very little of Christ and His truth, realized deep down in the soul, will do more for the glory of God than a great deal of the things that are exercising the minds of Christians from one year to another.

If the devil can only turn our mole hills into mountains, he will do one thing more, he will turn mountains into mole hills. He will cause the mountains of God's truth to dwindle till they become so very small that we can scarce see them. And the small things of God's truth he enlarges into mole hills. O the deceitfulness of satan, who puts magnifying glasses on the eyes of the Lord's people. He can make big little and little big. The devil will do his best to put things out of their due proportion. We have the life of Christ before His moral glory. The life gets precedence in this Scripture to this moral glory. How often have we looked with a look of scorn on a child of God, whose life showed far more of Christ than ours. Let us seek to be on our guard; for God allows things to happen around us that pierce our own souls, and that's enough to break our own hearts. There is a "needs-be" for it. As we look at the closing year of that beloved child of God, our brother, Lord Congleton, our eyes weep over

many we have known who stood side by side with him, but who went down to their graves shipwrecked saints, because the world, the flesh and the devil had been allowed to come in to mar and to suck the reality and power out of their spiritual life.

"And of His fullness have we received, and grace for grace" (16th verse). Is it true? Let us each and all ask ourselves this question, "Grace for grace;" that is, grace in me answerable to the grace of Christ. This has been given, but whether you or I have ever drunk it in as we ought, is another thing. God only can tell absolutely, and our life can bear witness. It has been given, but we have never drunk it in; my life has not lived it out. The grace and truth and love has not become a living light in the midst of this world of darkness, sin and sorrow.

"The law was given by Moses." He was the divine exponent of God. You and I, the begotten ones of God, are designed by Him to be witnesses and exponents of God's character. His beauty, holiness, and manifest hatred of sin in every form and shape. Are you and I such?

Let us begin with the A B C of God's truth. God wants it written deeper down upon our souls. May we seek to make the moral glory and honor of God more the one object of our life and ministry and the conduct of our daily life; so that, any one born into the family of God, may be taught through us to grow up into likeness to Christ, so that their lives will speak for Christ. If we were so living in the power of the divine life, we would see different results than we see in our assemblies. We would know more of the peace of God, that passeth all understanding, ruling, guiding and holding everything in subjection to God.

### Revelations to Paul.

There are some spiritual matters of such special importance that the apostle Paul was privileged with revelations of them.

He himself was a special apostle chosen and called, for ministering to the Gentiles after the Jews (nationally) were set aside. God did this to them for breaking the covenant, rejecting Christ, and committing the sin against the Holy Ghost by blasphemy against Him, as recorded in Acts. xiii. 45.

The word "Revelation" (Apokalupsis) occurs 12 times in the New Testament, viz., in Rom. ii. 5, xvi. 25, 1 Cor. xiv. 6, 26, 2 Cor. xii. 1-7, Gal. i. 12, ii. 2, Eph. i. 17, iii. 3, 1 Pet. i. 13, Rev. i. 1, and refers in every case to something made known directly by God without any aid from teaching, training, reading or study.

In Rom. ii. 5. it refers to an extraordinary future manifestation of the righteous judgment of God, such as will make the ears of men to "tingle." Past judgments on men did but typify what is coming in the near future on both Jews and christendom.

The word revelation in 1 Cor. xiv. 6, refers to the New Testament apostolic prophets, the second gift enumerated in Eph. iv. 11, i.e. after the apostles, or second to them. This gift is done away. In 1 Cor. xiii. 11, we read, "But, whether prophecies, they shall be done away." The teaching for the guidance of these prophets who were to receive their messages direct from heaven, we read in the

verses 29-33, of the same chapter.

1st. They were to have primarily in view the edification of the assembly. Everything not for the building up of the saints was to be suppressed.

2nd. They all might prophesy, provided they were prophets.

3rd. They might speak two or three in succession and the others present were to discern and prove all things they heard. 2 Thess. v. 21.

4. If anything was revealed to any of the other prophets present, the first was to be silent and the other that had received the new revelation was to speak. All was to be done in order. There was no excuse for confusion, because the spirits of the prophets were subject to the prophets, and the Holy Spirit never is the author of disorder, but of peace.

To take all this about revelation and prophecy which are not now characteristic of this dispensation, and apply it indiscriminately to teaching, preaching, exhorting or preaching the Gospel, is anything but "rightly dividing the Word of truth." We might, indeed, say such an abuse of it is subversive of all order. The first consideration is the edification of the hearers, and whatever is not calculated for that object is to be discouraged by such as assume responsibility.

We often have to refer to the unwarrantable habit of allowing the imagination free action in the things of God, and thus enforcing and infusing a meaning into God's Word, which, at least, is doubtful. There is enough of plain, unmis-

takable truths in God's Word for our purposes and needs without drawing on our imaginations for the mysticisms so appreciated by many, and often but the confusing the characteristic features of one dispensation with those of another, which, though they all have many precious things in common, yet differ in many important matters.

We return from this digression to our object and purpose.

In Eph. i. 14 the apostle prays God that the Ephesian Christians might have "the spirit of wisdom and revelation in the knowledge of Him." The canon of Scriptures was not at that time completed, and the prophetic spirit being abroad, there might be a new revelation to any of the prophets at any time.

The revelation of Jesus Christ from heaven with His saints is that referred to in 1 Peter i. 13. That epistle is written to certain dispersed Jews, and in itself contains internal evidence of that fact, though for us, also, there is much precious teaching. He comes first for His saints, after which He comes with them, and then in that revelation of Him referred to in that verse, "When He shall appear then shall ye also appear with Him in glory." Col. iii. 4.

Rev. i. tells us that the book called "Revelation" is the revelation or unvailing of Jesus Christ, who is the divine centre of all God's purposes, thoughts and plans.

The apostle Paul's revelations, or some of them at least, were given him as recorded in 2 Cor. xii. 1-7.

I. The Gospel was *revealed* to him. He was saved through faith in Christ, like any other sinner, before he really understood the Gospel. The how and the why of it he learned, not from the brethren in Jerusalem, or in any theological seminary or in any other seat of learning, but in Arabia (Gal. i. 17). True, before he went to Arabia he preached in Damascus that Jesus is the Son of God, but the Gospel in its beautiful fulness, grace and perfection, he had only by revelation (Gal. i. 13), and afterwards, though he did not preach contrary to the other apostles, he did it greatly in advance of them. He knew more than they did.

II. In this same epistle to the Galatians we have another revelation given him recorded. The circumstances were as follows. The converted Gentiles in the provinces were distracted by the insidious Judaizing teachings of certain men from Judæa, who said that it was not enough for salvation to have Christ, but they must keep the Law of Moses, and be circumcised. (See Acts xvi.) Of these teachers, whatever else may be said of them, one thing must be conceded, *i.e.*, they were at least consistent, for keeping the law and circumcision ought to go together. They are the counterparts of one another. The one is for restraining the flesh, and the other for cutting the flesh. In our times, however, the keeping of Moses' law is inculcated by most preachers, but, most inconsistently, the circumcision part is detached and dropped.

When, as stated already, these disputations about law-keeping were agitating the Gentile christians and assemblies, a convention was held in Jerusalem to discuss this delicate question. Evidently, the apostle did not well know whether to go to it or not, but God had *revealed* to him that he ought to be present. His own words are, "I went up by *revelation*." Therefore he went and took part in the deliberations. Read Acts xv., where the Holy Spirit records it all.

III. A third revelation to him we find recorded in Eph. iii. 3, etc., Rom. xvi. 25, Col. i. 23 and 26, etc. "The mystery" revealed to him which had been kept secret, and never made known before, no, not even to the prophets, whose prophecies are full of Israel,—their falls, their shame and their final restoration and triumph through grace. But there is never a word in them about this "mystery," viz., a body formed of converted Jews and Gentiles in union with the living Head, the Lord Jesus Christ, now in heaven; the Jews nationally cast off; the gospel of the grace of God for their salvation preached both to Jew and Gentile; as many as believe added to the Lord, and consequently to one another.

To this present dispensation and for this peculiar people, viz., the assembly of Christ, there is special teaching given in the epistles, all of which were written after the formation of the "assembly" was begun; and doubtless much evil to saints results from not rightly dividing the word of truth, and

giving to each what God meant to and for each.

What we mean is, that though there is precious teaching all over the book, yet there are some special truths addressed to the saints of each dispensation not directly spoken to those of other dispensations, though for them there is rich pasture all over. For instance, God commanded Abraham to offer up his son Isaac in sacrifice. This, according to what God meant, he did. But God does not command you, reader, to go to mount Moriah and offer yours, but it teaches the obedience of faith, and is illustrated beautifully clear in such Scriptures as Matt. x. 37, 38; Luke xiv. 25-27. Alas! we have so little of it.

IV. Another revelation given Paul is recorded in Cor. xi. 23. This is the "Lord's supper." Doubtless the very fact of a revelation having been given the Apostle for the Gentiles of this precious ordinance is a stinging rebuke to half-hearted, selfish Christians, who are so far backslidden from God as to make the subject of this revelation a secondary matter, or an affair only to suit their convenience or pleasure. "Do this in remembrance of Me" is His own Word. Not only is it clear that it should be done, but it is equally evident it should be done as often as possible. This is very clear from that word in 1 Cor. xi. 26, "For as often as ye eat this bread and drink this cup ye do show (or announce) the Lord's death till He come." Reader, have you a tender conscience responding to the Lord's

authority in willing and hearty response?

V. A fifth revelation is that prophecy recorded in 1 Thess. iv. 15-17, relating to the coming of the Lord—the resurrection of the sleeping saints and the changing of the living ones, after which they both ascend in clouds and meet the Lord in the air, and so both shall ever be with the Lord. “Wherefore comfort one another with these words.” 1 Thess. iv. 18.

These are some of the revelations given Paul. There are none now. At the beginning of the next dispensation they shall be renewed again.

Don’t you, reader, believe those people who maintain that God *reveals* things to them. There is not a sound from heaven since the mighty rushing wind of Acts ii., and the “Saul, Saul, why persecutest thou Me?” of Acts ix., and there will not be till the Lord comes for His own. 1 Thess. iv. 15.

These New Testament revealed matters demand special attention on the part of all God’s children who wish to be in His mind.

Before you do anything pleasing to the flesh be sure that you have God’s approval, and whatever He commands, though ever so unpleasing to the flesh, be sure to do it. Make a grievance of nothing but sin.

Temptations are not sins, but means of perfection, or causes of strengthening the will, and thrown in our way so that we may resist them in the power of God, conquer by His help, and thus increase our reward.

## Notes of a Discourse.

By WM. LINCOLN, LONDON.

Romans viii. 35-39. “Who shall separate us from the love of God,” etc.

If we believe in Jesus we ought both for His honor and our own comfort frequently to think of heaven as our own, for though we have not got there, yet we are as safe in God’s account as if we were there. Nothing can hinder or make us come short. If we are once saved we are as secure as though at home. Nothing can interpose. A great many enemies are in the way, and until we enter on our home, enemies thick will assail us on every side, but they can’t separate us from the love of God which is in Christ Jesus our Lord. If we did but think and talk more about it, and so familiarize ourselves with it, it would make us happier down here. Let us talk about heaven and the glory as ours.

There are two things to notice in the text. 1st. No separation from God. 2nd. That separation is specially hindered by His love.

1. NO SEPARATION, — though that is a cold way of putting the doctrine in these verses. It is more of a challenge. Can you separate? Do it if you can. It has been computed that there are about 250 texts asserting that once in Christ we can never be lost. If God be for us though all creatures were against us He must prevail. All His attributes are for us.

HIS MERCY.—“The mercy of the Lord is from everlasting to

everlasting upon them that fear Him."

**HIS FAITHFULNESS.** "God is faithful that promised." "The Lord is faithful, who will stablish and keep you from evil." He will not let sin separate us from Him. He will make us give it all up.

**HIS MIGHT.** "They shall never perish, neither shall any pluck them out of my hand."

**HIS HOLINESS.** "Once have I sworn by my holiness that I will not lie unto David. My covenant will I not break, nor alter the thing that is gone out of my lips."

**IS JESUS A SAVIOR?** "If He is He must do the work entirely. He would not be if He only did half. If we have to help ourselves, then we are our own Saviors, or at least share in the glory of it. There are many true christians who despise this plain doctrine. It shows us how slow the heart is to assent just to what God says. There is no separation of the redeemed child of God, but it does not say there will be no attempts to it. For "Who shall be able to separate" implies that there will be. "Lord, give him up; he is such a bad fellow." One would have thought the devil would have learned the lesson by this time that he can't. The reason is that in a certain way Satan can only tell a saved man by his endurance to the end. There are so many professors that he says, How do I know but what I may succeed with that man. It does not say that there will be no mistakes or wanderings made by the children of God. We do wander all of us, more or less every moment.

If the christian is conscious of a centripetal power that draws him to Christ, he is also conscious of a centrifugal power that draws him to earth. So long as we have this evil heart, there will be the constant warfare going on, but the mercy is we can't be separated eternally. Some christians will have a narrow escape—saved as by fire, but saved they shall be, for "their salvation is of Me, saith the Lord." The love of Christ shall bring every one home safe at last. Don't seek merely to be saved, but seek to be thorough christians. "For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors," that is, in taking up the cross, in identifying ourselves with Christ. There is a proneness to shun the cross, "but in all these things we are more than conquerors through Him that loved us." Notice the word "love" in verse 39. Not only can't separate us from God, but from the love of God. It's not only true that we can't be separated from God by creatures, etc., and that He keeps us by His power, but there is such love, such affection in His heart, which guarantees us salvation. If we have been kept from temptation it is not only because power has come from that arm to sustain us, but because of the love which is in His heart, so that I can pray to Him. That is so encouraging. "God is love." He yearns over us.

God only knows the love of God. Oh, if we did but know how

God loves us, we should not be so taken with the things of the world. Every step of our journey has been provided for by love. "Whom He foreloved, He also did predestinate." Love was the first thing. The same thought in Eph. i. 4, 5. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him; in love, having predestinated us unto the adoption of children, by Jesus Christ, to Himself, according to the good pleasure of His will."

It has been suggested by a Greek scholar that the "in love," ver. 3, should be joined to ver. 5, then it would read thus: "In love, having predestinated us." There is a deal of meaning in that. The division of the verses, you know, was by men.

So it was with reference to redeeming love. Paul learned that when he said, "He gave Himself for me." He traced it up. "He loved me." He gave Himself not merely for the whole Church, but for individuals, so that each believer can look up and say "for me." Thus are we drawn. "I drew them with the bands of a man, with cords of love." It was love that drew us. I drew them. Nothing can separate us from His love. There is such an affection in His heart to us, He won't let Satan triumph.

The consummation will be in love, too. When, at last we are brought home, love can delight itself in the beloved object. If we are in God, God is in us too. If we are rich in God, God is rich

in His saints in Christ. All is in love. In this text three times over our attention is called to the fact that God loves us. What a beautiful name that is, "Him that loved us." Our love! Our lover! Nothing shall separate us from our Heavenly Lover!

The same in Revelation: "To Him that loved us." He must cease to be God before His people can be lost, before the weakest believer that hangs upon Him can perish.

Let us forget about feelings and thoughts, but think about God's thoughts. "I know the thoughts I think towards you, thoughts of peace and not of evil, to give you an expected end."

Look at the list of enemies, ver. 35. Tribulation, distress, persecution, famine, nakedness, peril or sword. Look at the life of a christian down here. If you are believing in Jesus you will to some extent be taking up the cross. None of us know much of what it is. When I read a verse like this, I often think what an easy lot mine is; what a contrast to this verse. We really don't know what tribulation, persecution, famine, etc, is. Alas! we are so slow to take up the cross. Observe whatever we do suffer in that way is for *His* sake. He teaches us to say so. If we really do seek to confess Christ we shall get into suffering, I don't mean in Russia or Japan, but, "A man's foes shall be they of his own household." Ver. 36. For Thy sake. Is it not kind of Him to let you say it? He lets you look up and say, That sneering



word, that cold shoulder, that unkind action, Lord, was for Thy sake. It seems so encouraging. I dare say we have most of us read novels in our day, but I believe *that* love will transcend every novel or romance, the story of Jesus' love, in loving us, such base unworthy creatures, it's too deep to comprehend. Jesus says now, "Before thou art glorified, confess my name and suffer with me." As I read this 36 ver. it puts me to shame. If this verse be true, I am shunning the cross. It not only shows that Christ was hated and crucified, it shows also the world is unchanged. But, "In all these things we are more than conquerors." They will do us good.

1st. They will drive us to Christ. Have you not found trouble does? When you have been buffeted, ill-treated, etc. has it not led to more closet communion? Then

2nd. It leads to identification with Christ. The foundation is Jesus. Then grow up into Him and conformity to His image like the apostle. That, "I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death."

In these things,—not in shunning them but in them,—we are more than conquerors.

There is another list. As if to shew our perfect security, he looks about for enemies (ver. 38) Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth. What does that mean? If you could imagine

the heights above, or the depths beneath, filled with ranks of enemies, yea, all space filled with malignant enemies, they could not separate us, they could not make that fond, that loving God give up the purpose of His heart. Jesus is there, and though the air is filled with enemies, they shan't separate us from the love of God in Christ Jesus. One word in conclusion. Beware of Satan. I believe he is now more the angel of light than the roaring lion. Remember all that will live godly in Christ Jesus must suffer persecution. Whether he comes as a roaring lion or a crafty foe, he cannot separate us from the love of God which is in Christ Jesus our Lord. He loved us when we were unborn, when we were dead in trespasses and sins, and that love will not be satisfied till He has us in glory. The apostle was staggered, and so should we be, that He should love such a wretch as I.

May God bless His word for Christ's sake.

Amen.

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### Work and Workers.

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Tents for Gospel work are all down, excepting at Batavia, Ill., and at Philadelphia, Pa. Probably before this is in print, they also will be struck, the weather being too cold.

The results of the work in these two places, specially in the latter, are very encouraging, and the meetings are likely to be continued in a hall, we learn.

In Chicago a hall has been rented near the tent site for the work begun in it. The results, as far as good, we ascribe to the living God. Every good gift cometh from Him.

Some of the workers are meanwhile moving hither and thither before they settle down to fall work. Winter work begins after the Chicago conference of Christians.

The great difficulty in making arrangements for work is the many needy places, and so very few to enter therein. Workers are required with courage, faith and perseverance, to break up new fields and stick to them in the midst of all the difficulties and discouragements till victory is won. There are but few laborers willing to begin and build on the foundation laid by themselves. "Brethren, pray for us."

That there are immense obstacles in the way of success we fully concede,—such indeed as few have any conception of.

1st. One is that not a few christians who professedly in the old country were gathering to the Name, in this have got into the current of worldiness,—worship the dollar. These lost much of the light they once had, therefore do not see as once they did the abominations in, and of, the humanly invented churches around them, though these are generally incomparably more corrupt than any thing they ever witnessed before—these fallen ones cannot bear the truth. See Asa, 2 Chron. xvi. 10.

2nd. Another immense difficulty is the materialism prevailing. Protestant preachers as a rule "send" every person to heaven. The "New Birth" and the satisfaction given by Christ on the cross many of them never have any idea whatever of, and this change called the "New Birth" millions of them never heard by name and apparently never shall while they live on earth.

3rd. To the truth of "eternal punishment" there is almost universal opposition. It is generally believed by most people at this present, to have belonged to certain old fashioned Methodists now nearly extinct, and to Cumberland Presbyterians who are now so very unpopular that the question of their further continued existence is a debatable one.

On the other hand all Roman Catholics believe in "eternal punishment," and whereas Protestants generally "send" every body to heaven, the Catholics send everybody to hell or to purgatory. The results of all this is that Catholics if born and raised in this country are more ready to hear the gospel we preach than materialistic Protestants.—*They never object to eternal punishment.*

4th. There is, alas! utter apathy and indifference by the people generally to the truth, which no doubt is partly at least owing to the total ignorance of "Thus saith the Lord" concerning the tremendous consequences of the present manner of life. This is another immense difficulty to be overcome.—God alone can overcome it.

In addition to all this and other ordinary difficulties there is this fall unusual excitement over the elections. Menial politicians for their own purposes are exciting the people with all sorts of clap-trap, and most of them receive this flattery as wonderful evidences of their own importance, never seeming to see that they are the tools manipulated by these politicians for their own purposes, and objects. This "gulling" flattery, and these babyish "processions" and "shows" in politics are, in our judgment, we must say an unmitigated curse, and inure the people to all sorts of chicanery, fraud and corruption. God preserve the saints from touching the unclean thing. God's King is coming shortly. Patience!

### My Word in You.

It is probably true that the Bible is the *best known* and at the same time the *least understood* book in the world, for the reason that it is the *most read* and *least studied* of all books. There are numbers of Bible readers or misreaders, but comparatively few Bible students. Yet if the faith of the christian is to be strong, pure and holy, abounding in the fruit of the Spirit, they must rest upon and be developed by means of an intimate and loving acquaintance with the Word of God.

The laying open of the heart of God is the great design of the Scriptures. Happy the reader who falls in with that design.

The Bible is always a new book to those well *acquainted with it*. We shall never become established in grace until we credit the Word of God as the self-proving voice of *Him who speaks it*.

Satan has ten thousand devices for drawing us away from the Scriptures. This done, we are in his net, and though our gracious God put us not to shame by any outward and gross transgression, we shall become *barren* and *unfruitful*.

No believer can flourish in the ways of Christ unless it be his custom to deal with God by the Word in the closet.

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If I prefer any thing in my heart to God and His will, my whole state and being, every thought, word, and work is swayed.

### Christian Convention, Chicago, Ill., U. S. A.

The fifth annual convention for conference of the christians who gather simply to the *worthy Name*, will (D. V.) take place at the Gospel Rooms, cor. N. May and Fulton Sts. (310 Fulton St.), on Thursday, the National Thanksgiving, and three following days, viz., Nov. 27th, 28th, 29th and 30th, 1884.

On these days the hours of meeting will be as usual, viz.: 10.30 a. m., 3 and 7.45 p. m., excepting on Lord's Day, when the meetings will be at 3 and at 7.45. All these meetings will be for prayer, searching the Scriptures, teaching and preaching the Gospel and co-relative matters.

A meeting for prayer, etc., will (D. V.) be held in the same place on Wednesday evening, 26th, at 7.45.

Many of the saints of God need encouragement, others need rebuke, and not a few are burdened with difficult questions, some of which are suggested by the Devil, others by dry, sneering hypocrites, and not a few are the results of previous training and teaching. But some are beginning to see how the grand field of Scripture has been almost entirely neglected, are entering on it with much relish and

avidity, and, as might be expected, they find in it so many things that contradict their previous convictions, they are stumbled. These need help given them tenderly and timeously. Oh, for grace to feed the flock.

Anyways, we hope all Christians who possibly can will be present and bring their friends with them also. Our readers are well aware that the presence, power and blessing of the Lord alone can make these meetings of permanent blessing. Will gatherings and Christians remember these meetings before the Lord.


As on previous occasions, board will be provided at the rooms, and arrangements made with private houses in the vicinity to furnish sleeping accomodations free of charge.

This doubtless will be satisfactory to many, and will not entail upon visitors any extra outlay.

The offerings made on Lord's Day morning will, as usual, be applied to defray all expenses.


It so happened that the writer of these lines was, in the fall of last year, in a certain city where similar meetings with these were expected to be held in the following January. It was clearly noticeable that the most of the saints at that time were walking in the flesh, but

a large number of them did not want to be set right then. They answered, "Yes, we know we are not right, but the conference meetings are coming and then we will get a blessing." What they may have got when these meetings came is not for us to say. This, however, we say to you, reader, if you are away from the Lord, retrace your steps at once. He said before now, "Return ye backsliding children and I will heal your backslidings." Jer. iii. 22. "Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord, and will not keep anger for ever." Jer. iii. 12. And "Because there is wrath, beware lest He take thee away with His stroke; then a great ransom cannot deliver thee." Job xxxvi. 18. "Every branch in me that beareth not fruit He taketh away." John xv. 2. Take heed, reader, you don't provoke Him to take you away.

 Arrangements have been made that christians along the line of the Chicago and N. W. R.R. purchase a full fare ticket in coming to the meetings, and at them they receive warrants, which will, when presented at Wells Street Ticket Offices, entitle them to receive return tickets at one-third rates. This, we hope, will be advantageous to many.

Particulars in next BARLEY CAKE.

## Notice.

 We have to apologize to our subscribers for the delay in sending out this month's papers. It has been caused by a change in our printing arrangements, and, we trust, will not occur again.

We desire to impress on our readers the privilege of being in fellowship with our Lord Jesus Christ in spreading abroad His knowledge in every way. THE BARLEY CAKE and TESTIMONY are published solely with the view of exalting Christ and His authority—the one specially for saints, and the other for sinners, and we ask the assistance of all who are saved to increase the circulation of both these papers, not for any money in them. There is none.

THE TESTIMONY is published monthly, and contains the Gospel of the grace of God, at 1 cent per copy per month for this Continent, and 3 cents for two copies per month for this city. Get it sent to your unconverted friends. Every Christian should send this cheap Gospel monthly to their relatives.

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# THE BARLEY CAKE.

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## Notes of a Discourse on I Peter i.

Taken by G. F. M.

Every child of God is apt to think it is unkind of God to try and test him. God wants the sweet savor of simple confidence in Himself. What brings out that sweet savor of confidence in God? It is simply being tried. Some of you remember Gideon's fleece, there was a bowl of dew taken out of it by squeezing. Many of the Lord's people just need a little squeeze to bring out the sweet savor of simple confidence in the Father.

6th and 7th verses. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire," etc. If it is glory to Him to give us a squeeze, then we say let Him do so. If it brings glory and honor to Him and draws out the sweet savor of the Divine life in the soul, then let Him squeeze, knowing well that blessed scripture in 1 Cor. x. 13. "He will not suffer you to be tempted," etc. God knows when the thing is just about squeezed dry. "He will not

suffer you to be tempted above that ye are able, but will \* \* \* make a way to escape." Dear child of God, it is a most blessed thing to have "manifold temptations," that the trial of our faith may be more precious than of gold that perisheth.

The sufferings of Christ have taken place, but the glory that should follow has not as yet. The lion and the lamb have not lain down together, etc., as in Isaiah xi. 6. This is an interval between the two, i. e. between the sufferings and the glory. In the fourth of Acts we read that word "until"—that Jesus entered into His glory and remains there "until." The Jews stumble at it and they ask the question, "What about the lion and the lamb feeding together," etc. The people who have never understood the coming of the Lord the second time, never can meet an intelligent Jew over this Old Testament scripture. The glory has not appeared, but the glory has been promised. Meanwhile He is rejected. In Jeremiah xxiii. we read, "Do not I fill both heaven and earth?" When God would fill earth with His own Jew.

ish people, the devil interferes, and meanwhile God is preparing and providing a people to fill heaven, and by and by it will be manifest that the devil has been a great fool, for heaven shall be peopled by a heavenly people and the earth by an earthly people.

God is now preparing the heavenly people to be for ever with Himself.

I should like especially to point your attention to a few things from the 13th verse onward, as already noticed simply in passing, the sufferings of Christ and the glory that should follow.

There are some people who maintain that the Lord Jesus is coming, and such as are found faithful to Him are alone taken up to heaven. Turn to 1 Thess. You will find a very contrary assertion in verses 9, 10, 11, of chapter 5. See and compare with ver. 14 of the 4th chapter. In this 10th verse there is a different word in the Greek. It reads that whether we are found watchful or backslidden we should live together with Him. There is a scripture in Hebrews ix. 28 that is sometimes taken to support the same theory, viz., that the Lord Jesus calls away only the watchful. Now let us understand distinctly, the appearing and the coming of the Lord has two distinct meanings; He comes *for* His church, and He will appear *with* His church. "Unto them that look for Him shall He appear." See Isaiah lix. 20. He will come to the air *for* His church, but He comes down to Zion after He has taken His church up. "Unto them

that look for Him shall He appear the second time without sin unto salvation." But He only takes His church first, and when He comes for her nobody shall see Him but His church. Nobody shall see Him but His people until He comes with His church. There has never been an unconverted man yet to whom He shewed Himself since His resurrection, and shall never be till the moment He shall come with His church, and it is a most remarkable thing, every time He is said to have been seen by any He shewed Himself. It is said by the Holy Ghost they only have seen Him to whom He shewed Himself. He was imperceptible to men.

The glory that should follow is misunderstood by men. I remember once preaching Christ in a little town in Massachusetts in the Y. M. C. A. Hall, and living at a watchmaker's house, one morning I was surprised by the watchmaker saying to me, "Brother, do you know when the devil is to be converted?" I told the dear man, "I hav'n't got any word yet, I read in Jude, he is reserved in everlasting chains until the judgment of the great day." I asked him if that was what they believed in the Y. M. C. A., and he said that they nearly all believed that there. I saw at once what was the trouble, and why the meetings were so dry, and the reason why God could not smile on such meetings. That is the devil's gospel, for the unsaved. They are all to be in heaven. I believe the Universalists are the greatest religious humbugs in the universe. Why don't they spend



their money on some useful purpose and not on their preachers? If they are all to be in heaven, what need?

The first resurrection takes place before the beginning of the millennial glory, the resurrection of the damned at the end of the millennial glory. "The wicked shall be turned into hell, and all the nations that forget God." There are some who maintain that the devils, the damned spirits, murderers and harlots, Judas with Jesus, Moses, and the people who went down to the pit of hell, will all be in heaven at last. The Lamb has been slain, it is true, and the blood cleanseth from all sin; but it is true also that the wicked shall be in the lake of fire. And, dear unsaved souls in the meeting you will find this out to your own sorrow some day. You have to be born again, or go down and be eternally in the lake of fire. The book says you shall be eternally in the lake which burneth with fire and brimstone.

There is a passage often quoted from Acts iii. 19, 20, 21. "Repent ye therefore and be converted, that your sins may be blotted out, etc." They take this passage of Scripture out of its place, which is the beginning of the millennial glory, and this out of God's order puts restitution at the end of the millennium instead of at the beginning. The time of the restitution is during the millennial glory, which has been spoken about of old by Isaiah, etc. "The glory that shall follow" etc. Go a little further on. Let me here say there is a very general habit among theological men, of mixing up saved and unsaved. There is a

clearer and more distinct line between the saved and the lost than there is between the heavens and the earth. God's people are born again, their names are written in heaven, they are God's children, and are seated with the Lord Jesus Christ in the heavens.

The evil in many cases is that the saved and the lost are so mixed up together, and the words, "Dear Christian brethren," addressed to them all indiscriminately. God makes a clear distinction between the saved and the lost. It is an awful thing to be unsaved. It is a fearful thing to be without God and without hope, and without the forgiveness of sins. I know there are in this meeting those who, if they were to die in their present condition, would be eternally lost. You never have been born again, and the sad matter is you are so very careless about it. You can, alas! alas! sing and laugh over it. It seems of no importance whatever to you. Oh, that God in grace would awaken poor unsaved souls! Salvation cost us nothing, but it cost Him much. It is a gift to us, through the blood, the precious blood of Jesus Christ, God's dear Son, but mark you, the *possession* of it is worth twenty chances of it. If the devil can, he will keep dear unsaved ones deceived until it is too late. He knows well that sooner or later there will be anxiety to have it favorably settled. Don't trifle with your precious souls. There is no excuse for any one. There is the invitation to one and all, "Come unto Me, and I will give you rest," and "The blood

of Jesus Christ cleanseth from all sin." but this is spoken to people who have it. "Gird up the loins of your mind." This is the invitation to the people who are about to begin with some arduous work, they gird up themselves. "Gird up the loins of your mind." There are responsibilities. "Be sober." There are several kinds of intoxications. There are many more kinds of intemperances beside beer drinking. There are the unrealities of the world, pleasures, politics, etc. "Be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

"When He shall appear we also shall appear with Him in glory." When He shall be revealed from heaven then His and our glory shall be revealed. Jesus says to the Father in John, "The glory Thou hast given Me I have given them." The same glory and the same business shall then be ours. "Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." "As obedient children, not fashioning yourselves according to the former lusts in your ignorance."

There are many people trying to get unconverted people out of the "fashions" of dress. I never would interfere with them. They may have as much of the world's gauze about them as they can afford to buy. They may put on as many peacock's feathers as they wish. I would never interfere, but I would speak to the Lord's people who have got something better. They can dis-

pense with the world's fixings and pleasures. "Not fashioning yourselves according to your former lusts in your ignorance, but as He who hath called you is holy, so be ye holy," etc. There ought to be the clear line between the Lord's and the devil's very manifest.

Just let the unconverted fix themselves up as much as they can. It is the only joy they have, it is the only pleasure they have. One thing I know, I will never pay for anybody's feathers, I warrant you. But you who are in Christ, "Be ye holy, as I am holy." Dear child of God you may say, I can do anything I like. You cannot do anything you like, nor can anybody. Do you know I sometimes tremble at God's people fighting against God at the coming election. They will give their vote, but not to God's Man. You cannot do what you like, nor can anybody else do what they like. You say this is a free country. It's nonsense. The child of God cannot do what he likes. It is a great shame to hear a child of God say so. I remember when I was newly converted a word that got tremendous hold on my conscience in James 1st chapter, "James the slave of God." I am a slave. It is a blessed slavery. "Ye are not your own, ye are bought with a price, therefore glorify God with your bodies, with your spirits, which are His." I am a willing slave. Lord, Thou hast redeemed me. Secure me for Thyself, and for Thy service. We are taught not to do as we like; we are *slaves*. There is no room for private or public opinion. It

is a shame for christians to be talking about private opinion. Our God has done the thinking for us. Christ is the head of the body, the church. The Lord Jesus Christ is my Head. I am in rebellion against God if I bring in my opinion against the Head.

"Be ye holy, for I am holy." Do you hear it, dear brethren and sisters? It ill becomes redeemed ones to be priming up, or poking up, their wills against the will of Him that delivered us from hell. No room for private opinion, or private judgment. The Lord Jesus Christ has done our thinking for us. It is my business and your business to say, "Speak Lord, Thy servant heareth." It is hard for the flesh, but remember, "They that honour me I will honor, and they that despise me, shall be lightly esteemed." This was said to Eli, who loved his sons more than he loved Jehovah. What was the end of Eli? "He fell off his seat and his neck was broken." This was all the honor he got out of it. Let us take heed, dear saints of God. How many there are of our Father's dear children who put up their will, and authority, instead of subjecting it to God. "Be ye holy, for I am holy." And, "Be not conformed to this world; but be ye transformed in the spirit of your minds." I suppose you have been in the photograph gallery. The photographer has taken your picture. It is on glass. You have looked at it and saw nothing. There were several liquids poured on the glass and by and by you noticed a pair

of eyes, and then ears, and the form of the face, and eventually the form of the whole person. You may have remarked to the photographer, "Why, Mr. Photographer, how did you put the ears there?" "Ah," says he, "they were there; I only brought them out; and the eyes, and the ears, and the necktie were all there, and they only required to be brought out." When you and I received the Lord Jesus Christ, that moment we received the image of Christ, and by and by, all this trouble, these tears, all these disappointments, all these trials, are only bringing out the beautiful image of God's dear and well-beloved Son.

God said of the first creation, It is very good. He will also say of every child of His eventually, "Very good. There is the image of my Son, and it is very good." And God will have it so. It had better be so now than to fight against God. He will get the better of you. Better bow your head at once. It will save many a tear; it may save six months of rheumatism. "All things work together for good to them that love God, who are called according to His purpose." Another thing is this. He lays before us this privilege in prayer: "And if ye call on the Father, . . . pass the time of your sojourning here in fear." No doubt God's dear children call on the Father, but notice that the children only can call on the Father. And so we read in the first epistle of John, "If any man sin, we have an Advocate with the Father." The childreu have the Advocate

with the Father, but the ungodly call not on God. You never saw a child in your life whose father is living, but had to call on the father many times. How, then, have we to call on the Father? Show me a child of God that is frequently in the secret place of God, and I will show you a prosperous, successful christian; and one that does not spend much time alone with God is not a successful christian. It is true there is very little of secret prayer. Some say, "I am busy trying to buy and sell"; another, "I am busy fixing parasols"; another, "I am busy fixing machinery." Well, there is some truth in all these sayings, but, beloved, there are such things as short prayers,—as arrow prayers, and you can shoot them right up to heaven and cheat the devil. If you are at the Store or in the street, you can shoot them up. Anywhere and everywhere, if you want to. Oh, beloved, it is a most blessed thing, when we have to do it. Sometimes we can say, "Somebody is praying for me. I am just getting the streams direct from headquarters." How much there might be of this, if we "called on the Father, who, without respect of persons, judgeth according to every man's work," and passed the time of our "sojourning here in fear." If you are not obedient to the Lord, He will not listen to you. If you turn a deaf ear to Him, He will turn a deaf ear to you. "I have called and ye have refused," etc. I know christians, and I never would ask them to pray for me. I would go a long distance for the

prayers of some of God's dear children, because they are obedient to the Lord. According to their light, they are doing what He wants them to do. John xv. 7: "If ye abide in Me." That is the condition. "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done to you." In verse 16, what's the condition there? That "ye bring forth fruit." And the hearing of our prayers is dependent upon our abiding in Christ. And the disobedient christian's prayers just go as high as his breath. And, beloved, there is another thing closely connected with obedience to the Lord,—a most precious thing it is. John xiv. 23: "If any man love Me,"—what will he do? "He will keep My words." There are many who profess to be the Lord's, and they do not keep His words, and we are warranted not to believe that they are christians. What is the next step? "My Father will love him." This is a different thing from "God so loved the world." "My Father will love him"; and what more? "And We will come unto him, and make our abode with him." Understand clearly that this fellowship is dependent upon obedience. This is never said of the Holy Ghost. In John xiv. 16, not one word of subjection or obedience to Him, but the fellowship of the Father and the Son is dependent upon subjection to God, and the hearing of your prayers and my prayers is dependent upon subjection to Him. "Blessed is He that feareth al-

ways." That is not the fear of being lost, but the fear of offending Him. You and I ought to be very careful not to offend Him. When the devil puts temptations before us, we can say, "The Lord is looking: I cannot do it." Oh, that blessed verse!—"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." The fear of offending Him, the fear of dishonoring Him, of disbelieving Him. "The fear of the Lord is the beginning of wisdom." Brethren, we cannot afford to displease God or to dishonor God. You cannot afford to make God angry. The blood of Christ has redeemed us. It was the price paid. It purchased us at such expense, it behoves you and me to take good heed and good care not to offend Him. God saved you and me at the expense of the blood of His own dear Son. It behoves us to be very careful not to dishonor or offend Him.

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On earth it is the greatest exercise of faith, and one of the hardest things in the world, to see sin and Christ at the same time, or to be penetrated with a lively sense of our deserts and yet absolute freedom now from condemnation. But, the more we know of both, the nearer approach we shall make to the state of heaven; and are our own greatest enemies, if, together with the fullest comprehension of sin, and the deepest humiliation for it, we do not look unto Jesus and see it taken away by the Lamb of God.

## Notes on Ephesians.

BY WILLIAM LINCOLN, LONDON.

### CHAPTER I.

Verse 1.—Here is an epistle to the saints. And, blessed be God, we are saints, though we do not deserve to be. People in their ignorance say, "Saint" Peter and "Saint" Paul, but God calls *all* His people saints. "Sanctified by God": that is, separated by God, —the "garden enclosed,"—a holy people to begin with, then we are to live holily. "Without holiness no man shall see the Lord." As we *are* holy, we are to pursue after holiness. Just to remember what God has made us! When tempted to sin, to remember God has made us saints. Only in this epistle and Colossians are they called faithful as well, showing a striking resemblance between them. They particularly fit together.

It implies that the truths they contain are specially meant to comfort the hearts of His faithful saints. "To the saints and to the faithful,"—as if those who were faithful required showing from God's Word those things which would keep them strong.

Verse 2. "Grace be to you, and peace," etc. I am not tired of that expression, and the Lord repeats it, as if we needed line upon line, and precept upon precept,—as if we needed it fresh and fresh. The grace and peace of yesterday is not enough. God wants us to have it fresh. It assumes that God would have us in the perfect enjoyment of peace. He still says Peace, as

if He would rid our hearts of every quiver and make us quite at home. If the Lord Jesus and the Queen of England walked into this room, which would make our hearts flutter most? The Lord Jesus would say "Peace"; the Queen would not. There would be no cause to flutter if the Lord Jesus came bodily. He would not allow anything like the contradiction of peace. He would make us free and easy in His presence. God our Father loves us as much as Christ, and Christ as much as God. What a comfort.

Verse 3. "Blessed be the God and Father," etc. The epistle begins with God in relation to Christ. It is remarkable how frequently the name Christ is mentioned in this first chapter. Nothing without Christ! The apostle is going to open out grand things; that is the reason it does not say "Paul, and Timotheus and Silvanus." It was truth only revealed to himself.

"God and Father of our Lord Jesus Christ." An expression in Scripture we should always notice. Not a strange God; not merely the God of creation; but the God with whom we have to do is the God of Christ, so *our* God; the Father of Christ, and so our Father. I stand in relation to Christ the God and Father of our Lord Jesus Christ; that is the way I get relationship with God. A living, holy God who made all things, came down and got to me, and lifts me right up to Himself through His beloved Son. Then there is a relationship to His beloved Son: He is my Lord.

"Who hath blessed us with all spiritual blessings," etc. Not who *will*, not who *wants* to, but who *hath* blessed us." What a beautiful *hath*! He has given us everything already,—given us His Son,—His Spirit. What can He withhold when He has given Christ? "He that overcometh shall inherit all things." Observe, they are spiritual blessings,—that is, blessings for the spirit. My spirit, by nature, is dead,—no desire for God; "but God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins hath quickened us together with Christ." And now, though the body I have drags me down, He will presently change my body, and give me one suited to my spirit, which will be a help and not a drag. In these opening verses we see God intends us for Himself,—specially, peculiarly,—and our new-born spirits rejoice in God's purpose. "In heavenly places," or in the heavenlies, we have our home. Our proper home is above. You will never be at home until you get to heaven. We have never been fully, completely in our home yet. What a strange thing! We have never really seen our home yet, but God has given us a new nature, made us strangers here, and we long to be where Jesus is,—to have our "affections set on things above." Wicked spirits are in the heavenlies at present, as in chap. vi., and Rev. xii. the church will then fight under Michael and cast the devil and his angels out of heaven. How wonderful that God should use

sinners as we were to cast them out for ever. "They overcame through the blood of the Lamb." God will make us finally quite at home in His presence for ever. "Rejoice, ye heavens," etc., that you are at last at home.

"I go to prepare a place for you." The place is not *being* prepared, but *ready*,—ready for you. "I go the way of death and resurrection to prepare a place for you." And now that He has died and risen again, the place is prepared. When it says, "the heavenlies," it means God is working in a way different to any he has worked before. He has made everything suited to the place He has put them in creation, as birds for the air, fishes for the sea, etc.; but God is going to do a new thing,—take a number of poor things and put them where His Son is. Our place is where Christ is. Oh! what a thought! That is the true meaning of John xiv., "I go to prepare a place for you." He drops the word place, and puts in "*Myself*." If I may so say, the private apartments of the Lord Jesus in the uncreated glory where Christ is. Where Christ is, is our home. When He says, "Come unto Me," that is where we are welcome. "The heavenlies" occur several times in Ephesians. This is the first time. The great God, who does everything according to His own will, determines to put us where no creature ever got, and where the blood of Jesus alone entitles us.

Ver. 4. "According as He hath chosen," etc. The heavens are His.

"He has blessed us with all spiritual blessings in the heavenlies," and chooses us to be before Him, to be in our home in heaven. God has called us to His own eternal glory, Oh! what a wonderful word. Once God was in man's home, and the Lord God walked in the garden, He came to look after His creature man, man cast Him out and now, He calls us to His home, and His eternal glory. That thought is brought out in many Scriptures. In Jude verse 24. we read "Now unto Him," etc. so in this epistle chapter v. 25, 27, "Christ loved the church," etc. "Before Him," under His eye. What a strange thing that I shall never feel quite at home till I am in the very presence of God, the very place I should once have shuddered at. What a change! and what a grand future to be "before Him." "Thou settest me before Thy face for ever." It is wonderful! People choose their companions, and God chooses His. He chooses us in Christ. Oh! to take these things into one's soul and spirit, how it endears God.

"Before the foundation of the world." That expression shows we have nothing to do with this world,—we only pass through it. The earthly people, from the foundation of the world: the heavenly, *before* the world began. God thought of us before He thought of Israel, and yet we hear of Israel first. This world is something like a hotel, where people put up for a little time. We are going home. The only singular thing is we are going to a home we have never

seen,—grander than our heart can conceive. I don't feel I half enter into these wonderful, deep counsels of God, but God will do it for all that. "Hath He said and shall He not do it?" He has loved us, chosen us, called us, sealed us, and "those whom He justifies He glorifies." Chose us that we should be holy." "Is anything too hard for the Lord?" It is wonderful that God should look at me and love me, who was a wretch and a rebel. Anyone else would have said, "What! that one to become holy?" He has done it.

"In love." In Colossians we read, chap. i., ver. 22, "To present you," etc. He would have us grounded and settled in His love. He chose us in order that we should be surrounded on all sides by His love, as we are by the atmosphere. We are to be brought home before Him in love.

The right way of looking at ver. 3 to 6 is to look at them as a chain. They are the links of a chain; then whichever end you touch first, it is the way of reaching the other end. "God has blessed us with all spiritual blessings in Christ," there is the first link. Why did He do so? Because He "chose us in Him before the foundation of the world." He does not intend that when we come to heaven we should be penniless, empty, beggars. God in Christ has blessed us because He chose us in Him, that we should be before Him in love that we should have everything suited to the place. Not merely in there, and before Him, but everything there ours.

The next link: He chose us "having predestinated us." It implies, He predestinated us before He chose us, to sonship. He determined we should be sons, so He chose us notwithstanding all the mess and misery we got into: that did not alter His purpose. He chose to lift us out of the mire even before we got into it. How was it He predestinated us to sonship? Verse 6. Because He took us into favor in the Beloved One. Then we get to the end: "To the praise of the glory of His grace." Whichever way you look at it, whether from ver. 3 to 6, or 6 to 3, it is a chain. When He saw us in Christ He could do nothing less than make us His sons. It is a beautiful way of looking at those verses. God hanging everything of ours to that Foundation Stone, "taken into favor in the Beloved One." It is enough to make our hearts leap for joy. "The Beloved" is vague. It should be "the Beloved *One*." So in the Lord's prayer, "Deliver us from the Evil *One*," and "the whole world lieth in the Wicked *One*." It makes it more distinct. So here: "the Beloved *One*." There is the foundation of all our blessing.

Verse 4, shows an answer to an important question, which was discussed about 200 years ago. Some persons say, God loved us when He saw us in our misery; others, before—which is right? Verse 4, shows that God loved us apart from our wickedness; then there was provision for our misery. He chose us before the world began. He knew we should tumble into the mire, still He said: "I must have them in



my presence." It assumes that predestination was the foundation of election.

Verse 5. "Having predestinated us," etc. There are four links of the chain. "He took us into favor in the Beloved One." As that Beloved One is my Son, I must have them for sons too. I must get them out of the mire to be before me. They must have everything. So He has "blessed us with all spiritual blessings," etc. A chain of things all in the heart of God when the creature knew nothing about it. They were deep counsels in the heart of God, "or ever the earth was." Thoughts of love and grace towards us, who should be living in 1884. Oh! when I get before Him, how I'll praise Him! Oh! my God, to think Thou didst look at *me* in Thy love, predestinated *me* and made *me* holy! Oh! what cause I shall have to praise Thee!

There are two great reasons why we should praise God. 1. What we are saved *from*. 2. What we are saved *to*. 1. When I think of all the wretchedness, mire and sin His mighty arm has lifted me out of; and, 2. When I see that dazzling brightness that mighty arm has lifted me to, I shall indeed have cause to praise Him. It is mentioned three times, to "the praise of the glory." 1. About God. 2. About Christ. 3. About the Holy Ghost. As if, really and truly, we had enough to make us praise Him. We shall praise Him, we have been saved from hell. "Thou wast slain and hast redeemed us to God by Thy blood." Praise, praise, praise! Shall we not praise Him? Oh! if God did all this on purpose that He might get praise, shall we withhold

it? Whoever praises Him surely *we* should.

"The more Thy glory strikes mine eye,  
The humbler I should lie."

Oh! to think of God taking up such a *wretched* object and making it fit for His own glory and presence. Why does He do it? God answers: "That I may get praise."

Verse 6. To the Father it is, "Praise to the glory of His *grace*." Verse 12. To Christ, "To the praise of His glory." Verse 14. To the Holy Ghost, "To the praise of His glory." Anyhow the great lesson is "praise, praise, praise." Oh! if angel's praise Him, how much more should we? "To Him be glory in the church throughout all ages." God wants praise. God wants worship. He gives us everything; He wants praise. Surely we may give Him that.

Verse 5. We could not be sons without Christ. So in John i, 12. "To as many as received Him to them gave He power to become the sons of God." Sonship through One who is the Son. The Son makes us sons. God is "bringing many sons to glory." What a singular way He is bringing them, and what a singular world He is getting them from. It is remarkable how the sovereign will of God is referred to. God is seen to be acting as an absolute sovereign, doing as He likes.

Verses 9-11. "According to His own will." Three times we are told about His own will. "*I will it.*" As if God's will bore down all opposition. Had he willed it, He could have done it otherwise; it shows He could have left us. It reminds me of a passage in Matthew when Jesus said: "I thank Thee, O, Father, that thou hast hid these things from

the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight." The sovereign will of God, "I'll have it so." That infinite God who gives no account of His matters, only so far as He pleases, does as He will "in the armies of Heaven," etc. Oh! how *comforting* it is that that will of God has willed that *we should be saved!* Sometimes we find it hard to say, "Thy will be done." If we thought, "It is His will," it ought to be easy.

Verse 6. "Wherein (in which grace) He has graced us (or taken us into favour), in the Beloved One." In John i, we read: "The law was given by Moses, but grace and truth came (or became) by Jesus Christ." If there had been no Christ, there had been no grace. God could not have shown favor without Christ. Christ was His resource to carry out these deep counsels of his love.

"Made us accepted in the Beloved One." Great force is in that expression; it implies, in the Beloved One I am loved. It is a great wonder why God should love me, and yet easy, because he loved Christ, and I am in Christ. Most wonderful, and yet most simple. As we sing sometimes:

"The love wherewith He loved the Son,  
Such is His love to me."

Another question arises.—Why did God take us into favor, and leave others? I cannot answer that. No explanation can be given. Not merely He chose the Church in Jesus, but he chose each one separately in Christ. In ch. i God deals with individuals; chs. ii, iii, iv, collectively. Before God shows us about building a Temple, in ch. ii, a Body, ch. iii, or a Bride, ch. iv, there are the individuals in ch. i. Each stone in the building is dear to

God. We all feel God loves the Son more than angels. Then He has taken us into favor in the Son; that is, He loves us as much as His Beloved Son. I was reading to-day of the people beginning to lower His Christ. "What think ye of Christ? Whose son is He?" They said "David's." A very little answer. God's way is of lifting up sinners in Christ, to the association of His Beloved Son.

"To the praise of the glory of His grace." God wants praise; He wants worship from those He has thus blessed. He does not get much. We are prone to be occupied with our wants and our trials; but if He has loved us in such a way, why surely we ought to praise Him.

Verse 7. "We have redemption through the blood" of the Beloved One. How precious that blood must be. It explains why that blood is so powerful when you plead it: it is the blood of the Beloved One. My sins have been very awful. That is a matter between me and God. But after all they don't reach up to this—the blood of the Beloved One. "Oh, my sins, my sins!" I should shriek if I were dying, if it were not for the blood of that Beloved One. The more I know of the wickedness of my sins, the more I know the value of that precious blood. God teaches us all our lives through these two together: I see more of the wickedness of my sins now than I did ten years ago, and I see also the blood of Christ more precious. They go together.

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The will of God is my pole-star, and with my eye constantly upon it, I shall be carried safely through all storms and tempests.

### Work and Workers.

Tent season being over, preachers are working way in rooms, Halls, and Cottage meetings.

Brethren John Smith and Martin, are having a series of meetings in Harrisburg Pa., and brethren Campbell and Mathews are continuing their work in Philadelphia in the same State.

In Batavia, Ill., a Hall has been rented, and the tent meetings have been transferred to it. Brethren A. McKellar, C. J. Baker and J. M. Carnie conducted them.

Since last notice of work and workers, some meetings were held in Valparaiso where there is abundant evidence of the blessing God vouchsafed when our brethren Campbell and Mathews were there last year.

We cannot say correctly at this date what is being done in Canada, only this, that we have learned, that our esteemed bro. Douglas Russell has passed through New York for six weeks meetings in the Dominion.

A Store has been rented No. 3410 State St. for the work on South Side Chicago. It is intended to have a series of gospel meetings in it, as the Lord may direct.

Workers (not gentlemen) are greatly needed, men, who can preach Christ in the Holy Ghost and who do not require to commit a tract to memory with the view of giving it forth as their own, for the acquiring of a little temporary applause and glory. And surely while this is to be deprecate the the opposite of it viz., speaking

without study of matter, manner, or language, must be set down as slovenly service offered to God, which costs nothing. Will He accept it?

The people also if intelligent will be repelled by such preaching. They will characterize it as a nuisance and not to be tolerated. We have known meetings killed thus. The preachers blamed the people and the people blamed the preachers. The Lord send forth *workmen* who will work away at it with God's word till victory is secured.

If the work be done of saving the lost, and afterwards gathering the saved ones out to the Name in sufficient numbers, there will be a sufficient number of preachers come around by and by, with models of the Tabernacle, etc., and give lectures on that, its service and other mysteries.

At present we need workers, not elocutionists, painters, nor talkers of great swelling words who have men's persons in admiration because of advantage.

The Master send them! Amen.

### Christian Convention, Chicago, Ill., U. S. A.

The fifth annual convention for conference of the Christians who gather simply to the *worthy Name*, will (D. V.) take place at the Gospel Rooms, cor. N. May and Fulton Sts. (310 Fulton St.), on Thursday, the National Thanksgiving, and three following days, viz., Nov. 27th, 28th, 29th and 30th, 1884.

On these days the hours of meeting will be as usual, viz.: 10.30 a. m., 3 and 7.45 p. m., excepting on Lord's Day, when the meetings will be at 3 and at 7.45. All these meetings will be for prayer, searching the Scriptures, teaching and preaching the Gospel and co-relative matters.

A meeting for prayer, etc., will (D. V.) be held in the same place on Wednesday evening, 26th, at 7.45.

Many of the saints of God need encouragement, others need rebuke, and not a few are burdened with difficult questions, some of which are suggested by the Devil, others by dry, sneering hypocrites, and not a few are the results of previous training and teaching. But some are beginning to see how the grand field of Scripture has been almost entirely neglected, are entering on it with much relish and avidity, and, as might be expected, they find in it so many things that contradict their previous convictions, that they are stumbled. These need help given them tenderly and timeously. Oh, for grace to feed the flock.

Anyway, we hope all christians who possibly can will be present and bring their friends with them also. Our readers are well aware that the presence, power and blessing of the Lord alone can make these meetings of permanent blessing. Will gatherings and christians remember these meetings before the Lord.

 The Rooms will be open on the previous Wednesday, and


on Conference days from early morning till late at night. Strangers may easily reach the place by taking either from the East or from the West, the street Cars on Madison, Randolph or Lake streets, to May street, and then going direct north. Fulton street is only one block north of Lake, two blocks north of Randolph, and four north of Madison streets.

Should it happen that any stranger christians come when the Rooms are not open, call, please, at Mr. Baker's, 48 N. May street, close by, at any time.

As on previous occasions, board will be provided at the Rooms, and arrangements made with private houses in the vicinity to furnish sleeping accomodations free of charge.


This doubtless will be satisfactory to many, and will not entail upon visitors any extra outlay.


The offerings made on Lord's Day morning will, as usual, be applied to defray all expenses.

 Arrangements have been made that christians along the line of the Chicago and N. W. R.R. purchase a full fare ticket in coming to the meetings, and at them they receive warrants, which will, when presented at Wells Street Ticket Offices, entitle them to receive return tickets at one-third rates. This, we hope, will be advantageous to many.

P. S.—Bibles, Tracts, Hymn Books, etc., will be for sale at the Rooms. A discount will be given off all stated prices.

## Notice.

 We have to apologize again to our subscribers for the delay in sending out the November papers. It has been caused by a change in our printing arrangements, and, we trust, will not occur again.

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## Notes on Ephesians.

BY WILLIAM LINCOLN, LONDON.

### CHAPTER I.

(Continued from page 172.)

Verse 7.—“In whom we have redemption through His blood,” etc.

“Redemption” is an old Testament word. A redeemer had to do three things: I. To redeem a person who was sold; II. To redeem his kinsman if taken captive; III. To avenge the enemy who had wronged him.

Now Jesus is our Redeemer. An old saint said, “I know that my Redeemer liveth;” and we are here taught that Jesus is our Redeemer. “In whom we have redemption.” We were sold captives of Satan at his will. Christ has redeemed us; paid the full price for our deliverance; and now Satan has no claim on us whatever. We have redemption. We have been brought near. We belong to that Redeemer, and He will also inflict vengeance on the foe. Satan will be dealt with, and cast into the lake of fire.

“Redemption through His

blood.” We had got away from God by sin, but the blood puts away our sin and brings us nigh to God. Thus we are redeemed. We had sold ourselves, and are now brought back to God. What a beautiful word, “we *have*,”—“Being justified by faith, we *have* peace,” etc. “*Having* boldness to enter into the holiest by the blood of Jesus.” We are not poor and empty now; in Christ we have redemption, peace, boldness; and God has us.

“In whom we have redemption.” “According to the riches of His grace,” so not merely forgiveness, but according to the riches of His grace, and love. It shows how heartily, thoroughly, and fully God forgives. Could you conceive of God giving niggardly or grudgingly? One person may only half forgive another. That is not God’s way. He forgives frankly, so that we hear nothing more about it. So there is great emphasis on those words. God does nothing niggardly, so, of course, He can’t forgive niggardly, for that is what He loves to do. How He loved to forgive sins when on earth! “Daughter

thy sins be forgiven thee," etc. Oh! if we knew God better! We have forgiveness of sins in a divine measure, "According to the riches of His grace." God must cease to be Himself before He could forgive sins in a niggardly way. Do we realise God forgiving sins in this hearty way? Have we the consciousness of forgiven sin? If we have committed a million sins, He does not forgive all but two. "When they had nothing to pay, He frankly forgave them both." Do I believe that? Does my soul enjoy that? Am I sure there is not a sin left? "Clean every whit." "We have the forgiveness of sins."

"Riches," imply He gives it liberally. "According," shows what measure God uses. And that measure is "According to the riches of His grace." That suits me. The whole passage is a very precious one. I don't know a more precious verse in Ephesians than this verse 7. There is no other allusion in chapter i. to sins. If it were not for the blood of Christ, God could not have forgiven sins. May the Lord write this word on the consciences of every depressed soul.

The two expressions are put as if to explain each other. Redemption is forgiveness of sins. As long as there is sin in the way, God is not our God. Christ has put that out of the way which hindered me from coming to God and enjoying the love of God. "Forgive us our trespasses" refers to daily failures. It is right every day, as we commit sin, we should confess our failures to God; but it is one thing for the

lump of sin to remain unforgiven, and another thing for me, having Him for my God and Father, to know I fail constantly, and to confess it,—knowing that *nothing* alters the relationship. I am still His child, "*clean every whit*;" but though God is my God and Father, alas! do I never give way to temper, or indulge in anything contrary to God? And it is then I should look to Him as my Father and confess these things to Him. He is our loving Father, who has done so much for us, and that makes us sorry we grieve and sin against Him. May we never get above confessing our failures and shortcomings and sins. It is a very healthy exercise. Let us keep on believing in that blood, so shall we enjoy it more and more. It is a grand thing my Heavenly Father has nothing against me. What He has to say is about the precious blood of Jesus. When I commit sin, I don't enjoy God until I have confessed it.

"We have redemption through His blood." It is the blood of the Beloved One. Only to think of the Beloved One to hang on the cross! The Beloved One did not shed His tears only, but His blood. God has a great many who are taken into favor in the Beloved One. Where are they? Many of them on beds of pain, some knowing not where they shall get their next meal. Does Satan tempt you by suggesting that God does not love you much to let you suffer so much. Look at the Beloved One on the cross. If He let Him suffer so much, you must not be surprised



if you suffer too. It may be all the beloved children sigh, groan and shed tears, but only the Beloved One endured such agony on the cross. "The blood of the Beloved One!" He was spit upon, He sank to death, was put in the grave, a stone was put upon it in derision. At last God spoke out, and now there is a Man on the throne of God. God brought Him out, and so He will us. It does not follow we are not loved because we suffer. Dispensational truth is a grand thing to study. Ever since the cross of Christ, it is rather a mark of favor to suffer righteously. "If ye be reproached for Christ, happy are ye," etc. Oh, what a plea I have when I talk to my Father about the blood of the Beloved One. In Exodus we read, "When I see the blood," etc., but here, what blood? The blood of the Beloved One! "Thy lips are like a thread of scarlet," etc. Why compared to a thread of scarlet? Because I talk about the blood. I don't know the preciousness of that blood, but Thou dost. I can dare to think about my sins when I have the blood of His beloved Son. It makes it easy for God to forgive when it is the blood of the Beloved One. Christ said to the woman who washed His feet, "Thy sins are forgiven thee." The Pharisees murmured. They little knew though He spoke it so easily, what He had to pass through to earn it. His blood shows it was a hard thing. God could have made a million worlds easier than forgive one of my sins.

"In whom we have redemp-

tion," etc. I don't know which word is the most delightful. Until all the work of the cross can be undone, I have redemption. There is no blood in the resurrection body of Jesus. "Handle me and see, for a spirit," etc. What a beautiful illustration is the Lord's Supper. The loaf and the cup denote the blood and body have been separated. If there were blood in the body, there would be no redemption. The blood of Jesus has been shed, Jesus has died, and I "have redemption through His blood." Within twenty-four hours I may die or Jesus may come, but whatever comes, I have forgiveness of sins.

Verses 8 and 9. God is called "the only wise God." He has made known unto us the mystery of His will, made us to see things from God's standpoint,—what He is doing with us, and what He is going to do. We are not only saved, but we *know* we are saved, and God weaves our circumstances according to His own purposes, and the Holy Ghost has been given to us that we may know Christ and His glory, and our calling,—that we may "know the things that are freely given unto us." Then there is the mystery of the Gentiles being brought in; then the mystery of His coming,—“we shall not all sleep.” This is a mystery, a secret which God has told us; so then, we are put into possession of it. Then this mystery, that Christ gave Himself *to* and for the Church,—Christ as a Bridegroom. Oh, this is a great mystery, a great secret! Now, here is another,—“Having

made known to us the mystery of His will," etc.

Verse 10.—"He will *head up* all things in Christ, both which are in heaven," etc. God is preparing all things for heaven, calling His own for heaven, training them for heaven. The earthly people are set aside for awhile. He is now preparing a people for Himself. He has two spheres, earth and heaven, but now He is not dealing with the earth, but with the heavenlies. He is now preparing the church for Himself. Oh! what a wonderful way. God is to train a people for Himself before we get there. He is teaching us that our Head and Lord is Christ. The Head of authority: all fulness flows to the church from Him, the Head of all affection: He is always thinking about us, watching over us: and He is the Head of all fulness. We are trained to regard Christ as the *supreme* One. All our life proceeds from Him, day by day, minute by minute, and that Head is the "Beloved One," and He is coming for us. Then He is the Head of the angels. He is called the Archangel. We only read of one Archangel. Jesus is the head of heaven, always just in His place by God. God's first thought is about His Son. Here you see then, God is determined to put His Son as the supreme One both in heaven and on earth, and God would have every one in heaven to own every thing to Him. We are learning to give Him the supreme place in our hearts, in our affections, but we let earthly care or something get between us and Him. Then God has

to fight with us for the supreme place. He will have it; so God's first thought, His middle thought, and His last thought is His Christ, that He might "head up all things in *Him*,"—in *Him*,—in Him. Some people talk about having an interest in Christ, but it's God having an interest in Christ, and for Christ's sake, having an interest in His people. The mystery of iniquity doth already work." Things are getting worse and worse and will; but Christ is secretly looking after us; He is, as it were, hiding Himself,—that is, from the world at present. We are not of the world; we are Gershonites,— "Strangers there," a heavenly people. It is as if we were up there and looking down. We are only waiting for the liberty of the glory, then we shall be thoroughly at liberty, perfect freedom.

I once had a little linnet, but he longed to be out of his cage, so I let him out. We that are in this tabernacle do groan. Mr. Angel once said, "We do groan, but we don't grumble; but we long to be at home." We want to be headed up in Christ,—the Church all home together. One day there wont be a speck in this world, but what will be filled with His glory. God knows the exact time, the exact moment He is going to send His Son to fetch us home. God will put all things under His feet. Oh, what counsels God has to accomplish for us! All we have to do is to go on quietly plodding along "till He come."

"Both which are in heaven and which are on earth." Everything

will be in its proper place. There will be unity in the entire heaven and earth, like everything is in its place, in the human body. God is working now to bring the heavenly family to the place He has prepared for them. Heaven and earth all to be put right, clean and beautiful and perfect, then Christ will haul up the kingdom, that God may be all in all. In Ezek. i. we see the same idea. There is much about the cherubim and the wheels and the fire enfolding itself:—

Wheels—God's government in heaven and earth. So in Ezekiel xli. 18. It's all designed in God's own heart to put everything right; then He has made known to us His purposes (ver. 9). He seems to love to put us into His secrets, to tell us everything about His counsels, and our place in those deep counsels.

Ver. 11.—“In whom also we have obtained an inheritance,” etc. That is the very thing God is doing now. He is attending to the heavenly people.

“Being predestinated,” etc. It is all His own sovereign will and pleasure. So it seems good in His sight, and He will do it.

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### How to Know the State of Saints.

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A shepherd knows the state of his flocks by going among them. If the pastor and teacher does not visit the homes of saints and learn their spiritual condition he may shoot over their heads when he ministers the Word.

### Balancing Accounts.

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How much *money* have I spent in the past year on house and furniture for myself? and how much for Christ in the person of His homeless ones?

How much in dress for myself or family? and how much in clothing for His poor?

How much on wine and beer, and other *luxuries* for myself and for my household? and how much on necessary food for the starving, with whom He identifies Himself?

How much on provisions for the bodily wants of myself or my family? and how much on provisions for the spiritual wants of the world-wide family for which He died?

How much on useless show and idle conformity to the world's passing laws of fashion, style, and habit? and how much in accordance with the laws of the eternal kingdom to which I say I belong?

How much time have I given to my own business, and how much to the Lord's? how many hours in the week to my own pleasure, and how many to gladden Him? how many, in all the ministries of love that He left His people charged to fulfil, and how many in listless vacancy and utter unprofitableness? how much of time and thought on things that will last for ever, and how much on those that perish in the using?

How many of the children whom God has given me have I been planning to keep for my own pleasure, or send out for their own advancement? and how many am I desiring to give up wholly to the services of the Lord who bought them?

### Running our Souls Thin.

A christian man of intense business enterprise and activity was laid aside by sickness. He who never would intermit his labour was compelled to come to a dead halt. His restless limbs were stretched motionless on the bed. He was so weak that he could scarcely utter a word. Speaking to a friend of the contrast between his condition now and when he had been driving his immense business, he said: "Now I am growing. I have been running my soul thin by my activity. Now I am growing in the knowledge of myself, and of some things which most intimately concern me."

No doubt there are many of us who are running our souls thin by our incessant action, without finding quiet hours for feeding and waiting upon God. Blessed then is sickness, or sorrow, or any experience that compels us to stop, that takes the work out of our hands for a little season, that empties our hearts of their thousand cares, and turns them toward God to be taught of Him.

But why should we wait for sickness or sorrow to compel into our lives these necessary quiet hours? Why should we not train ourselves every day to go apart for a little season from the noisy, chilling world, to look into God's face and into our hearts, to learn the things we need so much to learn, and to draw secret strength and life from the fountain of life in God? George Herbert's quaint lines contain wise counsel:

"By all means use sometimes to be alone;  
Salute thyself; see what thy soul doth  
wear;  
Dare to look in thy chest—for 'tis thine  
own—  
And tumble up and down what thou  
find'st there."

With these sacred "silent times" in every day of toil and struggle, we shall be always strong and "prepared unto every good work." Waiting thus upon God we shall renew our wasted strength, and be able to run and not be weary, to walk and not faint, and to mount up with wings as eagles, in bold spiritual flights.

### Need for Conventions.

The word "mystery" corresponds with that translated "hard questions" in 1 Kings x. 1, and in other places "riddle," "dark saying," etc. If we knew more of these hard things, and had a clearer apprehension of these mighty mysteries, we should be better able to help others. In these days of difficulty and confusion, many are bewildered and know not what to do. I trust (by conferences and conventions) we may be able to get a clearer view and a better understanding of the mysteries of God. The mysteries of Satan consist in a great measure of error covered over with truth. We have our church difficulties, and difficulties in our work and service for God, and for lack of a deeper knowledge of the truth, we have but little power to cope with them as we ought.

### “Continually.”

July 7th, 1884.

Dearly beloved in the Lord,—  
May grace, love and peace fill and overflow thy trusting heart. Gratefully and with pleasure do I now acknowledge the receipt of yours of the 23rd June. I was thankful for what you had seen of His power in saving some and arousing others. How grand to be in the room with Him, so to speak, and see Him bringing the dead to life! Oh, to be better prepared to see it! He put them all out, except those who had faith. (Mark v. 40, Luke viii. 51). The words of Matth. xxviii. 18 are truly helpful to faith: “All power is given unto Me in heaven and in earth.” Also John xvii. 2, “Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him.” May we feel with God for souls. The yearning love of Father, Son and Holy Ghost over perishing sinners, manifested, should encourage us to pray and labour and hope for their salvation. I trust many bright beams of love from Jesus’ presence are falling upon your own soul, and making your joy to abound.

I have been musing on four *continuallys* in the Psalms. The first is in Psa. lxx., “Let all those that seek Thee rejoice and be glad in Thee; and let such as love Thy salvation *say continually*, Let God be magnified.”

Doubtless the more diligently we seek Him, the more will He cause us to know what a God we have got, by replenishing our hearts day

by day out of His fulness. As desire after God is enlarged, the heart becomes enlarged to take in more of Him. By communion with Him, the soul grows more and more capacious. But oh, haven’t we still need to pray to be enlarged? Ah, yes; *much need*. But well may we rejoice in the knowledge that He delights in giving, and in the assurance that every attribute of His nature is engaged in behalf of us, His needy children; and His faithful, energetic love is ready to help each, whatever his case, as though but that one were His only charge. By this exact and especial oversight of each child of His, how lovely and how glorious does God appear! Well may we rejoice and be glad in Him, and in being privileged to seek a more perfect acquaintance with Him. And does not past experience cause us to rejoice in seeking God? Yes; I am sure, beloved, we cannot enumerate the manifestations of His wisdom, power and grace, which we have already seen in answering our prayers at the right time and in the right way. Oh, as I recall to memory blessings received, I feel how my heart ought to be saying *continually*, “Let God be magnified!”

But methinks we must needs be true lovers of holiness,—must learn to love His salvation *from self*, and sin, and the world, as well as from wrath, ere we can live in an atmosphere of worship, with the praises of God *continually* in our mouth. I fear little of this sweet incense ascended to God from the altar of Lot’s heart. May there be much going up from yours and mine.

Psalm lxxi. 3: "Be Thou my strong habitation, whereunto I may *continually* resort." Doubtless this is one of the prayers of the *true David*, who when here on earth, found His all in God alone. And if He needed such a habitation to resort to *continually*, how much more do we, His weak children, stand in need of it! Well, blessed be God, it is ours. As a man, our blessed Lord took the place of a learner, and constantly repaired to the Father for wisdom and power to accomplish the work assigned Him to do. From the time He entered on His public ministry, His was a day of trial. Misunderstood by all below, where could He resort to for comfort in sorrow, but to the Father who sent Him, whose will He perfectly obeyed? Happy for you and I, beloved, that we have the same infinite source of wisdom, power, grace and consolation to repair to *continually*!

But the text may have reference to our standing in Christ. When the heart is bowed down with a sense of failure, how blessed to have in *Him the Righteous One*, a strong habitation, whereunto we may *continually* resort for peace and comfort to our souls. What joy it brought to my soul last week as the Spirit brought before me anew the fact that I, a pardoned sinner, had been set down in the Holiest, perfected for ever by the One Offering. Oh, the sweetness of those words, "as He is, so are we in this world," 1 John iv. 17. By the perfect love of God, made righteous in Jesus' righteousness, holy in His holiness, and accepted

in His acceptance. Never will we know how much we owe to His blood.

Redeemed by blood. Eph. i. 7.

Cleansed by blood. Jn. xiii. 10.

Made nigh by blood. Eph. ii. 13.

*Kept clean* by blood. 1 John i. 7.

How precious the word "*cleanseth*," which word assures us that from the hour of our conversion,—the time when we begin to walk in the light,—till the moment we enter into its full meridian splendor in the glory, the blood goes on cleansing us from all sin.

But again, in ver. 6 of Ps. lxxi., we read, "By Thee have I been holden up from the womb; Thou art He that took me out of my mother's bowels; *my praise shall be continually of Thee*." Verses 8 and 10 of Psalm xxii. are parallel scriptures. Here again we have the God-Man who took the place of entire dependence on the Father, acknowledging His constant lovingkindness with untiring praise. What an example we have herein! May we never forget to praise God for His providential care over us since He brought us into existence. Parental care never could have guarded and tended us like as we were protected and tended had not His eye followed us, and His arm been about us. Why did we not sink as deep in sin, and crime, as others of our fellow-sinners? Because His goodness prevented us. You do not need me to remind you of His lovingkindness in these things, dear brother; but Oh, I need myself to be often reminded by Himself to beget anew in this

callous heart, gratitude and praise.

Verse 14. "But I will hope *continually*, and will yet praise Thee more and more. Well may we hope continually in such a God, knowing that by all circumstances He delights to make glad His obedient children. Well may we praise more and more, seeing we are so far behind with our debt of thanksgiving. No doubt praise will be enhanced in eternity as we learn more perfectly the mystery of His love. Again, in Psalms lxxiii. 23. David after he became conscious of how foolish and ignorant he had been in being envious at the prosperity of the wicked, yet by a glorious outburst of faith, he sings, "Nevertheless *I am continually* with Thee." He says in verse 2, "My steps had well nigh slipped." Why not altogether? We get the answer in verse 33: "Thou hast holden me by my right hand." His heart was wandering away from God, but God's heart was not away from him. His child was *continually* before His mind, *continually* in his heart, *continually* in His hand, so that none could pluck him thence.

Happy for us that we have the same God at hand to correct us in our folly, to instruct us in our ignorance, and to uphold us in our weakness! "Thou wilt guide me with Thy counsel, and afterward receive me to glory."

"The Lord delighteth in thee." Isa. lxii. 4.

"The Lord delighteth in thy prayer." Prov. xv. 8.

"The Lord delighteth in thy way." Ps. xxxvii. 23.

I fear you will be feeling the hot weather pretty exhausting, but the bosom of Jesus is a soft, tender pillow for a weary head. His perfect love is a sufficient cradle for the weakest Christian; and if the strong seek a bed elsewhere, they will find it a bed of unrest.

I have got outside the door to smell the flowers a few times. How good He is!

Yours very lovingly,

C. C. L.

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### Living for Christ.

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Sept. 27th, 1884.

Beloved in Jesus,—You will help me to thank Him for restoring me strength to write again. Your last letter and the texts in it were all I was able to read for several days, having many visitors and being extremely exhausted; then I had a cold and was kept low till this week, that His loving hand has raised me again, and His ways are all lined over with love. Glory to His name!

This time last year we were having blessed times together. Doubtless in the glory our fellowship will be increasingly sweet, as we grow in the knowledge of that mystery of love which has related us to Him and one another at an infinite cost. I feel Him drawing my heart nearer Home. Oh, that my fellowship with saints may be more pleasing to Him and profitable to them, the little while I may be here!

I hope you keep pretty well. Has the climate agreed with you?

Please say. The weather will be getting cold now, where you are.

I send you two texts much blessed to me lately. Isaiah xli. 13, "For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not: *I will* help thee." Also 1 Chron. xv. 26. The words in the latter given with emphasis were, "God helped the Levites that bare the Ark of the covenant of the Lord." Precious word! Full of comfort to you and me, isn't it? Yes. He helped the Levites to carry it, but He smote Uzzah for touching it. The death of Uzzah tells us that God wants nothing to come between His Levites and the Ark. He would have His people be in very deed Christ-bearers and Christ-reflecters. The place of death is the place God has assigned for all that would interrupt our communion with Him or mar our testimony for Him. But, oh, the devil hates to see the saints with the Ark on their shoulders,—representing Christ and living Christ-like lives. He knows that when Jesus is dwelling in the heart blessing will flow out to others, and fruitfulness will be the result, as it was in the house of Obededom. (1 Chron xxvi. 45.)

David's heart coveted the blessing, and as soon as he put the Ark in its proper place he shared in it. It would be well if saints were more covetous in this respect. Can we not see from the words of 2 Sam. vi. 13, 14, something of the joy it brings to the heart of God, and to our own hearts also, when the Lord Jesus gets His rightful place amongst us, and the members

of His body having learned their proper work are able to do the right thing in the right way? They that bare the Ark of the Lord had gone but six spaces when the incense began to ascend from the altar to Jehovah, and David began to dance. And so now, the realized presence of Jesus with us, makes the heart leap for joy, and the flame of love to ascend on high, and God smells a sweet savour of Christ in us. But doubtless these Scriptures also teach us that all true worship is founded on the blood of atonement. Precious Jesus, in Thee we are accepted, and through Thee alone can we render anything acceptable to God! Communion renews our strength. When David got into communion with the mind of God, his fear and his vexation about the Ark was all gone, and being himself blessed of God, he was able to bless others.

Verse 14 of 1 Chron. xv. reminds us of a deeply important truth, viz, that we must be practically sanctified—holy ones, if we would be Christ-bearers. "So the priests and the Levites sanctified themselves to bring up the Ark," etc. Don't you feel it requires constant watching, rigid self-judgment and much real prayer to keep Christ dwelling in the heart. God grant you and I spiritual energy to carry the Ark.

My soul derived real benefit from a few remarks bro. D—— gave at a meeting here lately on 2 Peter i. 5 to 8, on "adding to our faith virtue," or spiritual energy. How nice to see how Moses added spiritual energy to faith, and refused to



be called the son of Pharaoh's daughter, "Esteeming the reproach of Christ greater riches than the treasures of Egypt." Then he spoke nice on the necessity of adding knowledge, that we may not put forth energy in a spirit of lawlessness. And to knowledge temperance or self-control. Isn't that a fine word? Then if we be adding self-control no doubt we will soon feel that we have got to add the following grace, viz., patience—the patience of Christ; and godliness, which is "profitable in all things," and brotherly kindness. To show brotherly kindness to those who may be trying our patience is a high exercise of grace—it is an imitation of Christ. Oh, to be conformed to Him in whose bosom kindness always glowed. Charity, or love, is the last thing to be put on, as an overcoat for all the year round. Well, it is one thing to write about these things, but "If ye know them, happy are ye if ye do them." May we have grace to work out this golden rule of addition.

Yours with much love,

C. C. L.

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### Discretion.

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Much discretion is requisite on the part of stewards as to what to minister, as also when and where. Thus Paul knew how to feed with milk when "meat" was unsuited. There is "due season" which the wise steward will embrace. Paul kept nothing back that was profitable unto the Ephesians.

### Extracts from a Letter.

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Should a "Christian Vote," appears very timely in last month's BARLEY CAKE, and is exceedingly instructive. Circulated amongst the assemblies of the christians, its immediate effects would be manifest in more perfect separation and more effective testimony. As touching our Master's example in this respect, see Luke iv. 5, 6. "And as He is so are we in this world." 1 John iv. 17. The vineyard yoke of 2 Cor. vi. 14 stops christians from accepting rule as truly as our ambassadorial relations to the world (2 Cor. v. 20) forbids our participating in its franchise. Send me more, etc., etc.

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[Jehosaphat, to his own loss and shame, went along with Ahab to war against the heathen. God's message to him was 2 Chron. xix. 2. "And John the son of Hanani the seer, went out to meet him, and said to king Jehoshaphat, Shouldst thou help the ungodly, and love them them that hate the LORD? Therefore there is wrath upon thee from the LORD." It was a good thing to deliver Ramoth Gilead from the enemies of the Lord, but a bad thing to do it unequally yoked with an ungodly man. This same soft, kindly, courteous Jehoshaphat went into an ungodly ship partnership with Ahaziah, king of Israel. The ships were built, but Jehovah broke them up. The message to him was, "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish." 2 Chron. xx. 37.—Ed.]

### The Spinning Girl.

She had no position in the world, nor money in the bank. I do not know that she was in any way distinguished by her intellect; but she had what is better far, a large heart,—a kind, loving, Christ-like heart. Seeing very many poor boys employed in the foundries, who, early initiated into lessons of vice, could say, “No man careth for my soul,” she had compassion on them. “I am but a poor working girl,” she said to herself, “but I will try, in a loving spirit, if I can win them to God and to what is good.”

A noble resolution! So soon as formed, she sought to carry it into practice, asking and getting the use of a room below the factory where she wrought. She opened it on a Lord’s Day in June, 1862; and ere long had gathered in some forty lads, with ragged clothes and dirty faces, from smoking clubs, and the back courts where they were wont to spend their Lord’s Days in gambling, rude play, and wild merriment. For two years she persevered in this course, willing to spend and be spent for Christ; nor abandoned a work she loved so well, till failing health compelled her to resign it into the hands of others. Nor were her efforts to bless and save those boys confined to Lord’s Days. They engaged her spare time throughout the week.

This noble girl, abundant in labours, in season and out of season, so soon as the day’s work was over, took her way to the homes of the boys—if homes many of their lodg-

ings could be called. She knew them all—their sad histories, their dangers and hardships; and by her Christian principles, her winning ways, and overflowing kindness, she gained an influence over them which was productive of the happiest results. God owned her labours. Several underwent a saving change. Some are now teaching in schools, and adorning the doctrine of God their Saviour, whom, be it remembered, not ministers, nor preachers, nor parents, but this poor factory girl turned from the errors of their ways. So distinguished, indeed, from others of the same class and calling by their superior industry, decency, freedom from profane language, and general good conduct, were those under her training, that “Mary Ann’s boys” became a proverb in the foundries.

It makes one sad to think how many Christians, with tenfold more time, more money, more education, more influence, have not done a tithe of the good this girl did. If any might have justly pled the excuse, “Am I my brother’s keeper?” it was one who had found it hard to keep herself—who, starting each morning to the sound of the factory bell, and hurrying along dark and silent streets, had gone through hours of work ere half the world was awake. Yet when others at evening seek the quiet and comforts of home, some the pleasures of society and the table, some perhaps the haunts of vice; this noble girl, leaving the flying spindles, before which, amid the din and whirl of the factory, she

has stood with weary limbs the live-long day, goes forth on her mission of mercy to seek the lost and raise the fallen, and close with her own gentle hand the wounds of humanity. Her story may make the writer, and also most of his readers, ashamed of the little they have done. Let the best and busiest of us do more for Christ, and more for a perishing world. Be they kings or statesmen, bishops or doctors of divinity, happy those who shall get a place on the great day beside this poor factory girl. Many a night she might have been seen by the glare of the drinking shops that threw their light into the thick air, wending her lonely and weary way, an angel in disguise, on her errands of mercy, through the ruffian crowd of the city's darkest, foulest streets. But I see another vision. She stands revealed by other lights, in the midst of a radiant and august assembly; and shining angels look on, while she bends her lowly head to receive a crown, and hears the words of Him whose life she has had—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

Christian reader, do you spend your evenings in parties, in fashionable promenading with fashionable wives or daughters, or in money-making? Which?

There are honours to be bestowed—in the glory—perhaps, you like the Prodigal Son, say, give me the portion of goods which falleth to me—now.

Alas, some of God's dear saints gather around their Bibles at what may very appropriately be called "a

Biblical debating Reading,"—an abomination sure enough,—when often the hardest, driest and dreariest christians in the meeting have their voices loudest and longest engaged,—persons who would never attend a gospel meeting or a prayer meeting, and may never pray in public,—never have a word to say of the Lord Jesus Himself,—never give a tract and never try to raise a saint or sinner from the gutter. This is a humbling sight, sure enough.

Reader, learn and practice.

### **Christian Conference in Hamilton, Ontario.**

On 15th 16th, 17th, and 18th January, 1885.

The Ninth Annual Conference of Christians gathered to the name of the Lord Jesus Christ will, God willing, be held in Hamilton on the above dates for praise, prayer and mutual edification.

The "Larkin Hall," situated on John Street, near King Street, has been secured for the week day meetings, and the meetings on Lord's Day. Agreements have been made with the various hotels and boarding houses for the accomodation of a large number of visitors at 75 cts and \$1.00 per day.

Meetings will be as follows:—On Thursday, Friday and Saturday at 10 A. M., 2 P. M. and 7 P. M. in Larkin Hall, for praise, prayer and ministry of the Word. On Lord's Day, 18th January, at 10 A. M. in Larkin Hall, for Breaking of Bread, at 2 P. M. for the ministry of the Word, and at 7 P. M. for the preaching of the Gospel.

It is intended to make arrange-

ments with the various railways similar to those made last year for reduced fares to those attending the Conference meetings. Those receiving these circulars will therefore please send as soon as possible to the above address the number of certificates for reduced fares likely to be required in their respective localities, with the address to which they should be sent, and at the same time name the railways over which they intend to travel.

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### Yearly Notice.

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This is the twelfth number of the **BARLEY CAKE** for 1884 and completes the fourth vol. It is bound forthwith uniform with the other volumes, and forwarded to any part of christendom freely by mail for 75 cents. Orders for it should be prompt.

Parties desirous to order the four consecutive volumes can have the whole series for \$2.50 free by mail. Any of the four separately costs by mail 75 cents.

Please forward your orders for the 12 Numbers published monthly in 1885, free by mail, 50 cts. Make addresses plain and distinct.

Letters containing currency should be registered, Bank cheques, P. O. orders, U. S. stamps (none others are of any use to us), U. S. postal notes are equally agreeable.

Once more we ask our Brothers and Sisters in Christ to try and help us to send God's truth by mail all over the continent. Parties desirous of sending the **BARLEY CAKE** to where it might be useful, will kindly oblige by sending us

such addresses. To them we will forward any number at half price, say for instance a person ordering twenty copies for twenty persons of different addresses, would according to regular prices pay \$8.00 for that number, but in this case we will forward that number for \$4.00, and in such cases any number in the same proportion. Our regular subscribers will, however, understand that this offer is to encourage them to have it forwarded to persons who are not subscribers, but who might be benefited by reading it.

The publication of this paper is not a money-making scheme. It does not pay expenses; hence the greater need for this fellowship of the saints in making known what God says.

We have back numbers of the **BARLEY CAKE** for 1884, and for previous years, which, for free distribution we will forward to any address in the continent at one-third price.

Back numbers we will forward free by mail to any who will use them as specimens for subscribers.

Will you, reader, help us? The evil times are on us, hence the more need for an unhesitating, clear, ringing testimony for, and by the saints of God. Infidelity is regularly preached in the country's pulpits, and in many quarters all reverence for "Thus saith the Lord" is entirely gone, and the Word itself is held up in certain so-called "christian" pulpits (we don't mean Unitarians) to the scorn and scowl of "christian hearers." Verily the 33rd verse of Matt. xiii. is already fulfilled in many cases.

**Notice.**

We desire to impress on our readers the privilege of being in fellowship with our Lord Jesus Christ in spreading abroad His knowledge in every way. THE BARLEY CAKE and TESTIMONY are published solely with the view of exalting Christ and His authority—the one specially for saints, and the other for sinners, and we ask the assistance of all who are saved to increase the circulation of both these papers, not for any money in them. There is none.

THE TESTIMONY is a monthly publication, and contains the Gospel of the grace of God. It is 1 cent per copy per month for this Continent, and 3 cents for two copies per month for this city. Get it sent to your unconverted friends. Every Christian should send this cheap Gospel monthly to their relatives, and the yearly volume at 25 cents.

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