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THE
Barley Cake.

—FOR—

1885.

A MONTHLY PUBLICATION
FOR
THE CHILDREN OF GOD.

VOL. V.

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THE BARLEY CAKE.

JUDGES VII. 13-14.

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VOL. V.

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No. 1.

Notes on Ephesians.

BY MR. WILLIAM LINCOLN, LONDON.

CHAPTER I.

(Continued from page 181, Vol. IV.)

Verse 12.—“That we should be to the praise of His glory,” etc. In the original it is in the plural, “The first trusters in Christ.” It refers to us, that we are the first since His Son has been rejected. God views us altogether during the time that Christ has been rejected and His name cast out. It is so lovely in the sight of God that He finds us a special place, after there will be the others as Rev. vii. We being connected with Christ in rejection, shall be associated with Him in the glory. Some even say, “who first trusted in Christ before the glory,”—that makes it more vivid still.

“To the praise of His glory.” When it speaks of our inheritance, of our getting a place in heaven then, it is to “the praise of His glory.” That will be to the glory of God, we shall have our place in all that system of glory according as God has determined. “Those

who first trusted in Christ.” As if God were so pleased at those who trusted Christ where He is despised and rejected of men, as if it were such a grand thing, that He could not stay His hand in blessing them. Though many persons do not care for Christ, God does, and He has special blessings for those who do. It is assumed as if we got everything if we trust in Christ. It is worth a million of rivers of tears. “We” properly means the Jews and in verse 13, in whom “ye,” the Gentiles, put together as one. God knows His people that trust in Him. All one in Christ, neither Jew nor Gentile.

Verse 13.—“After that ye heard the word of truth,” etc. It traces how we are brought to be saved. You hear the word. It has got down from God, having predestinated us to hearing the message. It is God’s word, so it is the word of truth. “Heaven and earth shall pass away,” etc. God gives the gospel, commands His servants to preach it, we are to believe it and to trust in Christ,—that pleases God. The gospel does us no good if it does not lead to this. “The gospel of

your salvation." That shows we are to know we are saved. Not my salvation but yours. No good if it is not yours. It is sometimes called *God's* because God gives it. Here it is called *your* salvation. Thank God I am saved, whether Christ comes or I die. "Your salvation." Notice the beautiful way the Ephesians is written, it begins from the tip-top, till it gets down to you. Not merely salvation from hell, but from sin. The gospel is to save me from self, and from bad temper, etc. Then God gives us the Holy Ghost; everything follows in beautiful order. "Sealed with that Holy Spirit of promise." God gives us His Spirit to seal us, to christen us, to anoint us, to put His name on us. "They are mine," like as a farmer puts a mark on his sheep. The mark God puts upon me. His Spirit makes me like to Christ. If there is no likeness to Christ, there is no sealing of the Holy Ghost. When God gives me the Spirit, He never takes Him away. "That He may abide with you for ever." He is called here "The Holy Spirit of promise." When Christ was on earth He said, "I will send the Holy Ghost," and He has come, that is why He is called the "Spirit of promise." The promise is in John xiv. It shows that God remembers Christ's promise, and that Christ keeps His promise. The great promise of all is "I am coming again," and He will keep that. And this is a great promise: "The Comforter shall come." We all know how much we need a Comforter in this weary world, and He has come. How

faithful God is; what a blessed thing it is to believe in Christ. How do I know I have the Holy Ghost? I have His Word, He promised, and I feel His Spirit in me. The Spirit gives me to enjoy Christ. The freer and happier I am with God, the more markedly I have the Spirit of God. "Where the Spirit of God is, there is liberty." The Holy Ghost draws us and makes us believe in Christ, then He comes to indwell. No time elapses between a man believing in Christ and the Spirit of God dwelling in him. On the day of Pentecost the Holy Ghost came as a rushing mighty wind to show God did not delay to keep His word, so the Holy Ghost came down at once. If the Holy Ghost had delayed, it would have looked as if God were not quite satisfied with Christ's work. Oh! what a mercy it is that in this wilderness world we have the Holy Ghost to enable us to enjoy God *now*, as one of our hymns says, "We are not left to walk alone," etc. So it is not all future.

The Holy Ghost has come, and wants to be our Comforter. May we be led by the Holy Ghost as Eliezer led Rebecca of old, telling us of the love of God, and the grace of Christ, giving us tastes of heaven before we get there. How good of God to give us the Holy Ghost, What a difference from the last dispensation! What a high honor is put upon the saints in this dispensation, to have the Holy Ghost to dwell in me personally! Oh! how I should seek to walk carefully and holily, humbly and godly in this wilderness world.

How solicitous God must be for my welfare. How carefully I should walk when I think what a Spirit dwells in me. How I should take care not to grieve the Holy Spirit of God. "Let all anger and wrath and malice and evil speaking be put away." May I be careful not to grieve that good Holy Ghost.

Verse 14.—In I. Cor. we read that God has given us the Spirit that we may *know* the things that are freely given to us of God; like as the spies brought the fruits of Canaan to the people in the wilderness, so the Holy Ghost brings us something of heaven before we get there. Oh! if you want to have much, the way is, to think much of God's love, and as you think of it, believe it. Think of what the Scriptures say about God's love, and be sure to take it in, and the Spirit of God will give you a little sip of heaven,—that is the earnest, when your heart begins to expand and almost makes you wish to be at home. The seal is more clearly seen on some christians than others. Some christians are more like Christ than others. May we seek to be filled with the Spirit. The babe, and the man of forty both have life, but it is stronger in the man of forty; so if we have divine life, we cannot perish in Christ, but the likeness to Christ is more manifest in some than others. So with the earnest, some have more joy of heaven in their souls than others. The great hindrance is unbelief; another worldliness; another, taken up with the things of this life. If persons don't allow themselves time to read the

Bible, no wonder their souls are lean. Have we really the earnest of the inheritance? Do we really know something of heaven before we get there? It is solemn and searching,—“If any man have not the Spirit of Christ, he is none of His.” Feelings are right in their place. There is a deal about feeling in Rom. viii. Faith first, feeling second.

“After ye believed,” etc. You cannot feel till you believe, because, God puts honor on His Son. “At Thy right hand there are pleasures for evermore.” Strictly speaking we are not there yet because we are not in heaven, but the Holy Ghost has come on purpose to give us tastes now, and we should take care we get a bit too. The Spirit is also given to help our infirmities. We have infirmities. “The earnest of our inheritance.” We cannot have the earnest without feeling, for, it is having the heart brimfull of God's love. “The love of God is poured into our hearts by the Holy Ghost.” We cannot taste the love of God without feeling it. We cannot enjoy *all* the love of God. the more we believe, the more we enjoy. “According to your faith, so be it unto you.” If we live a worldly life, or if we are taken up with the cares or pleasures of this life, we cannot enjoy the love of God.

And, behold, the glory of the God of Israel came from the way of the east: and His voice *was* like a noise of many waters: and the earth shined with His glory.—Ezekiel xliii. 2.

Comfort.

"Sing together ye waste places of Jerusalem for the Lord *hath comforted His people*,"

Sept. 22th, 1884.

Yes, *He hath done it* who is the Fountain of all comfort. I trust, beloved brother, you are having *alloy* of His grace that you will need in that way ministered to you, and that you are enjoying much of His presence and mighty help. Blessed be His name, the desert is still a happy spot to be with His blessed company! *He is more than heart can wish*. He didn't say "go," 'twas "come ye apart." He leads His weak wayward children into the fellowship of His own rest.

I send you three portions much blessed to me on Lord's day morning.

On wakening out of sleep my soul's eye went after Him to catch a ray of His love and loveliness but alas! there was a mist on the horizon. But Oh, isn't it blessed when we can't see Him He can and does still hear us. Soon a voice from behind the cloud whispered, "The Lord whom ye seek shall come to His temple." So He did come, and gave me a more than usually sweet foretaste of the blessed communion I shall have with Him when C. will be seen no more forever. Oh, that will be glory! In prayer for the assembly I got, "I will abundantly bless her provision: I will satisfy her poor with bread. Ps. cxxxii. 15. A consolatory word about needy E. and my needy self. Then another word full of deep meaning, "Worship the Lord in the *beauty of holiness*," Ps. xxix.

2. These words have touched my heart's very core. Oh, that all who profess to worship in the right position, and to know what worship is, would ponder these words! May God write them on their hearts. It is impossible for a soul to rise in worship except it be adorned with the beauty of practical holiness. "Who shall ascend into the hill of the Lord? . . . He that hath *clean hands* and a *pure heart*; who hath not lifted up his soul unto vanity," etc. How many are careful to the extreme about having the body ornamented that they may appear beautiful in the eye of man, but few go to the extreme with carefulness about being decked with that practical beauty that makes us truly pleasant to His holy eye. Some brother has said saints walk best before the world; second best, before the church; third best, in the family; and worst before God. Alas! my own heart says it is true.

Is Ps. xlv. 13, we read, "The king's daughter is all glorious within; her clothing is of wrought gold." These words have reference to what we are in Christ only, haven't they? I mean apart from practical righteousness. Gold is the symbol of divine righteousness. On believing in Christ we are made righteous in His righteousness, holy in His holiness. Lot was made righteous in that sense (2 Peter ii. 8), and yet Lot never had an altar. The true worship of God must have been a thing little understood by him, and the beauty of true holiness was wanting. There are too many Lots among God's

saints at the present day. I do not need to tell you that, but I have need to pray, and I do pray God to give you power and grace to lead some of them up to the mountain where they can worship Him in the beauty of holiness and eat the Peace sacrifice in the holy place. Only in the holy place can it be eaten, and only those christians who are cleansed from practical defilement can eat thereof. How blessed that when conscious of being defiled we do not need to remain so a minute. Oh the grace in which we stand! My heart melts with gratitude as I muse on the grace that has abounded over failure since I was saved and has cleansed it away. I think I never was more afraid of self and the wiles of the enemy than now. What a comfort it was to my soul last night when He gave me Deut. xxxiii. 25, "As thy days so shall thy strength be." And another, "My people shall never be ashamed." I believe He sent it to assure me He had heard my prayer that I might never show as much of self as would bring dishonor to Him nor shame on me. Mr. Bellet said, when he looked at self for a minute or two his soul sickened. I know what that is, but how comforting to see that when Job was filled with self-loathing he was doubly blessed. He got the same number of children that he had previous to his affliction. He had ten in heaven and ten on earth, and besides he had twice as many camels and oxen and asses, and I doubt not but he may have had twice as much of God in his soul. And his prayers for his friends were accept-

ed. Haven't we much to encourage us? I was in the meeting here last Tuesday night — said he had a letter from you. I got my portion through the hymn, "Jesus, Thou art enough the *mind* and heart to fill" followed up with a sweet prayer. Ps. xli., "God our refuge, a *very* present help. There is a river that gladdens the city of God. God in the midst of her. God her help again. The Lord of hosts with us. God our refuge thrice stated.

Am glad you keep well. He loves to answer prayer. Blessed Jesus, thou art the best Physician, there is none like thee. But take you care, lest meetings every night be over much. Commending you to His grace, I remain your attached sister in Him,
E. C. L.

The Three Laws of Romans VII. and VIII.

There are a few thoughts on my mind on the above theme, which I judge may prove helpful to some of the readers of THE BARLEY CAKE. Before, however, coming to the subject proper it will be necessary to say something on the general teaching of chapter vii. I write for edification not for controversy. This chapter, as is generally known, is a regular battle ground, over which, perhaps, has raged a greater war of words than over any other portion of Scripture. There are two interpretations of the chapter, which are diametrically opposed; and on each side are ranged the names of honored men in the Church of God. By one expounder it is said to be the experience of an

unconverted man, and by another that it is the highest experience of a true christian. The latter view is taught by some of the most godly and best instructed men I know; and yet, much as I honor these servants of Christ, were I obliged to take either of these views, with my present light, I should say the former would be nearer the truth than the latter. I observe in passing that it is not a question whether true christians are ever in the state this chapter describes—that we all admit—but, is it *proper* christian experience? In my judgment this is anything but the condition God would have His blood-washed, Spirit-indwelt people to be in.

But there is another interpretation of the passage which, perhaps, is nearer the truth than either of the above mentioned; it is said to be the experience of one who has life but not liberty, deliverance from the doom of sin but not from its indwelling power. Looked at in this light may it not have been the writer's own experience in the interval of his falling to the ground, on his way to Damascus, and Ananias appearing to him that he might receive his sight and be filled with the Holy Spirit? (Acts ix. 3-18). It is said that a man, in some great crisis of his life, lives years in an hour, a lifetime in a night. This was the great turning point in the life of Saul of Tarsus, and who can tell what he passed through as he was waiting there in the house of Judas. The proud, self-satisfied religionist, turned into the blind, fasting, praying, sin-

ner. He says, "I was alive without the law once; but when the commandment came sin revived and I died,"—died, that is, to all hopes in the flesh, to all thoughts of meriting heaven by his own works. We can imagine his terror, the foundation which appeared so solid, on which he built with such confidence, suddenly began to shake, and finally gave way, burying in its fall the last hope of Saul the Pharisee. He was a breaker of the law, and more, he had rejected the Christ; his life was a huge mistake, he was a sinner undone. The law thundered out, "Thou shalt not covet," but alas! he cannot keep from coveting. Listen to his cry of despair, O wretched man that I am! Who shall deliver me from this body of death? The answer comes—Ananias appears—now he knows the power of a liberating Spirit, and with rapture he exclaims, "I thank God through Jesus Christ our Lord. The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Now I think we may come to the subject which is more properly before us—the three laws of Romans vii. and viii. This subject is of importance; for the workings of these laws are known by all the saints of God. There is first *the law of God* (chapter vii. 7-14). In this we have God's demands upon man in the flesh; it is contained in full in the ten words given at Sinai. This law was not given as so many steps by which man could climb up to heaven. No; in giving the law God devised that it should do for all un-

der it what it did for Saul of Tarsus—bring them to an end of themselves and shut them up to His own rich grace in the Gospel. For its proper use see the following Scriptures: Romans iii. 19, v. 20, vii. 7, Galatians iii. 19, 23, 24, etc. The law was not a failure, but man was a failure. "What the law could not do in that it was weak *through the flesh*," etc. (Rom. viii. 3.). The law, in itself, is holy, just and good, but it comes in contact with *the law of sin* within; and this is the second of the three laws (chapter vii. 21, 23). The law of God without says in a stern voice, "Thou shalt not," the law of sin within answers in tones of defiance, "I will." The law would be a good companion for unfallen men, but man is, as fallen, the slave of sin. In this chapter he is like a slave, who, against his will, is compelled by his Master to do certain things; and when upbraided by another, for doing these things he exclaims in sheer despair, "It is not I doing it, it is my Master." Such, I take, to be the force of that much misunderstood statement of Paul's in chapter vii. 17—"Now, then, it is no more I that do it, but sin that dwelleth in me." Horrible condition! Chained to this God-hating flesh! Forever under the power of the law of sin and death! Surely this is not the normal condition of a man in Christ! No! Ten thousand times no! The word to Christians is, "*Sin shall not have dominion over you, etc.*" (Rom. vi. 13-14).

In the former part of chapter vii we are instructed as to our deliverance from the law, by dying to its claims in the person of our substitute; in chapter vi we are shown to have died

to sin's control in Christ's death; both of these are judicial, and are equally true of all believers. There is, however, something experimental as well, and, speaking broadly, that is treated of at the end of the 7th and beginning of the 8th chapters. "There is, therefore, now no condemnation to them that are in Christ Jesus." Blessed truth! There we take our stand, in it we rejoice. But much as that is, it is not all I need; that is something outside myself—something specially for the future; what about *the law of sin within*? Must we still remain under its dominion? Again we answer emphatically, no. Praise God there is deliverance now. "For where the spirit of the Lord is there *is* liberty." Freedom from sin's condemnation is by Calvary's Cross; deliverance from sin's indwelling power is by the impartation of a new life and the gift of the Holy Spirit.

A Christian's great power for mortifying the flesh and obtaining the victory over sin, is the indwelling Spirit of God; and it is worthy of remark, that before chapter viii in this epistle the Holy Spirit is only mentioned twice (in chapter i. 4, in connection with Christ's resurrection, and in chapter v. 5, in relation to regeneration), but when you come to chapter viii, He is mentioned some sixteen or seventeen times. Chapter viii first brings us to "proper Christian experience;" and we there see that life is first received and properly maintained by the Holy Spirit alone.

We must not confound "the law of sin and death" with "the law of God;" the one is that within every man which is antagonistic to God's will, the other is the expression of God's claims upon us as rational creatures.

The third law is called "*the law of the Spirit of life.*" The two expressions, "the law of sin and death" and "the law of the Spirit of life," are very remarkable; the word is used, in these two instances, in a different sense to what it is in the first case. All creation, animate and inanimate, is under the rule of law; not a leaf falls from a tree, not a tear courses down a cheek, but as it obeys a law of nature. There are physical laws, and moral laws—laws without and laws within—some have to do with time only, while the full results of others eternity alone will reveal. I would define the word "law," as used in the two sentences referred to, as "an inward principle of action, good or bad, which works with the same certainty as a law in nature." Awful fact! Every man by nature has a mind that is opposed to, and hates everything that is of God; and in so doing it is only working out its true self. Men are talking a great deal about "evolution," the wonders it has and will perform, but if they would know the truth, the only thing that ever has or ever will be evolved from unregenerate man is sin—enmity to God (chapter viii. 7, 8). The natural man in sinning obeys a law as certain and fixed in its action as the law of gravitation. A child of Adam, of himself, can no more keep from sinning than a stone thrown into the air can keep from falling to the ground. Thou wilt then say unto me why doth He yet find fault; how can we help being what we are and doing what we do? My answer, briefly, is twofold; first, I remind you that what we call man's natural condition is not properly so; through the fall of his first parents he comes into the world in an *abnormal* state. Second, God has pro-

vided a deliverance from that state, and if he *continue* therein he alone is to blame. But I do not follow out this point here.

The law of sin remains even in the most advanced Christian, but it is overcome by another law—the law of the Spirit of life. There are parables in nature which serve to throw light on this subject; we will refer to one of them. In the cultivation of the best standard roses, a wild rose tree, or briar, is taken, and on it is budded a slip of a good tree, and by a law of nature that tree, if cared for, will ever after produce beautiful roses.

I say "if cared for;" but it may be neglected, and then it puts out suckers which absorbs the sap that would have gone to the other part, the quality of the flowers at once degenerates, and they finally disappear, and there is nothing but leaves, with perchance a wild rose or two. A tree thus far gone looks just like a plant of nature; but I question if once there has been a successful grafting, that it can ever be so neglected as to become the wild tree again; the gardener's knife, used freely and often, will in due time bring it back to the state from which it has fallen. This is an illustration of higher things: fallen man is the wild rose tree, which left to itself can never bear fruit to God; when born again a new nature is introduced; but even then the tendency to produce wild roses (sin) is strong as ever, but alongside of it is another power which leads to the production of beautiful roses (the fruit of the Spirit). And now for the first time the soul answers the end of its creation—bears fruit to God, and not to itself.

With many of us, when we first

knew Christ, old Adam seemed to have been *stunned*, and we thought we had lost all desire to sin; but soon a strong temptation swept over the soul, and we learned that, as a principle within, sin was neither dead nor eradicated. The law of sin is still there, but the Christian, by the Spirit, must keep it from working. And as this is accomplished, he *confirms to himself and proves to the world that he hath been begotten of God*. The evil is overcome by aiming at the opposite; the only way to keep down the wild roses is to so care for the tree that it will produce the good; and so the language of Scripture is, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." What a word that is, and what a vista it opens up for the Christian, even down here. Fellow Christians, there are possibilities in the life of faith that very few of us dream of; there are capacities in us for growth in grace, and holiness, and usefulness that we little imagine. How sad it is to see Christians excuse themselves for sinning, saying, in a self-complacent way, "When I would do good evil is present with me." But, beloved, it is well to know that God does not excuse us; on the contrary, it is written that "His Divine power hath given to us all things pertaining to life and godliness." Is that power a reality within us? Can we say that the law of the spirit of life hath made me free from the law of sin and death? With such Scriptures before me, I dare not say how far a Christian may or may not attain; not that I expect ever to be able to say I have lived a certain time without sin; I believe those who say such things are ignorant both of themselves and God. Surely those who

attain the highest think the least of themselves and their attainments.

True spirituality is beautifully unconscious—is not taken up either with its badness or goodness, but with the Christ of God. The many testimonies given in holiness meetings, so called, are the very essence of spiritual pride; and that which feeds and strengthens the old nature. But in resisting an unscriptural and fleshly scheme of sanctification, let us take care not to settle down satisfied with a low walk and a lower experience. Let us remember that in the main a Christian will be holy; and though sin be written as an accompanying evil, ready at any moment to burst out, yet others will be very little troubled therewith, and it will be very little seen in his life. The work done within a believer is a mighty work; the power of the new life is real, and it will develop and make itself seen in spite of every obstacle.

I have a recollection of reading something like the following. In one of the parks of London, England, a piece of land was set apart on which to build a conservatory. In due time it was finished; it had the usual pathways, of hard tiles cemented together, through which, to all appearances, nothing could ever make its way. One morning, as usual, the attendant entered the building and saw an opening in the hard tile path. He looked to see the cause, and lo! a shrub root, left in the ground, had forced its way through all the opposing obstacles to greet the light of day. Such is the power of the law of life even in the vegetable kingdom. A stone, or anything else belonging to the

mineral kingdom, would have forever remained where it was, unless moved by an eternal power; but not so the plant, a law of its own being forces it upward to the light of heaven. The scientist expatiates on the great and unalterable distinction there is between a plant and a stone; the one possessing and the other not, that important, mysterious something called—life. The christian knows that the difference between what he *is*, and what he *was*, is as real as that between the plant and the stone; in the past he was *dead*, as far as all movements Godward are concerned, in the present he has spiritual, and eternal *life*. This life has its *source* in God; Christ crucified and risen, is the *channel* through which it flows to man; and the Holy Spirit is the *power* by which it is received—frith in Christ being the *occasion* of its reception. This life has a law—a power within itself which makes for righteousness, which impels the possessor thereof upward to God and to holiness. This law it is which frees us from the law of sin and death; of course these laws are opposite in their nature and working; and when the new life is first received there will be a struggle. The old life, stunned for the time, soon seeks to reassert itself and the warfare commences—“The flesh lusteth against the Spirit and the Spirit against the flesh; for these are contrary the one to the other, that ye may not do the things that ye would” (Gal. v. 17.) R. V. Yet this new law from its very source and nature, must ultimately prevail; but it will be seen that the extent

to which it prevails, and the time when it prevails, depend greatly on the individual. The old must be rigorously repressed, the new must be assiduously cultivated. The new life is perfect in its nature but not in its development; and as we follow its impellings we strengthen it and *vice versa*. God is holy from a necessity of His being; and they who are partakers of the divine nature will necessarily become holy—incapable of sinning. Of course this will be perfected only at the resurrection; but I am persuaded that the christian life is an overcoming life, and in the main is characterised by righteousness and peace, and joy in the Holy Ghost. “Whosoever doeth not righteousness is not of God” (1 John iii. 10.) Solemn word! May each of us try our ways in its light!

But to come back for a little to the 8th of Romans. “There is therefore now no condemnation, etc.” (ver. 1, 2, R. V.) This first verse is usually read as if it stood alone, and is said to give us the believer’s standing in Christ; but what means that little word *for* in the second verse? Does it not intimate that we are only *manifestly* in Christ as we are set free from the law of sin and death? I said only *manifestly* in Christ; I may add only *assuredly* in Christ, as that result follows. Others only know we are christians as we prove it in our lives; and the Scriptures seem to teach that we ourselves only have a right to conclude that we are children of God as we have enjoyed, or, perhaps, are enjoying the experience of a heaven born soul.

(For this see, among other passages I John ii. 4, iii. 14, 19, 24.) I fear there has been too great a distinction made between standing and state; and carnal men boldly assume that their *standing* is perfect no matter how low their *state* is; and the great probability (seeing they can thus act) is that they have never yet been born again. This is an important theme and one on which much might be said, but I forbear. The 8th verse of this chapter shows that they that are in the flesh *cannot* please God; and then it goes on to say of the believer that he is not in the flesh; so that what before was an impossibility can now be performed. The law which before only irritated and stirred up the flesh, is now written on the heart; and with the precept is the will and the power to perform it; "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." The child of God is forever free from the law as a condemning power; and free from the law spirit (exact-ing and demanding so much to be done under fear of the lash) as a principle of conduct. And yet he is not lawless; for now that he is not under it he naturally and spontaneously walks according to it. The christian is *free*—but free to serve, not to sin; free to do God's will not his own. He is now in the family; but, be it observed, the laws of a royal family include the laws of the kingdom—with, of course certain important additions, as to approach to the royal presence, etc. God expects more from His children than He demanded

from those under the law; and the christian standard of conduct is not lower than the law, but higher; even the example of Christ Himself (1 Peter ii. 21, Phil. ii. 5.) The law says, Thou shalt love thy neighbor *as thyself*; but to the family of faith it is said, We ought to lay down our lives for the brethren—that is love them *better* than we love ourselves; and *that* because Christ did the same (1 Jno. iii. 16). To be free from the law rightly apprehended does not lead to a loose walk, but the opposite; for it would be known that the Father expects us to walk as His children, and empowers, us to walk worthy of the vacation wherewith we are called. Notice how carefully the Apostle guards this subject, that no one should take from it a licence to sin (1 Cor. ix 21.) In another place he teaches that one end of the death of Christ was to deliver as from all "lawlessness." (Titus ii. 14, Greek). Lawlessness,—the creature's will in opposition to its Maker's,—is the very essence of sin; and from that Christ came to save us. That is a pregnant expression "God . . . condemned sin in the flesh,"—the thing as a whole, root and branch. Christ was dealt with as sin (2 Cor. v. 20), so that now in a judicial sense, God has no further claims upon me for it; and more, sin has no further claim upon me, "We are debtors not to the flesh, to live after the flesh." Oh! to see the flesh nailed to the Cross. and buried in the tomb, and ourselves rising with Jesus and walking in the power of this resurrection life! Indwelt by the mighty sin-conquering Spirit; by whose power we are made free from sin, and become servants unto God, we have our fruit unto holiness and the end everlasting life.

This paper was intended to be short and suggestive in its character; but as I have written it has been difficult to say less on such an interesting subject. Should it lead any of the family of faith to see more clearly the fulness they have in a risen Christ, and mighty indwelling-Spirit I shall be thankful.

In closing allow me to ask each reader a question or two, by way of practical application. 1. Has the law of God ever done its work in your soul; convincing you that you were under its curse; and, as a consequence, have you ever been before God with your mouth shut—condemned without an excuse?

2. Have you known the working of the law of sin within your members; in vain struggling to overcome it? And then, 3rd. Have you experienced the law of the Spirit of life freeing you therefrom? If you can answer these questions in the affirmative happy are you, it is well with your soul; if not, whatever your profession, it becomes you, at once, to carry out the solemn injunction of (2 Cor. xiii. 5, 6. J. N. C.

Chicago Conference.

Our conference is past—its results we trust only begun. In our weakness and great need, our God in accordance with His character visited us and gave us a time of reviving.

We have been asking christians to pray that God would give us a time of blessing, and we have now the privilege of requesting them to join with us in returning thanks for his gracious notice of our petitions. It is one of the most gratifying sights on earth to witness the faces of God's beloved people shining for very joy.


Notwithstanding the unpropitious

times from a temporal standpoint, the attendance of christians from the country, was up to the average. Some actually came 1000 miles to be present with us. We trust they heard the voice of God; if so their time and money were well spent.

We have said we believed the results of the conference had only begun—that they may be permanent and far-reaching we ask our brethren and sisters in Christ to mingle with their songs of thanksgiving, the request that none who heard the word may be characterised as "hearers only."

Assembly Notices.


NEW ORLEANS.

 Christians gathering to the precious Name in New Orleans, La., meet to break bread at 11 a.m. on the first day of the week at No. 700 Annunciation St.

They will be glad to receive other christians going there taking letters of commendation with them. In these evil times care is needed as to who is received and from where.

The prayers of the Lord's people are requested specially for the few saints in that city, who wish to honor the Name, that they may be "kept."

BRITISH COLUMBIA.

 Also remember in prayer the gathering in Victoria, British Columbia, Canada, that the saints in that remote country may be kept of God in communion with Himself, walking in the fear of the Lord and be edified.

Christian Conference in Hamilton, Ontario.

On 15th 16th, 17th, and 18th January, 1885

Meetings will be as follows:—In Larkin Hall, John st., on Thursday, Friday and Saturday at 10 A. M., 2 P. M. and 7 P. M., for praise, prayer and ministry of the Word. On Lord's Day, 18th January, at 10 A. M., 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.

Work and Workers.

After the Chicago conference and a few meetings in Crown Point and Valparaiso, T. D. W. Muir and R. Telfer have gone to Au Sable, Mich., to break up new ground by a series of Gospel meetings.

Brother McKellar has gone back to Batavia, and Bro. Goodfellow to Canada, to resume their work where they left off.

Brethren Munro and J. Smith have gone to Elgin and Carpenterville, 5 miles north of it. They with the help available on the ground were having meetings in both places—good, we learn.

Brn. Marshall, Case, McClure, Faulkner, Douglas, etc., are confining their labours mostly to that district in Ontario, north of Toronto, of which Orillia may be said to be the center. The people thereabout are seemingly, meanwhile more open to the Gospel than anywhere else, in that province.

Orillia conference will [D. V.] take place

at the beginning of the year, 1st, 2nd, 3rd and 4th of January, and the Hamilton conference on Jan. 15th, 16th, 17th and 18th. The latter is the greatest conference of this Continent. All the conferences in the country might be much larger, if all the christians availed themselves of them, and be refreshed.

Brethren Campbell and Mathews are still at work successfully in Philadelphia.

Let us remark here, we often are quite astonished at the seeming heartlessness of not a few professors. What conclusions are we shut up to when we see it? One of two, either that these heartless ones never were born again at all or if so that they are lodging in Lo-debar—a place of no pasture. 2 Sam. ix. 4. Would not the Lord's dear people who really are in fellowship with God in that cause that is dear to His heart, keep those meetings and others also,—the labourers in the field who are often working with a sore heart because of humbling disappointments,—and these hartless professors,—before the Lord continually in prayer that God would in grace do the work required, and revive the latter class if they have life, and if not that they might cut themselves off, and be no more a heavy incubus or an hindrance.

Beloved saints of God, would you not make it your business to speak to God in prayer of these and correlative matters at the beginning of a year, that it might be better and above the past. There is truly much cause for humiliation and shame before God as well as before one another.

“Revive Thy work, O Lord.”

Yet we have great cause for gratitude to God. He in the midst of all is true to His own character, and does things in a manner worthy of Himself. “Who is like unto our God?”

1885 Notice.

This is the first number of the **BARLEY CAKE** for 1885 and commences the fifth vol. 1884 vol. is bound 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 Brethren and Sisters in Christ to try and help us to send God's truth by mail all over this 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, under-


stand 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 the B. C. is not a money-making scheme. It does not pay expenses, hence the greater need for fellowship by 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 on the continent at one-third price.

Back numbers we will forward free by mail to any who will use them as specimens to secure 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.

 **THE TESTIMONY**, a monthly Gospel paper of 8 pages, is published by us on or about the first of every month, uniform with the **BARLEY CAKE**, at 15 cts. per copy, 25 cts. for two, 35 cts. for three, etc., excluding Chicago. For it, we have to pay postage at the same rates as to England, Ireland, or Scotland,—viz., 1 cent for 2 oz. or any fraction thereof.

 Certain of our readers have not settled for 1884 B. C. They would do well to do so now. Unless this is done we must eliminate their names from the lists.

To others we say that unless otherwise advised we continue to send the **BARLEY CAKE** for 1885.

THE BARLEY CAKE.

JUDGES VII. 13-14.

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VOL. V.

CHICAGO, FEBRUARY, 1885.

No. 2.

Fellowship.

“And Enoch walked with God: and he was not; for God took him.”—Gen. v. 24.

We have been hearing repeatedly of the pathway of obedience as the pathway of blessing and progress; but what is that pathway, that “path of the just, which shineth more and more unto the perfect day”? It is *walking with God*. “Enoch walked with God.” The pathway which he trod was not simply one of obedience to God, but of fellowship with God; and the only Guide to that pathway, who will never leave us nor forsake us, who will keep us in the way and enable us to overcome every difficulty and danger, is God Himself.

To walk in the path of obedience we must “walk with God.” If you want to find that pathway, get into communion with God, and you are there—without an effort, without a thought. I never shall forget the language of a lady, who some forty years ago was telling me her own experience. She had been in the habit of keeping a diary, and at the close of each day recorded

her failures,—want of temper with one, and something wrong towards another. At last she thought, “What is the secret of it all? I have not been abiding in Christ; I have not been walking with Him.” From that time, she said, her effort was not to control her temper, nor to seek patience, but to abide in Christ, to remain in fellowship with Him; and all was plain. She laid aside her diary from that day. The secret was, she walked with God. You cannot take the pathway of evil or of error while walking with God. He will not take that pathway with you. He will not deviate one single footstep out of that strait and narrow way which leads to eternal life.

I have long found that the way to detect error or evil is to look at it in the light of God’s countenance. In any other way one may be deceived. In the light of human intellect or human opinion, one may be misled; but to examine our thoughts in the sunlight of God’s presence, through the teaching of God’s holy Spirit by His word, is the safeguard against error, either in thought or doctrine.

“Enoch walked with God.” We all know the happy termination of that pathway. “He was not, for God took him.” He had chosen God for his daily and hourly chief Friend on earth. He had made Him the man of his counsel, the companion of His thoughts. Down-sitting or up-rising, he was in fellowship with God.

We are told the secret of it in Heb. xi.: “*By faith* Enoch walked with God.” By faith he saw Him who is invisible, and walked in the pathway in which God could walk with him step by step, and “he was not.” He was translated, but, says the Holy Ghost, the result was, “he had this testimony—that he pleased God.” Without faith it would have been impossible. Faith was the starting-point. If we would please God, we must not neglect companionship with God, we must have fellowship with the Father—“our Father which art in heaven;” fellowship with the Son—the “Friend that sticketh closer than a brother;” and fellowship with the Holy Ghost. In order to have fellowship with the Father and the Son, there must be unbroken communion with the Holy Ghost. Oh, how short the waste desert becomes in communion with God! How bright the darkest night! How sweet those long lingering hours in fellowship with God!

“Enoch walked with God.” When Enoch first struck out that path he was not the inventor of it. Long before this, we have it recorded that Adam and Eve, on the very day of their fall, heard the

voice of Jehovah, walking in the garden in the cool of the day. That word “walking” is precisely the same as is used in reference to Enoch’s walking with God. They heard the voice of Jehovah; it was a well-known voice. That footstep was a familiar one, and it is implied that in the garden of Eden God walked with man, and man walked with God. God set the example, and I believe our beloved brother Chapman would tell us that God is more anxious for companionship with us than we often are for companionship with Him. There is a wail of sorrow as well as of reproach in that inquiry of Elohim, when walking in the garden in the cool of the day: “Adam, *where art thou?*” Where is my companion? I have lost my companion, my friend? Adam, my friend, my companion, where art thou?

“Enoch walked with God.” It was a long pathway. Enoch signifies *dedicated* and *initiated*; and this name tells us much. As a child he was probably *initiated* as to walking with God. What delight it gives to a mother when she is able to let go the hands of her child, and it can *walk alone*! It is a far more important thing to train, to initiate the child, to *walk with God*. The grandmother Lois, and mother Eunice, taught Timothy the way of walking with God. Oh, train your little ones after they are converted to walk with God, to begin and to close each day with God, and not to forget God during their pleasures, their pastimes, their tasks, or their duties.

But not only was Enoch trained

in the right pathway—serving his apprenticeship in early youth to the best of all businesses, in order to co-partnership by-and-by with his heavenly Father; not only in early childhood and early youth, but as a family man, for three hundred years, did he pursue that pathway with patient perseverance. “Enoch walked with God” amidst the anxieties and perplexities of family life, amidst the evil of the world around, with no companionship outside. He was shut up to the fellowship of walking with God. He lived amidst all the growing iniquity of that world which was exhausting the patience of a long-suffering God, who had to break open the fountains of the great deep and open the windows of heaven to blot it out of existence.

What a blessed pathway! what a glorious end! He walked with God, and he was not; for God took him. But perhaps we may not be taken as Enoch was—a beautiful type of the translation of the Church.

Notice, then the walking with God in Psalm xxiii. : “Yea, though I walk through the valley of the shadow of death, I will fear no evil.” This valley points to the experience of the soul, in the dark pathway of which we read, in Isaiah l. 10, “Who among you that feareth Jehovah, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of Jehovah, and stay upon his God”—holding fast the Father’s hand in the dark. And when other friends must leave us on the shore; when all must let go our hand; when we find our-

selves amid the shadows of death; and when all our life’s companions must leave us, *then* “I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.”

“Enoch walked with God.”

We said that God commenced the walk with man in the garden of Eden. Even when man had broken off all companionship, and had turned every one to his own way, how desirous was the Lord Jesus of that communion! One of His first acts after His resurrection was to renew the walk with man. We remember that seven miles’ walk to Emmaus on the very day of His resurrection, when the two disciples walked with God manifest in the flesh. That walk was commenced in paradise, renewed with Enoch and with Noah, and with the children of faith onwards; it was broken by man’s own sin and wandering, but was renewed in resurrection. How short the journey to Emmaus! How sweet the companionship! “Abide with us; for it is toward evening, and the day is far spent.”

A Sunday school teacher once made this reply, when a little child had said, “Please, teacher, what is meant by Enoch walking with God?” The teacher said that God and Enoch were in the habit of taking very long walks together, and one evening they walked so long and so far, it was too late for Enoch to return to his own home, so God took him home with Him. Here the two disciples had walked so far and so long, that they took the Lord in to their home. The longer we walk with Him, the closer our walk; and the more

precious our communion with Him, the less we shall be disposed to let Him go, to break up the companionship, or to do without Him.

"Enoch walked with God."

And there is yet another portion of the walk with God. It began in paradise before the fall; it was renewed in grace, and again taken up in resurrection by the risen Lord; but it will be continued in the paradise of God, in the countless ages of eternity. "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water." (Rev. vii. 17.) That paradise walk shall be renewed; not in the cool of the passing day, but in that eternal life which knows no eventide, no shadow, no night. "They shall walk with Him in white, for they are worthy" (Rev. iii. 4), says Christ to those who have been faithful to Him on earth. He won't give up that companionship. *No! no! no!* He will renew it in the paradise of God.

Moses and Elijah talked with Jesus on the mount concerning His decease. These two disciples, also going to Emmaus, talked with Jesus concerning His decease just accomplished at Jerusalem. When we walk by those fountains of water in that paradise of God, in companionship with Jesus, how sweet it will be to talk with Him, while He opens to us the scriptures concerning His death in the light of the glory of God, in the light of His own grace, when He tells us that His love to us on Calvary's bitter tree was endured that we might walk eternally with God.

Sel.

Notes on Ephesians.

By MR. WILLIAM LINCOLN, LONDON.

CHAPTER I.

(Continued from page 3, Vol. V.)

What is our inheritance? In one sense *God* is. "Heirs of God and joint heirs with Christ." Heirs of all the love of God, we begin to see God is our Father and Friend.

"Until the redemption of the purchased possession," etc. When Christ will be Lord of every thing in heaven and earth in *power*. He has not yet asserted His power, He is waiting for the co-heirs, then we shall be the sharers in all as the purchased possession. "To the praise of His glory," This leads Paul to go on his knees, verse 15. We need the Holy Ghost to reveal these things unto us, and keep on petitioning God to teach us these things by His Spirit. In verse 14. it is called our inheritance. and in verse 18. His inheritance. God is our portion; we are His. God owns us, we have claims on God. God is our Father, we His children. God will get glory through us, God is our glory. Oh! God grant that we may be filled with Thy Spirit, that we may have as much of heaven now as God can give us. The flesh hinders, we see through a glass darkly, but it is better than nothing, but "what will it be to be there"? God only gives us enough to whet our appetites. God will never love us more in heaven than He does now, He owns us now as much as ever He will, and we shall be sure

to get there and enjoy those heavenly blessings, now we only enjoy them by faith but then, faith ebbs and flows, sometimes strong, sometimes weak, cares and the flesh drag us down. but it is His holy and blessed will to cheer our hearts with tastes and sips of His love in the wilderness. It is a beautiful arrangement of God. If some one has property coming to him at twenty one, he cannot touch it till then, that is not God's way with us, He wants us to touch it, gives us the Spirit that we may enjoy heaven now. He can give us as much as we can bear. We ought to be exercised how much we enjoy of the love of God and heaven now. "Take us the foxes the little foxes," etc. "The earnest *until*," etc. My faith may be weak "*until*." I may be very downhearted "*until*." "Fightings without and fears within," only *until*. Until Christ assumes His rights in power, and brings us home, where He prayed God we might be brought. You enjoy a little of the love of God two or three times a day, "*until*." Ah! then you will enjoy it all the day, all the week, all the month, all the year, all through eternity. Thank God for that word, "*until*!"

What a blessed word, too, that word "*our*" is. It is ours. In this world they say there is nothing more sure than an inheritance. God says, "He hath blessed us with all spiritual blessings." How long have we to wait? Until Christ redeems in power everything He has redeemed in blood. "Ask of Me and I will give thee the heathen

for Thine inheritance." He is not asking that yet. He is asking, "Father, I will that those," etc. When that is fulfilled, He will ask the other. There were two kinds of redemption in the Old Testament,—blood and power. Christ has redeemed all by blood. "The earth is the Lord's," etc. When we "see heaven open, and the angels of God ascending and descending upon the Son of Man," He filling all creation, then He will redeem in power. That is the time of the inheritance: when He reigns, we shall reign; when He is crowned Lord of All, and we sitting by Him. Christ is waiting, and we are to wait. When Christ gets possession, we shall too. When He comes, no more the earnest. May we seek to walk in the Spirit, and not grieve the Spirit, and not fulfil the lusts of the flesh. May God's Spirit be poured into our souls.

Verse 15-20. What a grand prayer. Paul prays this for other people, not for himself. Our prayers are nearly all taken up with ourselves. This prayer was even for saints He had not seen, for He says, "When I heard," etc. (ver. 15). Think of us praying for saints, say in Japan, a prayer like this, "Making mention of you." God grant we may give a large place in our prayers for others. I believe it does us good. We have not much, comparatively speaking, to pray for, as we have to praise for. If we prayed for others, we should take more interest in them; it would warm our hearts.

Verse 17. He prayed that prayer for those who had the Holy Ghost (ver. 13). Hence we learn that many saints who are even sealed with the Holy Ghost are not very well up in His ways, —not wise to understand the things spoken of in this prayer. Many christians do not understand their heavenly calling and place in Christ, so Paul prays "that He may give unto you the Spirit of wisdom," etc. We may not be wise in Greek and Hebrew, but wisdom in the knowledge of *Him*, that's *wisdom*, to study Christ, God's thoughts of Christ, God's dealings with us in Christ.

Verse 18. "The eyes of your heart being enlightened." It shows us the heart has eyes as well as the body, and that the eyes of the heart should be occupied with Christ as much as the eyes of the body can gaze on the sun. It is a thing of the affections. If your heart is disposed toward Christ rightly, you will begin to understand God's thoughts rightly.

(To be continued).

Pride.

"The fear of the Lord is to hate evil, pride, and arrogancy, and the evil way, and the froward mouth do I hate,"—Prov. viii. 13.

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable.

Pride of Birth and Rank—

"Is not this the Carpenter's son?" Matt. xiii, 55.

Pride of Wealth—

"The Son of Man hath not where to lay His head." Matt. viii, 20.

Pride of Respectability—

"Can there any good thing come out of Nazareth?" Jno. i, 46.

"He shall be called a Nazarene." Mat. ii, 23.

Pride of Personal Appearance—

"He hath no form nor comeliness." Isaiah, liii, 2.

Pride of Reputation—

"Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners." Matt. xi, 19.

Pride of Independence—

"Many others which ministered unto Him of their substance." Luke viii, 3.

Pride of Learning—

"How knoweth this man letters, having never learned?" Jno. vii, 15.

Pride of Superiority—

"I AM among you as he that serveth." Luke xxii, 27.

"He humbled Himself." Phil. ii, 8.

"Made a curse for us." Gal. iii, 13.

Pride of Success—

"He came unto His own, and His own received Him not." John i, 11.

"Neither did His brethren believe in Him." John vii, 5.

"He is despised and rejected of men." Isa. liii, 3.

Pride of Self-reliance—

"He went down to Nazareth and was subject unto them." Luke ii, 51.

Pride of Ability—

"I can of mine own self do nothing." John v. 30.

Pride of Self-will—

"I seek not my own will, but the will of The Father which hath not me." John. v. 30.

Pride of Intellect—

"As My Father hath taught me, I speak these things." John viii, 28.

Pride of Exclusiveness—

"Forbid him not: . . . for he that is not against us is on our part." Mark ix, 39, 40.

Pride of Resentment—

"Father, forgive them: for they know not what they do." Luke xxiii, 34.

"Friend, wherefore art thou come?"
Matt. xxvi, 50.

Pride of Reserve—

"My soul is exceeding sorrowful even unto death: tarry ye here and watch with me?" Matt. xxvi. 38.

"The Son of man must suffer many things, and be rejected."

Pride of Sanctity—

"This man receiveth sinners and eateth with them." Luke xv, 2.

"Learn of Me; for I AM meek and lowly in heart." Matt. xi, 29.

"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." Gal. vi, 14.

Taking and Giving.

(2 COR. VIII. 5.)

Observe what was the *root* of the precious grace manifested by these Macedonians, and which is made known to us, in order that we might share with them in the same grace. It was this, "*They first gave themselves to the Lord.*" Our giving ourselves to the Lord is as much of grace as His giving Himself to us. We are truly insufficient to yield ourselves to God, and it is entirely of God's grace that we can do so. We know that He has promised in the new covenant, that He will write His laws on our hearts and put them in our minds, and that we shall be His people, and that He will be our God, therefore we may look to have this accomplished in the entire surrender of ourselves. The chief thing was not the giving of their substance: that was easy after, and but the expression of giving themselves.

In order that this grace might be accomplished in the Corinthians, the Apostle brings before them the grace of our Lord Jesus Christ. (v. 9). O, that our hearts may be enlarged as to the work God is doing in us as well as to what He has accomplished for us, in His Son. The same grace which gave Christ for us, works in us in order that we may yield ourselves absolutely to the Lord Jesus; that spirit, soul and body may be entirely surrendered up to Him in response to His great love to us. The grace given to surrender ourselves absolutely to Him, is the grace to receive from the fulness there is in Christ. God is able to do exceeding abundantly in us through the blood of the everlasting covenant. He is able to work in us, to make us perfect in every good work to do His will, and to put us altogether under the constraint of the love of Christ. May the result of our high privileges be this first giving of ourselves to the Lord, that so we may lay hold of the power of the Holy Ghost. It is He who works in us both to will and to do of His good pleasure, that we might present our bodies a living sacrifice,—that that word might be fulfilled in us, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," "That the righteousness of the law might be fulfilled in us, who walk not according to flesh, but according to the Spirit." Rom. viii. 4. Have we not to confess we have been straitened in this matter?

Interest in Preaching.

Previous to the American Revolution, an Indian who had been converted to God under Elliot, happened to be in town during Sunday, and attended the church of the white men. He entered the house; but no one wished to be contaminated by contact with the Indian, he was left to stand alone in one of the aisles. The preacher commenced and went through his usual routine of services. At the conclusion, the Indian modestly lifted up his voice and requested liberty to speak. It was a request that could not well be denied, as it was plainly enough discovered that the congregation had a curiosity to hear what the "red man" had to say. He commenced, and related the history of his conversion to the Christian faith. From this he proceeded to exhort the people. He had burning thoughts, and being related in the artless simplicity of his soul, he soon brought tears from almost every eye. As he concluded, the parson descended from his desk and approached the Indian.

"How is it possible," said the parson, "that you, an untutored savage, having no education, possess the power so greatly to affect my hearers as even to bring them to tears; whilst I, an ORDAINED minister of Christ, who have received a regular theological education, after preaching many years, have never been able to move them in this manner?" "Oh," replied the Indian, "it be all very plain. You come here—bring silver bowl, all very nice, and silver spoon, all

handsome, but you have no *sucquetash in your bowl*. You give the people nothing to eat. But I, poor, dirty Indian, come here, bring great wooden bowl, and wooden spoon; but I bring *sucquetash in my bowl*—I bring the people something to eat. They glad to get it. They be all hungry—no satisfied with looking at silver bowl. I bring them the bread of life; they eat. I bring them the waters of salvation; they drink. And they so glad they cry for joy; they bless God and be thankful to Him. You go to the fountain of living waters and fill your bowl; then your people glad to come here,—then they no more go to sleep to hear you preach."

Notes of Questions and Answers.

QUESTION LXXXVII.—What is meant by the expression, "in the name of the Lord," for example, gathering in the Name?

ANS.—Turn to a few scriptures in the Old Testament on this subject. Deut. xiv. 22: "Thou shalt eat before the Lord thy God, in the place which He shall choose to place His Name there." This book gives us the first instance that we have in the scriptures of the beautiful use of the word, "Name." 1 Kings viii. 16: "Build an house, that my Name might be there." 18th verse: "It was in thine heart to build an house unto My Name." When Israel, in their prayers (wherever they were scattered) turned their eyes toward the place where God had put His Name,

then God would put forth His power for blessing, help or restoration. This "Name of the Lord" is the revelation of Himself. He made Himself known at different periods, under various names. At creation He made Himself known under one name; also, He made Himself known in another ("God Almighty") to Abraham; and He revealed Himself to His people Israel in Egypt as "I Am that I Am."

We have the complete revelation of God in the person of the Lord Jesus Christ. God has made His Son the one center of all His purposes, and through Whom He carries out every purpose toward His people. Gathering to His Name is like gathering the tribes to the place where Jehovah had placed His Name. It is important to know the difference between gathering "in the Name," and "into the Name." It is really, that God has set His Son in the midst as the revelation of Himself. Where He had set His Name, was the place unto which His people were to be gathered.

God does not connect the 18th chapter of Matthew with something on a large scale, but "two or three" who may gather unto Him. When He spoke these words, "Where two or three are gathered together unto Me, there am I in the midst," He looked forward to the broken-up condition of the Church. The bestowal of blessing does not depend upon the place into which His people may be gathered, but upon the Name into which they are gathered. In ga-

thering unto Him, we recognise that God has made all fulness to dwell in Him; and therefore gather around Him is to have the fulness of God available for all our need. Just as Christ is the only Name whereby we must be saved, so He is the only One through whom all our need may be supplied. Those who have not owned the responsibility and known the unspeakable privilege of gathering unto that Name, and who have not withdrawn themselves from every other center, have not yet apprehended the fulness that is in Christ for His people's constant need. Such do the deepest dishonor to that Name, by turning to some other name, and linking something else to the Name of Jesus.

Being gathered unto the Name of Jesus implies being gathered to the person of Christ.

Although God had His dwelling-place in heaven,—and that was acknowledged by Solomon in his prayer at the dedication of the Temple,—yet He was pleased to attach His Name, presence and the interest of His heart to that place which He chose at Jerusalem. And so we have the Lord Jesus locally in heaven, but He says, "Where two or three are gathered together unto My Name, there am I in the midst;" there His interest, His heart, and all His thoughts are concentrated,—where His people are gathered unto Him, owning His authority and being guided by His Word. It is just the same as if they were gathered around His person on earth; having gathered around Him, He says, "There am

I in the midst." Gathering unto Him! Does it not imply that He is the center,—the Object that attracts,—the One who presides over the two or three,—to whom they look for the supply of all their need, and to whom they gather in implicit obedience and subjection? If that be so, then look at the first Epistle to the Corinthians, v. 4: "In the Name,"—not here "unto the Name." Here it is, "by the authority of that Name." Being gathered unto that Name, then whatever He commands us in His word to do, that we are called to do, unitedly, with His authority; absolutely certain that what is done by the two or three who are thus gathered unto Him, is ratified in heaven. Some may think it a very light thing for two or three to put one of their number away for the sin of drunkenness, etc.; but, having gathered unto *that* Name, and acting by the authority of *that* Name,—putting our finger on the Word and showing the authority by which we do it,—then, it is no light matter, but a solemn and deeply responsible position that we occupy. You see how it all hangs on being gathered unto His Name; then we can act in His Name, taking His Word as that by which He reveals His mind to us, and acting on it, assured that we have His approval and may depend on His blessing.

I would just refer to a scripture in Acts ii. 38. It is very important because of the use made of it by some brethren. The expression used there,—"*in the Name*,"—should be rendered "upon the

Name." That expression implies, first, having confessed the Name. If those who cried out a little while ago for His blood, can now confess His Name,—the One whom God has given for them, then upon that confession they were to be baptized unto the remission of sins.

In connection with the use of the word "*in*" in the question referred to, turn to Matth. xxviii. 19: "Go ye therefore, and teach all nations, (make disciples), baptizing them *in* the Name," etc. The word in this verse, "*in*," is more correctly rendered "*into*," as in the R. Ver.

The Apostle Paul found certain disciples who were baptized with John's baptism, who had not heard that the Holy Ghost had been given (in this paper it is not a question as to the formula used), and they were baptized into, or unto the Name of the Lord Jesus.

Acts x. 34: "And He commanded them to be baptized in the Name of the Lord." That is, on the authority of the Lord, he commanded them to be baptized. The Name was the authority unto them for that which He commanded to be done. (See Matth. xxviii. 19).

Then as to prayer in His Name. We read in John xvi. 23, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My Name, He shall give it you."

W. K.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His Name.—Malachi iii. 16.

Orillia Conference, &c.

This took place as notified in Shaftesbury Hall, (once the head quarters of the Y. M. C. A., i.e., before "Booth's Army" came to Orillia), on the first four days of the year, and was fairly well attended by the christians in that Northern district of Ontario. This centre is about 87 miles north of Toronto and 118 North-E. of Hamilton.

It is only four or five years ago, since this part of Canada was penetrated by the preachers of the simple Gospel of God's grace, and doubtless the Lord has done a most gracious work in it since then. Jeroboam the son of Nebat would seem to have had some interest in it all over. Were we to take the number of steeples as well as various other matters to account we would conclude that he had been both active and successful in establishing his interests, in order to deceive the people. Besides this, as in every other place the enemy has been deceiving some by imitations of the reality, yet, after making allowances for these drawbacks, there is a cause for deep hearty thankfulness to God that so many children have been born in the family of God, and while some christians are only talking *about* the work others are doing it.

To see team after team standing still at the Hall door after hauling precious loads of God's saints many miles from the country, was to us truly cheering and refreshing; and the manifest appreciation by these dear children of

God of their own Father's word was a great cause for thankfulness to God.

In midwinter the approaches to Orillia by train seemed dreary enough, and suggestive of backwoods, bush, tangled forest, stumps, saw mills, lumber, and cordwood, all of which surely tell the tale of a new country broken up by active, restless men seeking earthly homes. Yet here, amongst them all, the Lord is getting what He delights to, namely, sinners to save and saints to shepherd where human wisdom would not look for it; while the cities which are centers of so-called refinement, luxury, knowledge, riches and population are becoming so corrupt, impure, and filthy as to become loathsome.

The meetings were well attended, and, as a whole, were profitable. Not a few of the Lord's own dear ones thanked the Lord for blessings received. The unfamiliar voices of speakers will doubtless secure attention, hence the greater responsibility on them to be so "salted" as to minister grace to their hearers; and if not fitted for that, they ought never to be heard.

In addition to the ordinary and usual ministrations of one to another, such gatherings annually as the Orillia conference meetings are very desirable, and a source of much blessing generally. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." (Prov. xxvii. 17). The work and care to the parties on the ground is considerable, but the blessings to others more than compensate for all.

THE LABORERS

in that district now are Brethren A. Marshall, J. N. Case, Irving, McLure, Douglass, Faulkner, R. Telfer, Crooks and Benner. It would be well if the Lord's dear saints were continually in prayer that while that section of the country is open for the Gospel, the laborers were kept in God's own presence for the work,—into God's presence and then out to the Lord's battles with His own weapons. (Eph. vi.)

The laborers who gather simply to the Name, almost of the whole continent, were present at Hamilton conference (concerning which we will have something to say in our next), and now are scattered again.

Brethren Munro and Smith are gone to St. Thomas, Ont., for the work. J. McEwan, A. McKellar, and T. D. W. Muir were at Hamilton at date of meeting. J. Martin is gone East to Boston. Brethren Campbell and Mathews are gone to Ind., U. S. J. M. Carnie is gone back to the West. William Kernaghan and James Goodfellow are gone to Jarvis, Ont., etc.

Brethren, remember the labourers. Do not forget to pray for them. The harvest is great but the labourers are few.

[Notes of Hamilton Conference in our next].

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.—Romans xv. 30.

The Fear of Giving Offence.

It is certainly very desirable that Christians should possess pleasant manners, a genial spirit and all the nameless graces which constitute an attractive deportment. They cannot too assiduously cultivate them, or mourn too deeply the so frequent want of them. Nor can it be denied that, in their efforts to do good, they should avoid giving needless offence. And yet, it seems to me, many persons make this fact a wretched excuse for their indolence or indifference in stimulating others or in bringing the truth to bear upon the minds of men.

"Did you try to persuade Mary Green to come to our prayer meeting? She seems thoughtful, and you have so many opportunities of influencing her," says Sarah Brewerton to Louisa Dunn.

"No, I didn't," replies Louisa, "and I don't intend to do it, either; it might give offence, and then I should do more harm than good." And yet this same Louisa did not hesitate, a fortnight before, to offend Jenny White by keeping a piece of music longer than was courteous. "Jenny will be hopping mad with me if I don't return this music to-day, but then she'll get

over it, and the air is so lovely I must learn it thoroughly before I send it back," were her remarks upon the occasion.

"Mr. Steele, did you converse with Mr. Jones about his son, as you intended to do?" says a friend.

"No," replies Mr. Steele, "I concluded, after all, it would be better not to; it might offend Mr. Jones, and giving offence is no way to recommend the Gospel." And yet Mr. Steele had no compunctions about making a bitter enemy of a neighbor by building a barn in a situation to ruin his prospect and depreciate his property. "A man can't stop bettering his fortunes for every fellow who chooses to take a grudge," was his comment.

"Oh, Miss Harcourt! I am so glad to see you," said Edith Gray to a lady somewhat older than herself, but of whom she was very fond. "I want to try my new piano for you. I exchanged my old one for it, and paid \$160 to boot. I have been learning the hymn, 'Nearer, my God, to Thee.' Would you like to hear me sing it?"

"Very much," replied Miss Harcourt.

After conversing a while, Edith went to the piano and commenced singing. When she had finished the first verse, Miss Harcourt turned to her in an earnest way and said:

"Do you really want to live nearer to God, Edith?"

"Of course I do—yes, indeed,"

replied Edith. She went on with the hymn. Just as she had sung the two lines,

"All that Thou sendest me,
Steps unto heaven,"

the door opened, and in walked her sister Milly, a child about seven years of age, with a parcel in her hand, through which peeped a blue ribbon.

"O Milly!" exclaimed Edith, turning quickly round, "you have got my new sash; you naughty girl, why did you touch it?"

"I brought it in for Miss Harcourt to look at," said Milly.

"A good excuse," said Edith; "but you mustn't take my things again, Milly—now, remember. It is a lovely shade, Miss Harcourt, is it not?" she continued, turning to that lady. "Aunt Fanny sent it to me for the 'assemblies.'" It was so kind of her, for I have been out so much this winter, my things are just as shabby as can be."

"Are the 'assemblies' very pleasant?" asked Miss Harcourt.

"Charming this year," replied Edith. "I am on the go all the time."

"Do you find *them* 'steps unto heaven?'" asked Miss Harcourt.

"Why, n-o; I can't say I do exactly," replied Edith, blushing and looking very much confused.

Miss Harcourt saw that her remark had made an impression, and concluded to let it take root without adding any more. So she rose, saying "I must really go, Edith; I have an engagement."

When she had taken leave, Edith returned to close the piano. "I

suppose Miss Harcourt doesn't approve of my gay life," she said to herself. "Well, it does seem absurd to sing 'Nearer to God,' and lead the life I do. But parties are so fascinating. I must go to one more, at any rate, for Aunt Fanny will be awfully offended if I don't, after she has sent me a sash and gloves."

"Stop now. 'Choose ye this day whom ye will serve,'" pleaded conscience. After a hard struggle with herself, Edith retired to her room to pray.

About three months after this, two ladies were walking together from meeting, when one of them said, "What has come over Edith Gray? She seems so much more in earnest than she used to be. She has resumed her Sunday-school class, and shows great improvement in every way." Now, if Miss Harcourt had been so afraid of giving offence as many seem to be, how different might have been the result! 'In many things we offend all.' Let us set a watch at the door of our lips that we offend not in word; but oh, do not let us cloke our lukewarmness in the cause of Christ with the specious plea, "We fear to give offence."

Let every one speak the truth. Time is short, and eternity is at the door.

"If there arise among you a Prophet, or a Dreamer of Dreams," &c. DEUT. XIII. 1.

No prophet, or dreamer of dreams,
No master of plausible speech,
To live like an angel who seems,
Or like an apostle to preach;

No tempter without or within;
No spirit, though ever so bright,
That comes crying out against sin,
And looks like an angel of light;
Though reason, though fitness, he urge,
Or plead with the words of a friend,
Or wonders of argument forge,
Or deep revelations pretend;
Should meet with a moment's regard,
But rather be boldly withstood,
If anything easy or hard,
He teach save the Lamb and His blood.

Remember, O christian, with heed,
When sunk under sentence of death;
How first thou from bondage wast freed;
Say, was it by works, or by faith?
On Christ thy affections then fixed,
What conjugal truth did'st thou vow!
With Him was there anything mixed?
Then what would'st thou mix with Him now?
If close to thy Lord thou would'st cleave,
Depend on His promise alone.
His righteousness would'st thou receive?
Then learn to renounce all thine own.
The faith of a christian, indeed,
Is more than mere notion or whim;
United to Jesus, his Head,
He draws life and virtue from Him.
Deceived by the Father of Lies,
Blind guides cry, Lo here! and Lo there!
By these our Redeemer us tries,
And warns us of each to beware.
Poor comfort to mourners they give,
Who set us to labor in vain;
And strive with a "Do this, and live!"
To drive us to Egypt again.

But what says our Shepherd divine?
(For His blessed word we should keep):
"This flock has my Father made mine; *
I lay down my life for my sheep. †
'Tis life everlasting I give: ‡
My blood was the price that it cost. ||
Not one that on Me shall believe §
Shall ever be finally lost."
This God is the God we adore,
Our faithful, unchangeable Friend,
Whose love is as large as His power,
And knows neither measure nor end.
'Tis Jesus, the first and the last,
Whose Spirit shall guide us safe home.
We'll praise Him for all that is past,
And trust Him for all that's to come.
April, 1759. JOSEPH HART.

* John x. 29. † ver. 15. ‡ ver. 28. || ver. 11. § John iii. 16.

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No. 3.

Hamilton Conference.

January 20th, 1885.

DEAR BROTHER IN CHRIST,—Our gracious God has once more granted to a few of His children, the precious privilege of coming together for the purpose of waiting upon Himself, and exhorting one another from His own blessed Word. To many, if not all, it has been as *Elim* was to *Israel*, on their journey through the desert,—a place of rest and refreshment. As God's way of blessing is always to humble ere He exalts, to bring down ere He lifts up, so He sought to deal with us here. How sad that such should be repeatedly required; but the pride, arrogancy, and self-sufficiency of our deceitful hearts, tending, as it does, to puff us up, and make us think we are something when we are nothing, renders it a positive necessity that God should humble us under His mighty hand, ere He can lift us up and cause us to rejoice in His own presence.

The meetings began on the evening of Wednesday, the 14th inst., and lasted until the Monday morn-

ing following. Believing that some of the readers of *THE BARLEY CAKE*, who were not privileged to attend, would like to know something of what the Lord graciously gave us from His Word, I send a few notes of the scriptures read, and the remarks made thereon.

On Wednesday evening, we met for prayer in behalf of the meetings to begin the next day. *Joshua vi. 10* was read, also *Isaiah xl. 6*, and a few pointed remarks made.

THURSDAY MORNING.

This was really the first meeting of the conference, and, by this time, a number of strangers had arrived, chiefly those from a distance. After singing and prayer, a brother read *Isa. xliii. 21*, "This people have I formed for Myself: they shall show forth my praise." This, he said, God spake concerning *Israel*, but He had also said the same of us. See, for instance, *Ephes. i. 3-6*, also verses 11-14; and, again, *1 Peter ii. 9*. He then returned to *Isa. xliii.*, and read from ver. 22 to the end of the chapter. God had formed *Israel* for Himself, but they did not call upon Him and got

weary of Him. How miserably we have failed to carry out the purpose for which He called us! How little praise He gets from us! Israel brought no offerings to God, and consequently God had a charge against them.

Another brother then read Jer. vi. 13-23, and dwelt upon verses 19-20. This, he said, was suggested by the portion in Isaiah just read. It takes up a stage further on. *There* we have God charging Israel with not bringing cane from a far country. *Here* they were doing so, but it was an abomination to God, on account of the crookedness of their ways. In 1 Cor. viii. 5 we read, they first gave themselves to the Lord, and then gave their gifts. Psalm cxliii. 7-8 was then read. If we don't hear God's voice we will soon be like the world. O that God would cause us to stand still in His presence, and see where we are! How are our hearts before God now? We are not to compare ourselves with other christians, but with God's standard,—Christ. Nothing less than this should satisfy us, and this is the aspiration of all who are really born of God.

A brother then read Acts v. 41. "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name." We are apt, said he, to make so much of our tribulations; we talk, and even sing about them. We should be thankful for them; we could not get along without them. If our course were like the rails of a track, so that we could get along without a

jar, it would seem nice to us, but we would suffer much spiritually. 2 Cor. xi. 20-33 and xii. 1-11 was then read by him, and briefly commented on, and the meeting closed with prayer.

AFTERNOON.

The first speaker read Ps. cxvi. 1-9, in connection with Ps. cx. 3. Psalm cix., he said, gave us the sufferings of Christ, and Psalm cx. the glories that should follow. We were hearing of happy faces being an indication of the joy within, and we thought of one who painted her face (2 Kings ix. 30), but in verse 3 of Ps. cx. we read of the "*beauties of holiness* from the womb of the morning," and again, the "*dew of our youth.*" What do we know about this? We called upon a young woman lately, who was vigorous and ruddy when last we saw her in the old country, but this time she had her face painted,—the imitation of vigor and healthfulness. Beloved, are we doing so? To appear better and healthier in soul than we really are, is but the painted face, the imitation of the real thing.

Another read a portion of Psalm cvi. In Ps. ciii., civ., cv. and cvi. we have the varied glories of God shown forth. In Ps. ciii. we have God's glory in redemption; in Ps. civ. God's glory in creation; in Ps. cv. God's glory in judgment on His and His people's enemies; and in Ps. cvi. His glory in His faithful dealings with His people.

EVENING.

Luke x. 38-42 was the first portion read. "One thing is needful."

That is, to sit at His feet and hear His word. Psalm xxvii. 4, "One thing have I desired, . . . to dwell in the house of the Lord for ever." The result of dwelling there we have in ver. 5. He then read Phil. iii. 13, "One thing I do, forgetting those things that are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Another read Col. i. 1-14. In ch. ii., he said, we have three snares. In verse 8, philosophy—man's reason; verse 16, ritualism—man's religion, or worship without reality; and in verse 18, prying into things which God has not revealed. In chap. 1 God addresses them as saints, that is, *holy ones*. This is characteristic of them; all who are saved are more or less holy in their lives. If they are not, they are not saved. But Paul prayed for them that they might be *filled*. Nothing but the very best for us satisfies the heart of our God.

FRIDAY MORNING.

A brother read Isa. xl., and drew our attention to the fact that the chapter began with "comfort," and ended with the "strength" being "renewed," and, in between, we have God's principles of doing this. We have two voices in the chapter. The one voice says, "Cry," and the other asks "What shall I cry?" and the answer comes, "All flesh is grass." When the Spirit of the Lord blows upon our flesh, then ver. 4 will have a fulfillment in our soul's experience. In the days of John the Baptist, the way of the Lord was not prepared, for man's pride and self-sufficiency

stood in the way; and God allowed it, for His determinate counsel had something else in view. Yet God will fulfil all this in the case of Israel, when everything that now opposes Him shall be swept out of the way. But let us apply this to ourselves. It is easy to learn the theory that God must blow upon our flesh, but has He been doing it to us? This is the question. Mark viii. 27-33 was then read. In the corresponding portion in Mat. xvi., we have Peter confessing Christ as the "Son of the living God"; but the very one who was used by God to give this testimony, was afterward used by Satan. Satan was willing to give the kingdom of the world to the Lord Jesus, if He would but worship him, but He would have it only by the cross. Paul in Phil. iii. 10 counted all that was worth having as a man but dung that he might win Christ; and then, having received Him, he wanted the fellowship of His sufferings. Peter began to rebuke the Lord when He spoke of His sufferings: Paul wanted to have fellowship in them. Peter would glory in the anointing of the Messiah, in the re-establishing of the kingdom, in the setting up of the throne of David, and in being made Prime Minister, if there were such an official, but he wanted it without the cross. In Heb. xi. we have the true "Pilgrim's Progress." Read it for yourselves. It begins with Abel, who is a type of all God's children,—they all begin with the blood. Then Enoch, who had the testimony that he pleased God. But note the closing verses, 35-40.

In Heb. xii. 1-3, we have God's true Witness. All the witnesses of chap. xi. failed more or less, but here we have One whose path began at the Throne and ended at the cross. His was a downward path, and so it must be with all who would follow in His steps. He would have us do so. See John xv. 7-11, specially verses 9 and 11. His love and His joy. Mark ix. 30-34 and x. 32-41 show how little His disciples entered into what He would teach them. Do we enter into it any more than they?

AFTERNOON.

James i. 22 was read by a brother, and a few remarks made on the important theme of sitting at His feet.

Another then read Dan. x., and noted Daniel's progress as recorded in the chapter. He was a captive, and a stranger in the land of Babylon; and in chap. 1 we read of his purpose of heart, and God blessed him. But verses 2 and 3 of this chapter would seem to indicate that he had got away from that, but now he is again returning, and for three whole weeks He has neither eaten nor drunk any pleasant thing. This is the beginning of his restoration. In verse 19 he gets to the place where he can say, "Let my Lord speak, for Thou hast strengthened me."

A brother then read Phil. i. In Acts xvi. we have an account of the gospel being preached at Philippi, and this epistle was written to them ten years later. From the day that Lydia brought them into her house, up to that time, they had had fellowship in the gospel.

After leaving Philippi, the servants of God went to Thessalonica, and had liberty to stay there but three weeks, yet we read that "once and again" they communicated with them (ch. iv. 16). In ch. i. 2 we have grace and peace mentioned. "Grace" comes from the same Greek root as that which we have rendered elsewhere by the words "joy" and "rejoicing." And in "peace" we have the thought of "unity." That word "sincere" in verse 10 is a peculiar word: it means, "judging in the sunshine." Are we ready to have our lives judged thus? or are we willing to have them judged only in our own light?

Another brother then read Luke xvi. 1-15. We have in this chapter our responsibility as stewards brought out. The law to Israel demanded a tenth; *here* we have something higher. When this man was about to be put from his stewardship, he acted wisely for himself. The Lord applies this to His own. He turns from the multitude to His own disciples. (See ver. 9). He has made every saved soul a steward. (See 1 Peter iv. 7-11). The business of the family of God in the world, is to win souls out of it for Christ. There are some of the saints who have the mammon of unrighteousness; they have riches; and, as stewards, are expected to use them for God. We are passing on, and will soon be done with our stewardship; we should therefore make friends of what we have. What are dollars to be compared with the unspeakable privilege of winning souls to

Christ? Many saints cannot do this, for they are defiled by the world. There is no greater curse in the church of God to-day than covetousness. How solemn the question in verses 11-12. He concluded by reading 2 Cor. ix. 6-9.

EVENING.

Hosea xi. 1-3 was read, and in connection Mal. i. 2. It needs no commentary to tell out the meaning of the words, "I have loved you." We were down in the pit, but He went down deeper than we. We have been hearing much of His love to us. That is the place for a poor sinner like me: not my love to Him. I cannot rest there, for I am like Ephraim, "bent on backsliding." (Hosea xi. 7). He then appealed to saved young men, to give themselves to the work of the Lord in the gospel. "The harvest is great, and the laborers few."

A brother then read Acts xxvii. 32, Rom. xii. 1-2, 2 Cor. v. 9, Gal. ii. 19-20, Phil. i. 21. What a wonderful statement that is of Paul's, "Whose I am, and whom I serve." This is God's order—first relationship, "Whose I am;" then responsibility, "Whom I serve." We are Christ's by redemption, and also by gift. Seven times in John xvii. we have the expression, "Those whom Thou hast given Me." Then, having made us His own by redemption, He sealed us by His Spirit. We are the property of another; sealed by His own seal; and, by-and-bye He is coming for us. That is His side of it. O, that we might be wholly His, in the sense of having given ourselves to Him. Who will go for Him?

Who will go forth with God at his back? It is not men who have failed at everything else who are wanted, nor is it men who thrust themselves out, but whom the Lord sends forth.

SATURDAY MORNING.

A brother read 2 Peter i., and chapter iii. 1 to 3, and remarked, We can all stand hearing the unconverted warned, but we do not always like to have the word applied to ourselves. Now, unconverted professors may say they will be glad if they get inside the door, but no really saved soul will say it,—they are satisfied with nothing short of being close to Him who is on the Throne. In 2 Peter i., we have real saints, but some of them are short-sighted,—they can see things of earth, but cannot see things afar off, in the light of a coming eternity. Chapter ii. gives us carnal professors, and chap. iii. scoffers. The one seems to be the natural outcome of that which precedes it. Speaking of worldliness, he remarked, we have seen brethren who at one time were *masters* of their business, but are now so cumbered with care, that they are the *servants*, and the business is crushing them to the ground. What a shame! Covetousness is at the root of it all.

AFTERNOON.

Micah i. was read. Micah's name is suggestive and appropriate to the times in which he lived. It means, "Who is like Jehovah?" In Jer. xxvi. 17-19, we find he spake for God, and God blessed it, and we can, in a measure, trace Hezekiah's godly reign to Micah's

faithful preaching. In chap. ii. 1 a woe is pronounced. Our last thoughts at night should be of Him. He may come before morning. "And they covet fields." Here, again, covetousness comes in. God says, "Let your conversation (manner of life) be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee." Heb. xiii. 5.

A brother read 2 Cor. i. 3, "The Father of mercies." What a word! What a Father! "The God of all comfort." This is our God and Father. He may be leading us through trials, that we may be able to comfort others. 1 Cor. iii. 18-20, "All are yours." I speak to you who are saved. God says, "All are yours, and ye are Christ's, and 'Christ is God's.'" Do you believe it? If you do, do you live in the power of it?

EVENING.

One read Exod. xix. Israel was typical of us, and the grace of God in them, typical of the grace of God displayed in us. Ver. 4. "Brought you unto myself." This is grace. "Grace and truth came by Jesus Christ." We have received grace. O, what grace! We have been brought to God, made nigh to Him, received the Spirit of sonship, whereby we cry, "Abba, Father." May we be able to comprehend it in the power of God!

Another read Matt. xxvi. 30-45, dwelling especially on the pathetic words of the Lord Jesus in ver. 40, "Can ye not watch with Me one hour?" and, in connection, read

Mark xiii. 33-37, Hab. ii. 1, Psalm lxxxv. 8.

A brother read John iii. 16: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." We lose much by not being simple enough. God has been speaking to our souls, and seeking to restore us to fellowship with Himself. The tendency with us is to get worldly, but let us obey Lam. iii. 40, "Search and try our ways, and turn again to the Lord." Is there anything in us taking the place He should have? Truth in our heads will not keep our hearts right with God. David says in Ps. cxix. 59, "I thought upon my ways." That is what some of us have been doing. We hear sometimes of three circles,—the family, the church and the world. Are we right with and for God in all these? May God Himself, by His Spirit, search us!

LORD'S DAY MORNING.

Between three and four hundred assembled to remember the Lord in the breaking of bread, according to Acts xx. 7, and once more proved how true were His own words in Matt. xviii. 20, "Where two or three are gathered together in My Name, there am I in the midst."

AFTERNOON.

A brother read Phil. i. 9-11, and spoke of the saints being filled. In the life of Lot, we have testimony of a negative character: "his soul was vexed." Lot's name means "covered," and his was a covered life; and, solemn thought, the gate

of Sodom was not far from the cave where was his disgrace. Don't forget it, worldly christian. In Ps. cvii. we have sinners coming from the north, south, east and west. They all get to one point. Ver. 5, "their soul fainted in them"; ver. 12, "there was none to help"; ver. 18, "they drew near to the gates of death"; and verse 27, "they are at their wit's ends." Man's extremity is God's opportunity,—they were saved by grace; the deliverance comes from God. So it was with the Philippians. In Phil. i. 11 we read they were filled with the fruits of righteousness"; in chap. ii. 2, filling Paul's joy; chap. iv. 17-18, filling Paul's need; and in v. 19, God engaged to fill all their need. (See Rev. Ver.)

Another read Joshua i. 7, Judges vi. 11-16, 1 Chron. xxviii. 9-10, and 2 Chron. xv. 1-7, and noticed the words "Be strong," in each portion. We sometimes say, "I am so weak," whereas we are too strong, and God has to let us go on, and learn that our strength is our weakness. Paul knew a better way, *his weakness was his strength*. (2 Cor. xii. 9-10). In Eph. vi. 10 we have what might be called the final exhortation: "Finally . . . be strong." Before this, we have Paul's prayer, or God's desire expressed through Paul, in Eph. iii. 16, that they might be "strengthened with His might." In Eph. i. we are chosen by the Father, accepted in the Son, and sealed by the Spirit. The Lord Jesus came down from the bosom of God to the cross of Calvary, where He, by the Eternal Spirit, offered Himself without spot to God, that we might, by the

Spirit, though the Son, be brought to the Father. And now, we have access to the same bosom as that from which the Son came. (See chap. iii. 18).

EVENING.

This was a gospel meeting, and the hall was well filled, every available seat being occupied. Four of the Lord's servants spoke for God to them. There was good attention. God grant that there may be much fruit that shall remain, to the glory of God.

MONDAY MORNING.

This was the meeting for "gathering up the fragments." The Gospel Hall was filled, and, best of all, God was in the midst. A brother commented on some of the leading points of the book of Ruth—Boaz, a mighty man of wealth (chap. ii. 1) being typical of the Lord Jesus, and Ruth, the stranger, typical of what we were. In chap. ii. 10, the grace of Boaz finds a response in the heart of Ruth, for she says, "Why have I found grace in thine eyes?" This is the language of our hearts when brought to the Lord, and made to know His wonderful grace to us. Chap. iii. 13-14: "And she lay at his feet until the morning." This is our place,—at His feet. And the morning is surely coming. Ver. 18: "He will not rest until he have finished the thing." And that was when she became his wife. And, by-and-bye, our Boaz will come and take us home to Himself forever.

Another read Gen. xxxv. 1-5, "They put away the gods, and the "terror of God" was upon the people around them. This is how it would be with us, if dwelling in the presence of God. The reason why God's saints lose their grip of the people is, because they lose their grip of God. Get back to God, and you will soon get the people back. What is needed is more of the mighty power of God. Many are doing what we have in Hab. ii. 6, "loading them-

selves with thick clay,"—adding acre to acre, and farm to farm. In Eli we have a picture of a self-indulgent easy-going child of God. (1 Sam. iii. 2). Contrast this man with Caleb (Joshua xiii. 33) and Moses (Deut. xxxiv. 7).

The meeting was closed by a brother reading John xvi. 32, and noticing the two words "tribulation" and "peace." In Luke ii. we have the song "Peace on earth," and in Luke xix. 38 they sang "Peace in heaven." The more tribulation we have, the more will we enjoy the blessedness of His own peace. (See 2 Cor. i. 5). The temptation is to lower the colors; but if we are out and out for God, we will be a blessing. It is easier to hold fast what we have, than to regain that which we have lost. The Lord grant that we may be true for Him. He is worthy.

The meetings are over. God grant that their blessed results may continue. There is so much of surface-blessing in these days—no depth, and, consequently, no fruit that remains. Eternity is at hand. May God give us grace to keep it in view, and live alone for Himself.

I am, your brother by grace,

T.D.W.M.

Notes on Ephesians.

By MR. WILLIAM LINCOLN, LONDON.

CHAPTER I.

(Continued from page 23, Vol. V.)

Now follow three prayers, and very wonderful prayers they are. The more I keep my eye on Christ, the wiser I shall get with heavenly wisdom,—with eternal wisdom.

1. "That ye may know what is the hope of *His* calling." When God calls us, He gives us a hope. "The God of the hope," etc. He

calls us for something: what is that? Not merely to be saved and to go to heaven, but a distinct thing,—“the hope of His calling.” Twice in this Epistle we read of “the hope of His calling,”—here and in chap. iv. 4. The idea of “hope” is something in the future. We have not got all yet. “*One* hope.” It is very beautiful. It shows that all the people of God have one single hope. *All* that believe have precisely the same hope. “*One* hope”: a very important word is that word *one*. It shows that all the people of God will be lifted up together into heaven. The coming of Christ is the hope of the weakest, the poorest saint, as well as of the strongest and most advanced saint. The moment He gives the signal, every saint in all the whole world will go up. “The hope of His calling.” It implies that God’s love in giving His Son to die for me, is not so great as in God’s Son lifting me up to heaven along with Him. The one is the means to the other. He fixes our eye, not merely on the cross, but on the glory. Was it greater grace for Christ to come into my place, or to lift me up to His? It seems as if this passage answers the question.

2. “That ye may know what the riches of the glory of His inheritance in ‘the saints.’” There are such a number of “ofs,” one is quite overpowered. “*His* inheritance.” God has an inheritance. In verse 14 we read of “*our* inheritance.” God has an inheritance in prospect, so have we. What is God’s inheritance?

His saints. God has everything,—glory, grace,—but He wants vessels, and that is what He has in us. It is a wonderful thing that we should be God's inheritance,—“heirs of God and joint-heirs with Christ.” I read here of God's inheritance in the saints. He is not rich in possessing stars, but possessing sinners. Not His inheritance *through* the saints, but *in* them. That He might own us as His peculiar possession, His peculiar treasure. Rest assured He will carry out all His purposes and counsels. All we have to do is to have patience, and keep a good conscience, and if we study Christ, we shall learn His deep counsels. “The Lord's portion is His people.” He needs poor sinners to enjoy all, as the sun needs the earth to shine upon, and He has got them.

“The *riches* of His glory.” He wants to pour out His glory; He wants His saints to flood them with His grace and glory. Oh, this good God! If God wants us to know these things, we must study Christ. All these great prayers are that you may know *Him*. All to be made like Him! Oh, what a time it will be when we are all made like Christ! It seems almost too wonderful to be true.

3. Ver. 19. “What is the exceeding greatness of His power,” etc. When God raised Christ, He began a work which has been carried on until now. The same life with which He raised Christ, is the same resurrection power He puts in me. Christ was raised the third day, and the Church will be,

about the end of 2,000 years. “Destroy this Temple,” etc. Life is coming down from Christ. He is “the God of the living.” Every time you draw nigh to God, that is an exercise of divine power. We sometimes find it hard to believe: then, the power is not so acting upon you at that particular moment. When you enjoy the love of God and drink it in, then the power is being exercised in you. It is a power that sustains us in the believing. It requires God to keep the stars in existence every moment. “By Him all things consist.” So with us: we needed the power of God to enable us to come to Him at first, and we need the same power to enable us to keep on coming. These things are wonderful, for Paul prayed that we might *know* them. God grant we may know them.

Verses 19-20. What is the connection between the same power? Illustration. It requires some power to lift up this Bible, but if there were heavy chains attached to it, it would require an extra amount of power. God begins to work upon our spirits: He will work upon our bodies in time. Now, when God lifted Christ out of the grave, it seemed comparatively easy, but a number of things were connected with it. When God raised Christ, all our spirits were dead, and He wanted to raise Christ and all our spirits, too. When God lifted up Christ, He has lifted us up with Christ; and the process has been going on for 2,000 years. It was a wonderful feat on the part of Christ to lift us

from earth, and to get us to believe in the love of God. It also points to heaven (verse 20): "And set Him at His own right hand."

"And you," (chap. ii. 1, 5, 6). Chapter i. 21-23 is parenthetic. Leave out "hath He quickened," in cha. ii. 1: it spoils the sense.

God, when He lifted up Christ, lifted up a tremendous, ponderous weight. It involved the quickening of our dead spirits. Every time a believer takes in more of the love of Christ, it is in connection with the resurrection of Christ. "He has made us sit together,"—that is, He has put us in His very presence. Suppose the chains were changed into wings: that is what God does with us. We were dead in sins; God raised Christ, and us in Christ; and instead of being dead, we delight to be in His presence. God has raised us and made us His children. Oh, what a wonderful God ours is!

With ver. 20 read chap. ii. 1, 5, 6. It is implied it is the masterpiece of God's work. It is a beautiful way of talking about God. "More to follow." But *He* wants more faith to follow,—to take in more of the love of God to-day than yesterday. When some verse comes with more power, you are feeding on the truth. I was reading John xvii., "Thou hast loved them," etc., and never so enjoyed it before. Thus God is working to bring us to believe, and all in connection with the resurrection of the Lord Jesus Christ. When He has got all His predestinated ones to believe, He will raise our bodies in an instant; thus this mighty

work in connection with the resurrection of Christ will be finished. (Romans viii. 11). It is the Holy Ghost in me that enables me to say, "Lord, I believe," and enjoy God,—it is the same power, and the Holy Ghost is to quicken my body when Christ comes. The wicked will be raised by the fiat of Omnipotence,—the same power that made the stars. In Rev. xx. they are called dead three times, because the spirit is dead though the body is raised. He raises our spirits, and then gives us suitable bodies. (1 Cor. xv. 45). Jesus is a quickening Spirit. This poor mortal body, the subject of disease and infirmity, shall be raised. This is a wonderful passage.

"My spirit longs for thine embrace."

Like a bird seeking its home, my poor body holds it down, but God will put forth His power on the body as He has on the Spirit. Chap. ii. 2-4 are partly parenthetic. What a change when God does change my body. I can't read my Bible as I like; there is a clog. Oh, to think of a body to help and not to clog! "It is sown a natural body," etc. After we are brought to believe, we are kept here on purpose that the little chink in the heart may get wider, and the darkness will go altogether. "The Lord direct your heart," etc. Our hearts are dull and dark by nature, and God pours out His love that at last we believe in the love of God (what a strange thing!) and come to believe in it more and more. Every time you feed on the Scripture, you grow. It's a grand

thing to take in a little more of the meaning of a text. "The darkness is passing." I wish it were passing more from my heart. God is scattering it, and we are getting more into the love of God. I believe in the love of God more than I did ten years ago, but the more I know, the more it makes me long to know. God is my dear Father, the Friend who loves me most.

(To be continued).

Notes on Jonah.

CHAPTER I.

"Now the word of the Lord came." Of what value is anything save as it is the word that is authoritative? "Arise." Does Jonah answer in condition of soul to the bodily condition in which we find him in verse 6, that God must use the word "arise"? That might safely be concluded when the Lord Jesus finds occasion to use a sentence of similar import to His own born-again ones, "Arise from among the dead ones." (Eph. v. 14).

Nineveh was a sister city to great Babel, and built about the same time. It had thus been in existence according to our Bible dates, about 1500 years. Some are of opinion that it was founded by Nimrod, and not by Asshur, as our version has it (Genesis x. 11); and so the margin of our Bibles,—“out of that land he, (i.e., Nimrod), went forth and builded Nineveh.”

God's word was not giving Jonah a message to the city, but rather, "Go to Nineveh, and cry *against it*." God gives His reasons,—“For their wickedness is come up

before me.” A similar scene was witnessed by God in Gen. vi. 5: “And God saw that the wickedness of man was great in the earth.” God is a witness and a chronicler of all the wickedness being performed on the earth. By-and-by He will come out of His place to do judgment,—His strange work,—“to execute judgment upon *all*,” etc. (Jude 15). God has now come down because the wickedness has “come up.”

“But Jonah rose up to flee unto Tarshish,”—showing that He heard the call of God but was unwilling to obey. He was in a hurry to get away from God,—“from the presence of the Lord.” Foolish man! as if a child of God could ever get away from the presence of the Lord. It is certain that Cain went out from the presence of the Lord, but the meaning of that is, he went out from the immediate presence of God. He could not go where God could not see him. Unmistakably he had heard God's voice, but acted in direct opposition to what was God's will. “Whither shall I flee from Thy presence? . . . the darkness and the light are both alike to Thee.” (See Ps. cxxxix. 7 to 12).

“And *went down* to Joppa.” This was all evincing a determination, a well-planned evasion not to do the will of God. What must not his weary head and heart have suffered all this time! His case looks the blacker the more we see of the details of his departure from God. One must either be doing God's will, or getting away from God. All might seem fair and suc-

cessful, but it was a downward course.

"He found a ship." This might have been termed a providential circumstance. Unbelief and the devil would have said so. Things might fit in, but God was not leading. It was a wonder he was not afraid to commit himself to the care of the angry billows. Unbelief is blind, and the backslidden soul cannot see afar off. (2 Peter i. 9). "The backslider in heart shall be filled with his own ways," was here true of poor Jonah. What a sorrowful picture! That day his heart might be bright when he first saw the ship, but the experience of those who have gone this way tells only too plainly that every time he saw it, it would become more hateful to him.

"So he paid the fare thereof." He had cash on hand. God had given it to him for Nineveh, but he uses it against God. He would appear amongst the shipmen to begin with as a travelling gentleman, and not as one having a burden from the Lord. "And *went down* into it." It is not without significance that the words "went down" are used, even as the word "arise" may have its double meaning. The words are certainly that which are natural, but none the less do they apply to that which is spiritual. "To go *with them*." The picture is complete, repeated again and again in the lives of God's children. See Peter's case, and how true the words there apply, that Peter was "with them." (Luke xxii. 55). How blessed it is to know that however much a backsliding soul may

wish to get away from God, yet His Fatherly care never gives them up.

How blind a soul becomes, away from the fellowship of God! "Whither shall I go from Thy Spirit?" Jonah was conversant with the Psalms, but here he had evidently forgotten everything, in his haste to get away from God. God overtakes His wandering child, so that there is nothing even though it seems contrary to the child of God, but what has been measured out by the hand of a loving Father. It is contrary to the wanderer's self-will, but God acts to bring him back again to Himself.

"The Lord *sent out* a great wind into the sea." "Stormy wind, fulfilling His word." "He *commandeth*, and raiseth the stormy wind." And the sea is the place of His kingdom. (See Ps. xcv. 5).

"The ship was like to be broken." The ungodly often suffer through the disobedience of God's children. Here is a case likely to come to worldly loss, all on Jonah's account. Fear and despair seize the mariners now. They saw and knew nothing save the angry waves, and a source of deliverance that could not succour. They sought deliverance from their gods out of the storm. What a lesson these poor godless sailors teach God's people! In the time of their extremity they went where they were accustomed to go,—to their gods. How often in our extremity our thoughts turn inward instead of out to God. Their gods had not as yet responded, so their own devices were followed, and now they sought to lighten the ship.

How different man's way is from God's way. God's way is right-about-face, and God was here acting on behalf of a child who had wandered far from Him.

"But Jonah was gone down into the sides of the ship." Jonah's case was like Peter's backsliding,—marked by stages. Found first in a sleepy condition of soul, out of which sleep God's voice awoke him, but not to obedience. He rose up to flee from the presence of the Lord. These were all outward actions, but at the same time, as we can only too plainly see, indicating an inward spiritual declension. Asleep at first, he is awakened, but the awakening is not complete. He goes for Tarshish from God; pays his fare, and means to walk morally upright, though he is sneaking away from God. He goes down into the sides of the ship. So also all this as to his soul, and it is not until he gets to the depths that he is brought back again to God.

The storm goes on apace, but Jonah is "past feeling," "He lay, and was fast asleep,"—sad, but common picture of the spiritual condition of many a child of God,—asleep while destruction does its work on every hand! "Awake," and "arise," is God's call to His saints. A christian asleep is that which gives most satisfaction to the devil and a cause of wonderment to both man and angels. The ship-master awakens Jonah and exhorts him to prayer. What a picture! a prophet of God being put to rights by a godless heathen. Has it never been enacted before our eyes?

Have we never known of the world rebuking a backsliding christian, and being the means in God's hands of beginning a restoring work.

Their gods had failed them. They have now a consultation amongst themselves. "Come, let us cast lots." Whence the suggestion? The practice may have been common with heathen nations, being an appeal to their gods; or learnt through Israel, where it was used as a direct appeal to Jehovah. God was in this matter and their interpretation was so far right. Their heart was yearning for revelation. They were desirous of further light and knowledge. They believed that the great wind, the mighty tempest, and the ship like to be broken, had not come causeless. In every line of the history of these poor heathen, we have a standing rebuke to professors of religion, and more especially where there is room for it to real children of God. They responded to the appeal made, and God answered by the lot falling upon Jonah. God acknowledges the lot here, and also throughout the whole of the Old Testament. Jonah fled from God, but here he is exposed before God and men. "The lot is cast into the lap, and the whole disposing thereof is of the Lord." (Prov. xvi. 33).

They did not for one moment question but that they had got their man, and proceed at once upon that assumption. "Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation?" The answer to this might

raise or lower the one questioned. See Mark vi. 3: "Is not this the carpenter? And they were offended at Him."

"Whence comest thou?" etc. His nativity might gain respect or disdain, as in the case of the Lord Jesus. "Can any good thing come out of Nazareth?" "Out of Galilee ariseth no prophet." Here Jonah must needs tell them all. "I am an Hebrew." Immediately on the question we have an honest answer, shewing that, however much he was wanting to shirk his work before God, his desire was to be honest amongst men. No doubt if he had been where God wanted him, this would not have been his confession; but, found out as a wanderer from God, he sees the despicable position he occupies, and confesses the whole. And yet in giving himself the despised name (compare Exodus v. 1-3, where Pharaoh does not know the Lord God of Israel, but acknowledges the God of the Hebrews), he links himself with "Jehovah, God of heaven, which hath made the sea and dry land. The place he takes is merely an acknowledgment of Jehovah, though it may include that of reverence. What a miserable confession for a child of God to make! though it was in strong relief to the confession of an idolater. This was bright light, contrasted with the darkness around,—this confession of Jehovah; but what a robbery compared with the confession he ought to have made, had he been in his right place as to the nearness he occupied to such an ONE.

Consternation struck them dumb. The bright shining light silenced them. They were awed at the conduct of one professing such things. And now we learn further that his guilty conscience could not keep silence, but that he had been telling those heathen men the secret as to why he was there. Their thoughts at once turn to a remedy. Self-preservation comes first. The godless sailors here are "masters of the situation." How different when the child of God is in God's path. See the case of Paul on shipboard seeking honestly to go on with the Lord: "God hath given thee all that sail with thee." He was in the path of uprightness; he was amongst them as Captain. In strange contrast we have here Jonah, entrusted with a weighty errand, hid down in the bottom of the ship,—the common object of the sailor's contempt. The sailors seek a remedy; they only see the raging sea, the ship like to be broken, and their own destruction, and the cause of it all in man. God was shut out, or else entirely forgotten.

Jonah prescribes the remedy. "Take me up, and cast me forth into the sea." How humbling for a child of God! This certainly was not the path that God had directed him in. From what follows, we would learn that the way into the fellowship of God for service lay, for Jonah, through the depths of the sea and the fish's belly. Here he was, submitting to God's chastening process,—marking out plainly that whether in "his own" or in the world, God will not pass over sin and disobedience. (Gal. vi. 8). Jonah could act dishonestly, but he could not talk so, and now he sees God has found him out and is prepared to submit to anything to allow God to

have His way with him. "For I know that for my sake this great tempest is upon you." In their infidelity of the true God, the shipmen had cast lots, and the lot fell upon Jonah." And here Jonah owns that the casting of the lot was not chance work, but divine. He makes bare the whole matter.

J. B.

[To be continued].

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Significance of the Titles Lord, Jesus, Christ.

It has been asked by one of the world's great ones, "What's in a name?"—meaning that a name is of little importance. This may be true amongst men, for a name is only a sign, the chief use of which is to distinguish one individual from another; and for that purpose one name would answer equally as well as another. But when we come to God-given names it is different: a name thus given is always suitable, and *tells of character*. This might be abundantly proved by reference to some of the Old Testament names, but it is especially seen in the names and titles of the Redeemer.

At the top of this paper we have the three most common titles of the Saviour, whether as used in the New Testament or amongst men. The saying, "What is always seen is never seen," applies to more than things of nature; and on this principle, it is to be feared, these three titles—whether used singly or in varied combinations—are

often robbed of their beauty and significance. Let us, then, look a little at them singly, and, first of all, the name **JESUS**.

This is the *human* name of Him who is "God manifest in the flesh," the "*child born, the Son given.*" It is the New Testament form of the Old Testament word *Joshua* (Heb. iv. 8), and would appear to have been a name in common use in apostolic times. (Acts xiii. 6, Col. iv. 11). From the Gospel by Matthew we learn that this name was not chosen by man, but was given by God. (Matt. i. 18-22). Its meaning is either, "Jehovah the Saviour," or "The salvation of Jehovah"; and so, strictly speaking, the babe of Bethlehem is the only *Jesus* the world has seen, or can see. But while Jesus is the human name of the Redeemer—*His name as a man on earth*—we have seen that there is a hint in it also of His divinity. In the name, as in the Person, we have the nearness of man and the majesty of God,—the seed of the woman, "the Son of Man," "God over all," in one Person. The

name given Him, and more especially the work He came to accomplish (Matt. i. 21), prove beyond question His divine character. None but God would undertake to put away sin, and only as man—living and dying on earth—can He accomplish it.

God had often given Israel saviours to deliver them from their political enemies, but the One born of the Virgin is to "save His people from their sins." Blessed news for the sin-burdened, sin-blighted, sin-bound sons of men! Yes; a deliverance from the accursed enemy—sin! It is what the world needs, now as then. Deliverance from sin is the deepest need of the human soul all the world over, and that need is met by God in the Gospel. Brethren, let us in God's name preach it,—a *present* deliverance from the penalty and power of sin. Care must be taken lest we lead men to think that Jesus cannot now save them from their sins. God's salvation is a salvation from sin; and every day's experience confirms in my mind the conviction that it is a Satanic charity which would lead us to treat as christians people who give no proof of being "saved from their sins," no matter how correct they may be, as to the how and when of conversion.

Jesus! How much there is in those five letters! When the soul is sinking down to hell with its burden of sin, it is that name which sweetly tells of forgiveness and salvation. (Luke xxiv. 46, Acts iv. 12). It is the best-loved name in life, and when, laid on a bed of sickness, strength and memory

fail, it is the last name recognised, and whispered by the departing saint. This name is mentioned some six hundred and eighty times in the New Testament, but never, to my recollection, with an adjective, as blessed, sweet, dear, etc. Whether the use of such expressions as "dear Jesus," "sweet Jesus," etc., is against the *spirit* of the latter Scriptures, some may question; but I would suggest whether these are not more suited for *His ear alone*,—for the soul's secret communion with her Lord? What is perfectly proper when alone with the Lord, may be out of place in a promiscuous assembly.

In a certain popular religious movement of the day, the sacred names are used in a shockingly familiar and irreverent way. It is painful to a spiritual mind, and is to be strongly reprehended. Any true christian tolerating or encouraging this pandering to man's depraved tastes, injures his own soul, and hinders the spread of the Gospel. And that it is done under the specious plea of adapting ourselves to the masses, only makes it the more dangerous. It is time to know, once for all, that God's pure Gospel does not become more suited to man's needs by the introduction of slang phrases and irreverent expressions. In thus writing I am not contending for formalism, or mere orthodox proprieties, either in praying or preaching, but for the reverence inculcated and exhibited in the Bible. In this, as in everything else, Christ sets us a bright example. In speaking to the Father, such expressions as

"O Father, Lord of heaven and earth," "Holy Father," "Righteous Father," etc., fell from His lips. May we learn the lesson well, and not be carried away with the spirit of the times.

But to come to the second of these titles—*CHRIST*. This is rather the official title of the God-Man, and means the *Anointed One*,—long promised and long expected Messiah of Israel (John i. 41, margin). There were three great official classes in Old Testament times, prophets, priests and kings; and *the Christ* is the One in whom they all meet and are fulfilled. As the Prophet, He meets the soul in its ignorance, and instructs it; as the Priest, in its guilt, and cleanses it; as the King, He meets us in our rebellion, and subdues, and henceforth rules us. True, we have not the title "king" used in His relation to us, but we have all that it signifies,—with much more, of course,—in the titles *Head* and *Lord*, which are so frequently used in the Epistles. He was more especially the Prophet in the past, now He is the Priest, and in the future will be the King: though these divisions cannot be strictly drawn, for, yet in the future, "He shall sit as a Priest upon His throne." In fact, I judge that the Melchisedec pattern of priesthood,—the priest and king in one person at one time—will be more especially seen in the future. The great point insisted on in the Epistle to the Hebrews is, that the priesthood of Christ is *untransferable*, and so after the order of Melchisedec and not of Aaron. But that fact estab-

lished, the Epistle seems to teach that the pattern or type of Christ's service now, is that of Aaron. And indeed, we can have no true thought of His service for us, unless we *contrast* and *compare* Him with the Aaronic type. But on this point we do not now enlarge.

"*The Christ*" as used in the Gospels is not the same as used in the Epistles: it is the same Person, but in a widely different relationship. In the Gospels, it is Israel's long looked for Messiah, the Son of David and Abraham's promised Seed: in the Epistles, it is the risen and glorified Man, who has accomplished redemption and become the anointed Head of His Body, the Church. When down here, His language was, "I am not sent but to the lost sheep of the house of Israel;" but as a nation they rejected Him, and at length God revealed "the mystery,"—that sinners out of Jew and Gentile are to be baptized into one body, and with the risen Lord as Head, are to form "the new Man," the mystical Christ (1 Cor. xii. 12, Eph. iv. 13). It is *in Christ* the believer is justified and accepted; to Christ he is united; and from Christ he receives eternal life, the Holy Spirit, and every other blessing. Christians sometimes speak of themselves as "*in Jesus*;" this is not correct, for we are not united to Him in incarnation, but in resurrection. This may seem a trifle, but wrong words convey wrong thoughts, and it is well "to hold fast the form of sound words." *In Christ* is the key to the Epistle to the Ephesians,—"chosen in Christ," is the first

link in the chain, and then "in whom we have redemption;" we are also quickened, raised and seated in heavenly places *in Christ*. Thus, *all our privileges and blessings are linked with the title Christ, or Christ Jesus*. (See Rom. vi. 3, 23; viii. 1, 2; Eph. i. 3-7; ii. 4-10, R. V.)

But there is the last title, *LORD*. This the highest title in the Greek language to express the eternal and undivided glory of God. In the Septuagint Version it is everywhere used as the translation of the mysterious and awful name *Jehovah*. Not that "*Kurios*" is the equivalent of *Jehovah* (*kurios* is sometimes applied to men), but it was the best expedient the language afforded. And it may be remarked, that the Holy Ghost uses the word in the same way. (See Matt. ii. 15; iii. 3; iv. 7, 10, etc.) *Jesus* tells of His human nature; the *Lord* of His divine, and *Christ*, perhaps, the two in one,—true God and true Man. He is the Mediator between God and men; the Daysman that Job longed for, who can "lay His hand upon us both,"—upon God without sully-ing His glory, upon man without destroying him. (Job ix. 33).

Lordship involves possession, might and authority; consequently, our *responsibility* is linked with this title. Then, marriage is to be "only in the Lord,"—i.e., not only must both be christians, but there must be the guidance and sanction of *the Lord* in the matter; we are to "walk worthy of the Lord;" all that is done is to be "in the name of the Lord Jesus;" wives

are to submit themselves to their husbands, children are to obey their parents, and servants their masters *in the Lord*. In everything, private life, family life, church life, business life, the one question should be, "*Lord*, what wilt *Thou* have me to do?" There is a wondrous relationship established between us and Christ, out of which flow great responsibilities.

Our gathering together as christians in church capacity is to be, "in the name of our Lord Jesus," (1 Cor. v. 4, R. V.) Sometimes it is said, "We meet in the name of *Jesus only*," but that is only a part of the truth. To gather scripturally, it must be to *His Name only*, in contrast to any humanly-devised appellation; but it is to His name *Lord*, as well as to His name *Jesus*. This is an important principle, and often lost sight of. An assembly of Christ is not a voluntary, irregular coming together of people—even of true christians—to do as they choose: it is a *being gathered* to Christ as Lord, to do His will alone. To an on-looker, it may appear to be independent or capricious conduct, on the part of each; but it ever should be on the part of all, a true subjection of heart, and mind, and will, to *Christ as Lord*. This is done as we are *in the Spirit*; for it is in connection with the assembly, gathered for worship and ministry of the Word, that it is said, "No man can call Jesus Lord but by the Holy Ghost." This presence of the Lord is still known to be a reality by some, though ignored or scorned by the greater part of Christendom.

A person may be saved and yet slip into error; if we gathered to the name of *Jesus*, only such an one could still take His place amongst us, but we gather to the Lord as well, and by His authority such an one is dealt with. Not only must a person be forgiven (know *Jesus*), or a christian (in *Christ*), there must be the owning of the authority of the *Lord* in doctrine and conduct. But under the plea of *submitting to the Lord* we must not allow any one to lead us astray; it is not obeying the Lord unless we have a precept, example or principle from Scripture for what we are doing. The responsibility ever rests upon each of us to "*prove all things; hold fast that which is good.*"

The New Testament makes much of the Lordship of Christ. Peter preached it in his first sermon after the resurrection (Acts ii. 36). Paul's Epistles are full of the same subject. Phil. ii. 9-11 makes known in simple language that the lowly, despised, self-emptying One of earth is now the enthroned One in heaven. Wondrous fact! the babe of Bethlehem's manger, the weary man of Sychar's well, the sinless victim of Calvary's cross, is now *the exalted Man* at God's right hand, to whom all authority in heaven and on earth hath been committed! Brother, *there* is a destiny for thee and me! He is there, not as an individual, but as the representative Man, the head of the new race, the first-born among many brethren; the first-fruits, and thus the sample and type, of all that are to follow. He is Head of the

Church, and *Lord* of all whom He has redeemed and washed by His precious blood. Are *we* owning Christ as Lord? In 1 Pet. iii. 13, R. V., we read, "Sanctify in your hearts Christ as Lord." If we give Christ the place as Lord in our hearts, it will be manifest in our lives. Let our purpose be to sanctify, separate, enthrone Christ as Lord in the heart, to be guided by Him in all we think, do or say,—*"bringing every thought into captivity to the obedience of Christ"* (2 Cor. x. 3-6). This is not a fanciful or ideal state, which never can be reached; it is set before us in the Word as among the possibilities of the life of faith; and with nothing less should we be satisfied.

There is one other Scripture on this point I would turn to. "We preach not ourselves, but Christ *Jesus* as Lord," etc. (2 Cor. iv. 5, R. V.) Never, perhaps, in the world's history was there such a general preaching of *Jesus*, the sinner's Saviour; but there is a sad lack of preaching *Christ as Lord*. The popular Gospel work of the day is conducted on the principle of compromise: there is a tacit understanding that certain truths shall be kept in the background. As a matter of expediency, it seems to answer admirably; but I would solemnly ask, How will it look in the blaze of the day of the Lord? He who preaches *Jesus* as Saviour is responsible to preach Him as Lord; for the very commission to evangelize all nations, also instructs as to baptizing and teaching them all things whatsoever Christ has *commanded*. Many evangelists who

are baptized believers, and hold the same to be an ordinance of the Lord, never teach their children in the faith one word on the subject; and so with other important truths,—the order of God's house, ministry in the church, separation from evil,—all are ignored. And all this, forsooth, under the plea "of not hindering my usefulness." Surely, a usefulness that is obtained by the setting aside of the truth,—to put it in the mildest words,—is very questionable. It was in reference to some of these "non-essentials," as men speak, that Paul wrote, "If any man think himself a prophet, or spiritual, let him acknowledge that the things I write unto you are the *commandments* of the Lord," (1 Cor. xiv. 37). Depend upon it, a spirituality that exists along with a *wilful neglect* of even the least of God's truths, is a delusion or a sham. Brethren in Christ, let us beware of being led away by the insatiable desire for popularity and apparent success which characterizes these times. *Pleasing the Lord*, not success (as man counts) should be the great ambition of the servant of Christ (2 Cor. v. 9, Grk.) Let us, with Paul, "preach Christ as Lord," *Jesus only as Saviour, Jesus only as Lord*,—pointing troubled ones to Him alone for peace and pardon, and then teaching them to observe all things that Christ commanded. And, mark you, it is said, *teaching* them: not simply, give them addresses on the importance of daily searching the Scriptures, or leave them with an open Bible to find truths themselves. The spiritual

parent is responsible to feed the babes begotten. Paul was not only their "father in Christ," in reference to conversion; he afterwards proved himself a good nursing mother and wise counselling father, (1 Cor. iv. 15, 1 Thess. ii. 7, 11). May reader and writer prove more and more the power of *Jesus* to save us from our sins, the fulness in *the Christ* to meet our every need, and henceforth may it be more clearly manifest in our lives that Jesus Christ is our *Lord*.

J.N.C.

Correspondence.

(COPY OF LETTER IN ANSWER TO ENQUIRIES).

In answer to your questions, I beg to say—

I. Once a sinner is born again, he cannot be reversed. The christian is not on probation. He has received a new life, to which he, as well as Adam the great fore-father, has been an entire stranger. Christ is the christian's life, (Col. iii. 4). "This is that eternal life which was with the Father and was manifested to us," (1 Jn. i. 5). Hence we read, "he that hath the Son hath life," (1 John i. 5). "If any man be in Christ Jesus he is a new creature." (2 Cor. v. 17).

Thus it may be seen, the believer has not only "got hold" of something, but he has *become* something, viz., a new creature. The worldlings themselves have discovered that something is and has been wrong, and they are trying to mend matters by a variety of philanthropic plans. God ever has but the one cure, viz., "regen-

eration," or new birth,—i.e., not to mend but to create anew.

The reason why so many hold the "falling away" heresy, is that they confound man's religion, the imitation, with God's salvation, or "new birth." The former does not bear the strain of everyday life, and gives way: the other lasts for eternity. We might as well expect man to become a pig, as believe that a person possessing Christ's resurrection life may become a child of the Devil again; and as well believe a hog should become a man, as to suppose an unconverted person to become a child of God by himself. This "washing of regeneration and renewing of the Holy Ghost" is that only which saves. See Titus iii. 5, 6, 7.

II. In the New Testament, christians are said to be holy,—i.e., they are called saints 66 times. That means "holy ones." In Romans i. 7 christians at Rome are called "holy ones," or saints; yet chapters xii. to xvi. are devoted largely to teaching how these saints are to have practical holiness,—i.e., how to become "holy in all manner of conversation." Christians are addressed in 1 Cor. i. 2 as "unto the church (or assembly) of God which is at Corinth, sanctified in Christ, called saints," etc. Nevertheless, in verse 12, it is said there are contentions among them. In chap. iii. 1-8, also, they are said to be "babes" and "carnal," and have among them "envying, strife and division," etc. Indeed, in the whole epistle they are addressed as holy, yet greatly needing to be sanctified, and to perfect holiness in the fear of God, (2 Cor. vii. 1), by cleansing themselves from all filthiness of the flesh and spirit. These holy people had these two-fold filthinesses, and are enjoined to cleanse themselves from both. In Eph. v. 26, it is said Christ is, by the water of the Word,

sanctifying these very people who, in chap. i. 1, are addressed as saints, or holy ones. "The very God of peace sanctify you wholly," (1 Thess. v. 22), is the prayer of Paul for those addressed in chap. i. as having turned to God from idols, and in everything, through their holy living, were ensamples to all in Macedonia.

If a man is a christian, we read in 2 Tim. ii. 21, let him purge himself from everything and from all persons of dishonor. He thereby becomes "sanctified and meet for the Master's use, and prepared unto every good work." This is sanctification through separation from every thing and person God could not have fellowship with. Let us never confound sanctification by the blood, i.e., guilt gone, with sanctification by the "washing of regeneration"—a holy nature, and sanctification in our ways and habits. These three are different, though closely connected. In relation to this latter a question is asked in Psalm cxix. 9: "Wherewith shall a young man cleanse his way? By taking heed to it according to Thy word."

III. There are dangers for the sanctified ones nevertheless. They may fall into sin. Three, if not more, reasons for this may be mentioned:

1. The Devil is continually setting snares and traps for the saints' feet, and he is wily as wicked.

2. "The whole world lieth in the Wicked One, (1 Jn. v. 19), and "evil communications corrupt good manners, (1 Cor. xv. 33). Hence the danger of being connected or associated with corruption of any kind, specially ecclesiastical.

3. Above and beyond this, there is an element called in the Word of God "the flesh," and sin in every christian. This is the "root of bitterness," which produces all the sins and all other abom-

inations. It is not only corrupt itself, but is the traitor through which all the mischief to the believer is done. This is that through which the Devil manipulates all the horrible things of which we read in the lives of men. The Lord Jesus said of Himself, "The prince of this world cometh, and hath nothing in Me, (John xvi. 30). There was nothing in Christ on which the Devil could work. Though tormented and annoyed He was "holy, harmless and undefiled." Therefore the traitor, to assist the Devil in his designs on Christ, was awaiting. Hence the voice from heaven, "This is My beloved Son, in whom I am well pleased. Hear ye Him." He was firm as a rock. Christ was both God and man,—two natures. The christian is double also,—earthly and heavenly. There is in him the fallen human nature, as well as the "divine nature," (2 Peter i. 4). Because of this double nature, there is danger to him arising from the circumstances with which he is surrounded, and for safety sake God would have him out of temptation in a safe and clean place.

4. Therefore the deep need of prayer by the christian. "Watch ye, and pray, lest ye enter into temptation," (Mark xiv. 3), are Christ's words, addressed to His followers. Moreover, the words of the Spirit by the Apostle were, "Be careful for nothing; but in everything by prayer and supplication," etc., (Phil. iv. 6, 7). The christian is surely not to be praying for what He already has received, but to thank God for that and be asking for what he needs, and what God in His Word has promised to give. Prayer is the form that the communications from the child to the Father take.

IV. When the christian is snared into sin, as is the inspired record of every saint, alas! is he fallen into a state of condemnation? or, in other words, has he become as if he was never converted?

No. When a person is converted,—i.e., born again (which is the more scriptural and comprehensive term), he becomes a child of God. Previously he had been a child of the Devil and an heir of hell; but now, having Christ, he has His life through union with Him. Thus, he is passed out of death into life, and henceforth is alive unto God, being His child. The Father has often to forgive the child, but not as a judge forgiving an enemy,—that is already done, once for all, at conversion. None surely in sober senses would hint that the child of God never needs forgiveness from "the Father of mercies and God of all grace."

V. What has the erring christian to do in order to have errings, slips, mistakes, and sins, which doubtless are many, forgiven? That the unconverted sinner may have his sins once for all forgiven, he has to be conscious of his guilt, to close with Christ as his own personal Saviour,—“Believe on the Lord Jesus Christ and thou shalt be saved,” (Acts xvi. 31), is the gospel to him. And in order that the sinning saint may be forgiven, we read in 1 Jn. i. 8, 9, God's own order, is "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." On the condition of confession, His children are forgiven. In case there is sin against God, and injury to our fellows, there must be the two-fold confession, 1st, to God, and 2nd, to man; as it is written, "Confess your faults one to another (James v. 16). It is true that some professors would almost rather die than confess a sin, fault or error. Evidently such are very doubtful people. O, that we would know how to keep short accounts with God and conscience.

MY DEAR BROTHER IN CHRIST JESUS,—I was very pleased to get your interesting letter, and to hear of blessing among His own dear ones. I have been feeling my soul drawn out in some measure for the needy ones you labor among, who know not the love of Jesus. Oh, for a great ingathering of souls to Him this year. The Spirit is longing to reap the field. May we all imbibe more of the loving sympathy of God's own heart for poor sinners. I'm sure you feel it truly blessed to obey the command, "Go ye . . . and preach the Gospel," believing that "the Lord will both search His sheep, and seek them out," (Ezek. xxxiv. 44). He sent that word to my cheer one day, when feeling depressed in spirit about the lack of real laborers, and the deep need of poor religious, formal Scotland. Alas! it makes one sigh deeply, like as Jesus did for the unbelief of the Pharisees, to think that many who have eaten and drunk in His presence (with the intelligence of being under His eye), and who have heard His Gospel taught in their streets, but would not obey the word, "*Come*," will one day have to obey the word, "*Depart from Me*. . . . I never knew you." Well, by grace we came, by grace we are saved, by grace we shall be transformed into His image, and *free grace* will be our theme for ever and ever.

You will have got another rich feast at the Hamilton conference by this time. I am so apt myself to forget that it is not food merely, but digestion, that nourishes. I

have been thinking we have as much need to pray after meetings that God may take care of His truth, as we have to pray Him before to give the right word, we are such leaky vessels.

I send you the last clause of Isa. xxxvii. 4, "Lift up thy prayer for the remnant that is left." The Spirit gave it me lately with emphasis, to stimulate my soul afresh for closet labor.

It has been sweet to my soul to think of the place where Esther did most good to her people. You know where it was,—in the presence of the king, when she got in before him to intercede. She had to risk her life in going in there; but we have got the privilege of entering into the holiest with holy boldness and confidence,—in full assurance that our death is passed away, since Jesus has died for us and we have died in Him. Glory be to God for the identity! Still, there is a sense in which we also have the privilege of laying down our lives for the brethren, and of being servants one to another for Jesus' sake. Lord, fill us with that fervent love that delights in finding out ways whereby we may serve Thee in the members of Thy Body. Some are privileged to serve with their hands, as Mary did, who bestowed much labor on the Apostles. Others can minister of their substance; but it has been sweet to me to think that those who cannot do either of these things, may do the souls of their fellow-saints much good by fervent prayers, looks of love, and words of caution, encouragement and comfort.

But Esther did more than prevail for the life of her people: she refreshed the king himself. And is not the heart of our Lord the King refreshed when His people make some little self-sacrifice to spend a small time alone with Himself, returning his love, and interceding for His saints and perishing sinners? Ah, yes, no doubt it is. There is no banquet we can prepare Him so sweet and so refreshing as the wine of His people's love. "He feedeth among the lilies." "I have eaten my honeycomb with my honey; I have drunk my wine with my milk." O, blessed Jesus, fill us to overflowing with Thy love, that we may have much to return to Thee again! In such a condition of soul He can address us in the words of Canticles vii. 6, "How fair and how pleasant art thou, O love, for delights."

But Esther not only refreshed the king, but she gained a complete victory over Haman, her own enemy, and the enemy of her people. The banqueting house where Christ and His people feast together is the place of power over their enemies. I remember you saying in a previous letter that Haman the Agagite is a type of the flesh, and when the flesh,—the old man,—is reigning in a believer, the new man must be a-dying for the time. "If ye live after the flesh, ye shall die," Paul says. Have we not ourselves felt at times as if the new man in us would be crushed to pieces by the power of the old (when something occurred that ruffled our temper, or the like), until through prayer we gained the

victory, and our Lord the King by His Spirit applied some word of power to our souls, which put the wicked Agagite in the place of death. Lord, help us to keep him there.

But we have another enemy whose violent dealing will one day come down on his own pate as Haman's did, that is the devil. See Rev. xx. 10.

But another precious thought has come to mind, i.e., that all the good that Esther did to her people, the victory she gained over Haman, and the power she had in communing with the king, resulted from her union with him. Oh, isn't there something very sweet in the word *union*? First, brought into union with Jesus, and then through the power of communion we go from victory unto victory.

King Ahasuerus was to grant Esther her request to the half of the kingdom, but F. R. H. has beautifully remarked that there is no halves in our King's promises: "*All that I have is thine*," (Luke xv. 31). I have felt that Scripture very helpful to faith, when asking blessing for His own dear ones.

You will have noticed in chapter i., that Esther was *purified*, *anointed* and *perfumed*, and made a meet companion for the king at *his own cost*. Oh, blessed Jesus, what it cost Thee to bring us into companionship with Thyself we never will know. Well, He has blessed my soul in musing on these things, praise His name! Mordecai's conduct in ii. 2 reminds us of the eager, anxious, patient endeavors of the blessed Spirit to bring

souls into union with Christ. May our minds be in real harmony with the mind of the Spirit in this glorious work. Oh, how often He has to put my heart in tune, and to waken me up into sympathy with Him.

Two days ago my soul was gladdened with the good news of a nephew's conversion,—the one I spoke of to you. He was here one day you called in summer. God laid him on my heart, and witnessed to it that He would save him, and now He has done it, praise His name! Got another answer to prayer in the conversion of a young woman who got saved at Craigelachie lately. A few professed there at the meetings Mr. Davidson and Mr. Robinson had after the conference. The saints were glad to hear about you. They have taken a nice Hall,—I daresay the best one they have had. How grand it would be if they got more blessing in it than ever they had. It would be His delight to give it. May He prepare us to receive much.

C.C.L.

Notes on Ephesians.

By MR. WILLIAM LINCOLN, LONDON.

CHAPTER I.

(Continued from page 43, Vol. V.)

Verse 22. Grand words they are, the winding up of verse 21. "All things under His feet," (verse 21). It implies our Lord Jesus Christ is in the place of intimacy; the One who has taken up our cause is where creatures never came, "far above," etc.

Jesus is also the Head of the Church: we shall see it more by contrast. See where the devil is (ii. 2). "The prince of the power of the air." How different to Christ, as respects exaltation. The sphere—the air, and Christ up there in the presence of God, where Christ and God can have that glory with Christ.

The Lord Jesus is the Head of the Church in three senses.

I. As regards *fulness*. Everything that God can create in us in the way of want is supplied in Christ. All fulness dwells in Him. All life is in Him. First, God trusted it to Adam. He ruined His work. God does not trust the source, the spring of a new life to us; it is in Christ. Life "hid with Christ in God." So believers can't perish till the Head is touched. The life is in the Head. He raised Christ first, and *you*. 1. God raised up Christ. 2. Christ raised Himself, "Destroy this temple," etc. 3. He was "quickened by the Spirit." All co-operate in the resurrection. As long as Christ lives, I live. "I am the resurrection and the life." All peace in Christ. In fact, there is so much in Christ, we could not tell everything; and a great deal more than we do or can want is in Christ.

II. Christ is the Head of all authority. "Head over all things to the Church." Christ's will is our law, Christ's commands we are to attend to, we should always ask, "Will it exalt Christ?" We should give the Lord His place. People want to get a republic,—rule from beneath, like the toes of the image, clay. God knows nothing of that. The Lord Jesus, He is to be supreme. We gladly give Thee the homage of our hearts. He is the Lord God, worship Thou Him.

III. Christ is Head of all affection.

Eph. v. 25-29 shows that so sweetly. Oh, to think what an intensely divine human love that is in our Lord Jesus Christ for us,—“to the church, which is His body.” Wonderful love! one single, divine piece of mechanism, this mystical body, Christ and all His members. He wouldn’t be full without us. Like as a man is not complete without his wife, so Christ is not complete without His Church,—any more than the Head would be complete without the body. God contrived this all in love; Christ wrought this all in grace. He could have done without us, but now that He has died, He could not do without us: He has got nothing but in association with us, blessed be His name. Col. ii. 9, 10: “Complete (or filled full) in Him.” See the difference: when it says, “filled full in Him,” it shows *He* is *our* fulness; in Eph. i *we* are *His* fulness,—“the fulness of Him,—we go to fill Him up. He is incomplete without us. “Ye are filled full in Him.” The church is His fulness, and Christ is our fulness. It has been compared to a cup and saucer,—each requires the other: the one is the completeness of the other. Your completeness is Christ. He needs us; we need Him. He cannot do without us; we cannot do without Him. “And you,” etc.

Chap. ii. 2, 3. The thought of this passage is,—striving to be greater. The god of this world is the devil. All fleshly rivalry, to be a little bit greater or grander, or excelling one’s fellows. “We walked,” etc. Doing the works of the flesh,—emulation, strife. The mind,—the devil in all, ruling over all. “The Spirit that now worketh,” etc. Contrast chapter i. 20: God working,—which He wrought

in Christ, which He energized in Christ, God’s energy lifting us up to that height where no creature, as such, could ever reach. Here is the devil’s energy, leading men to act according to this world. Then we were dead, and God comes in, in grace, and lifts us to His own presence. The children of the world have no heart for being lifted up where God is. We were such. God’s crash of judgment will come down when we get to that height of glory, as on the Tower of Babel, Nebuchadnezzar, and Haman. God has delivered us from all this, (Jer. xlv. 5).

Make me little and unknown;
Loved by God, and God alone.

Instead of caring to be great in the opinion of our fellows, to be great in the judgment of God, God’s favor, His smile, His love.

Ver. 7. “Ages which are advancing.” This is one of the few hints in Scripture about the eternal state. The chief passages are Rev. xxi. 1-8, 1 Cor. xv. 27, 28. A glimpse is given in Peter, “We look for new heavens,” etc. During the millennium, sin will be in the world. Christ will be reigning as Son of Man; in eternity, “God all in all.”

Ver. 7. This is a very precious verse. God will not have done with us, no, not when He has brought us into His presence. We might have thought when He had raised us up and seated us together with Him, we should have got to the end; but it is only the beginning. He will be going on and on. Look what He has done in the

past. 1. Put away sin. 2. Given everlasting life. Can God go beyond that? Oh, yes. What next? The Holy Ghost come down and given to believers. What more? "Strengthened with might by His Spirit," etc. The Holy Ghost is given on purpose to make plenty of room for Christ. What more? "That Christ may dwell," etc., (iii. 16-19). That you may get up to know God, (ver. 20-21). Anyhow, we shall get home some day. Get beyond that. "In the ages to come," etc. "Thou shalt see greater things than these." God has two ways of showing. 1. To show to sight alone. 2. To sight and feeling too. Angels learn the first, saints the second.

In eternity He will be done with the creature, and the creature will be done with itself, and occupied alone with God. Oh, to think of "the exceeding riches of His grace." We have not learned that yet. To all eternity God is going on. Oh, what a future this opens to us.

"In His kindness to us." We the objects of it, we may enjoy it. The only persons He could expend this on, were those He had got up from the very depths of woe. That He may lift them out of all their filthiness of sin, and have all the glory to Himself. Those who know most of God will most glorify Him. "Ages to come." God fixes our eye on the future, as well as the past. Ages past show us our badness: ages to come, God's goodness.

Ver. 8. "Ye are saved." Not ought to be. Saved from what?

From self, the flesh, everything that you were, out of it. Risen life. I am a saved man. *Positively*, towards God; *negatively*, from all I was. Grace gives me salvation, faith takes it. Think of two hands, God's loving hand and your little finger of faith, (Rom. i. 16). The old nature is in us, we are not in it. When the temptation comes, say, "I cannot; I am a saved man." These are, as it were, bells from heaven, "You are saved." These words could not have been written till Christ said, "It is finished."

Ver. 9, 10. What a contradiction that sounds. That is a specimen of many others in Scripture. If we are saved, we are created for "good works." "In Christ Jesus." Christ Jesus refers to the Lord in resurrection. The idea is, a risen Christ, risen men, belong up there.

"That we should walk in them." What good works? Ch. iv. 1, 2. If God has lifted us up so high, no need to strive to be great: grace can let everything go. Jesus was the Son of God, therefore He was lowly. So He says to us who are saved, walk "with all lowliness and meekness." So in Phil. ii. 1, 3. We can afford to be lowly minded, seeing we are so exalted in Christ. God took particular care to map out what good works. If we are saved to joy in God, trust all and leave everything to God. Copy Jesus. God was His Father. He let God vindicate Him, "leaving us an example," (1 Peter ii. 21-23).

[To be continued].

Work and Workers.

The weather has been so intensely severe this winter, that enormous difficulties had to be overcome in Gospel work, specially in the great North West of this continent. Never has the writer known such weather before. The result is, that not much work, beyond the usual routine of business, has been done. Moreover, as usual, most of the preachers make for the East in the winter.

It is, perhaps, desirable to know that besides the two English-speaking gatherings, there is also a Danish meeting in the north west part of this city.

There is all over a great lack of laborers called and equipped by the Master for the work. The most, if not all, of the christians, settle down into money making schemes for their own supposed profit, as if the chief end of man was to have and enjoy personal comforts.

Brethren Munro and J. Smith are having good meetings in Boston, Mass. Brn. Campbell and Mathews before this is in type will probably be on the Atlantic Ocean, returning for a time at least to the Old Country.

CANADA.

Brn. Kernahan and Goodfellow are having good meetings at Port

Dover, with blessing. J. Martin is at this date in New Bedford, Mass. Brn. Marshall and J. N. Case have had special meetings at Barrie, an important town in the Orillia district of Canada. Brn. Faulkner and Telfer are together at Uphill. Some of the preachers are at Belleville.

THE CONTINENT.

In about two months' time, tent work once more will be to the front. New fields will be entered on, and new ground broken. What need for guidance and direction by the Master.

This immense continent needs the great power of God put forth by Himself. An immense proportion of the *people*, specially in the West and North West, are not only unconverted, but apostates from the truth that there is a living God who will call anyone to account.

Prayers are asked that the Lord may graciously send workers to the Pacific Coast. A few, and but a few, of God's own dear children are found scattered all over, who groan and mourn over the sad condition of things.

It is very sad and humiliating that Gospel work generally is most successful where there is no Assembly to prejudice people against the work. We have repeatedly said that going to a strange place, with the bare Book of God, would not cost us one thought; whereas it is rare that Gospel work is very successful where there is a meeting.

Brethren, pray for us, and for the work.

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VOL. V.

CHICAGO, MAY, 1885.

No. 5.

The Secret of Happiness.

“The joy of the Lord is your strength.”

Is the divine testimony here given; and the measure of our joy is the measure of our strength. How important then is it that we should seek to enter into what God has given us in and through our Lord Jesus Christ! By nature we were the slaves of Satan, of the world, and sin. Through faith in Jesus Christ we have obtained spiritual liberty; we have gained the victory. Do we enter into this, beloved in Christ, and rejoice in it? It is something infinitely more precious than civil or religious liberty. It is victory over sin, Satan, and self! Let us seek to enter into it, in order that our joy in the Lord may yet more and more increase. For this the precious blood of Christ was shed. Nothing, nothing but that precious blood could have obtained such a victory for us; let us seek to enter into the joy of this spiritual liberty.

Then again, naturally we are dead in trespasses and sins. Although we can be occupied with

the affairs of this life, yet spiritual life by nature we have none. But now we are no longer the children of wrath, but the children of God; not in name, but in reality. God Almighty, the infinitely wise One, the infinitely rich One, the infinitely gracious One, is our Father for time and for eternity.

Oh, the blessedness of having a Father in heaven, and of knowing that we have not to stand alone, but that in our weakness and nothingness we can draw, through our Lord Jesus Christ, out of His inexhaustible fulness, for everything we can possibly need for mind and body, as well as for the inner man, for our service and its difficulties, whatever they may be. We have a Father in heaven to whom we can go; upon whom we can cast our burden. And not only has He advised us to do this, but He has commanded us to do it. Now, are we in the habit of doing this? or do we carry the burdens ourselves? Do we habitually speak to our heavenly Father about *every* matter that concerns us?

Are we walking through this

world with Him, dealing with Him about everything? or do we go alone in our own strength, leaning on nature's experience?

Ah, day by day let us value the precious blood of Christ, which has brought us nigh unto God, which has given us *now* this precious privilege of bringing all our matters to Him, vile and wretched as we are. We can do this *now*, for He loves us *now*; and will love us throughout eternity. Does each one of us say, I am a dear child of my heavenly Father? Do we habitually say, God loves me, I am precious to Him? Is this the language of our hearts, or do we think this would be presumptuous? Verily it is not. The words of the Lord Jesus are, "The Father Himself loveth you." He loves us as He loves His Son. Well, if He loves me as He loves Christ—with an infinite love, with a love that cannot be stronger than it is—how precious I must be in His sight! How comes all this? It is because I belong to Christ; because I am clean every whit.

Now, can I enter into this without being happy? I may talk about it; I may read and write about it; but it is impossible for me to feast on it without being exceedingly happy. The heart must be filled with love to that adorable Lord Jesus who gave Himself. To Him we are indebted for all this; therefore we cannot help loving God, we cannot but love the Lord Jesus. And the language of our hearts is. What can I do, my heavenly Father, to show my love to Thee? What can I do

for Thee, my precious Lord Jesus, seeing Thou hast done so much for me? Oh, let us seek to enter into this truth, for the more we seek to enter into this, and understand what God has done for us, not only the happier shall we be, but the holier.

Then again, all our numberless transgressions are all forgiven; so that not one sin, in word, thought or deed, stands against us. All, all is forgiven; so that before God we are as clean as though we had never been guilty of one single sin in all our lives. It is impossible to enter into this without having the heart moved with love and gratitude to God for having given us His Son, and to Christ for having given Himself.

My brethren, do we all *enjoy* the knowledge of the forgiveness of sins? Should there be one reading this without the enjoyment of this knowledge, let me affectionately entreat you not to rest until you come to it. For fifty-eight years and nine months I have uninterruptedly enjoyed the knowledge of the forgiveness of my sins. And thus, my beloved younger brethren should not think this is impossible to enjoy. It may be enjoyed, one year after another, and one ten years after another ten years. But you must seek to walk in the ways of God, to act according to the light which God's word gives you, if you desire to be happy in the Lord; for there is the most intimate connection between holiness and happiness. "The joy of the Lord is your strength."

Again, there is "an inheritance

incorruptible and undefiled, and that fadeth not away," which must be possessed by every one of the children of God; for we are "kept by the power of God through faith unto salvation," for the inheritance which is laid up for us in heaven, so that as assuredly as we trust in Jesus Christ, so must the inheritance be ours.

And then further, we look on to obtain a glorified body at the coming of the Lord Jesus Christ on the morning of the resurrection, the resurrection of the just, when we "shall see Him as He is," and be like Him in spirit, soul and body.

We are in conflict now, for Satan is not yet bruised under our feet. We are not altogether like Christ yet, but this will be our blessed portion when we shall see Him as He is. Entering into all this blessed enjoyment, how can I but be happy? I cannot but be constrained to please God; I must be drawn to live for Him, to serve Him, to labor for Him.

Now while this joy of the Lord may not only be obtained and *continued* to us, it has been my sorrowful experience in my life to know many who set out well, but after a few years turned back to the poor and beggarly things of this world; in some cases after fifteen years, twenty years; in others after five and twenty years, and thirty years. But there should be found in the people of the Lord, one ten years after another, an increasingly devoted life of love to the Lord. There is nothing whatever to make this impossible; if there were, the

Lord would not have sent that message to the church at Ephesus, "Nevertheless I have against thee that thou hast left thy first love." And this, after He had commended them for so many things. Brethren, have we left our first love? Allow me affectionately to ask you, How is it with you? Are you as much alive to the things of God, as much in earnest as when you were converted? Are you as much dead to the world, and is your heart as filled with the love of Jesus as at the first? If you cannot answer in the affirmative, there is something wrong.

Allow me affectionately to put these questions to the heart of every beloved brother and sister who reads this. How do you stand towards the Lord Jesus? How do you stand towards your heavenly Father? How do you stand towards the world? How do you stand towards your brethren and sisters in Christ? How is it with you? Have you made progress in the ways of the Lord? Ah! my brethren, progress, progress, progress must have been made, or certainly there has been a going back; for there is no such thing as standing still. In looking back, then, individually over the three, or five, or ten, or fifty years, how is it with us? How do we stand before God now? How deeply important it is that the joy of the Lord attained at the first be continued. Although growing older and older in years, we should still be fat and flourishing, mounting up heavenwards like the eagle, so that the latter part of our pilgrim-

age should be the brightest and the best.

We are not straitened in God. The Holy Ghost is the same; the Word is the same; the Lord Jesus Christ is the same; and our heavenly Father has not turned His back upon us. So far as God is concerned, and so far as His truth is concerned, there is no reason why we should not make progress in the divine life.

Now allow an aged brother to throw out a few hints, whereby this progress may be attained. (1) The whole heart must be surrendered to the Lord. If this is not done, be assured you cannot make progress. Perhaps some one says, I wish it were so; but how can I attain it? If you have but one single object for which you live *for yourself*—I do not say five, nor four, nor three, nor two, but *one*—if you have but one object for your own self, your heart is not surrendered to the Lord. If your heart has been surrendered to God, you will live alone *for Him*. Have you attained to this one single object of living for God? I do not ask you if you are perfectly free from sin, if you are perfectly conformed to the mind of God. I have never seen one who could say that, nor do I expect to find such an one while in the body. We must aim at it. Paul had not attained it, though he sought more and more to apprehend that for which he was apprehended in Christ Jesus. I am not speaking of perfection in the flesh, but of the full surrender of the heart to the Lord; and this I judge to be necessary if we desire

that the joy of the Lord be continued to us.

(2) But there is another thing. Being perfectly weak in ourselves we must not merely desire this godly purpose of having but one object in life, but we must seek help of God to carry out our purpose; and therefore we must acknowledge our weakness and helplessness in regard to it. And not only must we begin to do this, but we must go on day by day, and every day, to the end of our course, if we would live to His honor and praise.

Another means to this (3), and deeply important, is that we come to the word of God to obtain food for our inner man. Now how does it stand with you—first, as to prayer and owning your own weakness day by day before the Lord; and then as to obtaining help from the Lord through the Scriptures? Everybody now seems to have the newspaper pressed upon them. I do not say it is a sin to read the newspaper; some men may need to read it on account of their business. But this let me say, Take heed that the time which you should give to the word of God be not given to the newspaper.

Then again, there are thousands of religious periodicals pressed upon us; and the danger is that we give our time to them instead of to the word of God. For let us remember that human writings can never take the place of the Holy Scriptures; it is the book of God that must be the food of the soul. Are we lovers, then, of the word of God? I ask this question because for three years and a half I was

not a lover of the word of God. I read it now and again. But in July, 1829, I became a lover of the Scriptures; so that last July it was fifty-five years since I have been a lover of the Scriptures. Now without this I should not expect to be truly happy; therefore I again ask the question, are we lovers of the word of God? If not, let me beseech and entreat you to aim at it, and not to be satisfied until you prefer the book of God to every other book. Let it be a delight to turn to the Scriptures; it is a necessity for our joy in the Lord.

(4) Then again, we must read the Scriptures that we may carry out the truths contained in them, to show forth the truth in our lives. And if at any time we fail, let us make honest confession of our failure before God and the Lord Jesus Christ. Let us come again to the precious blood that makes us clean, and seek to act no more in like manner. And again let us surrender ourselves to the Lord; and it is certain that this joy will not only continue, but will abound more and more. God grant that this may be the case with every one of us, for Jesus' sake.

M.

Notes on Ephesians.

BY MR. WILLIAM LINCOLN, LONDON.

CHAPTER II.

(Continued from page 61, Vol. V.)

Ver. 11-17. This passage shows how Jew and Gentile become one. Ver. 11: "Wherefore remember," etc. He first puts me right at the

top, and then tells me to look down. Oh, what a way I have to look! We learn that when in heaven we shall look down and remember what we were, and from what we have been saved. Plenty of cause to be humbled.

Seven things to remember. Ver. 11-12: A Jew was naturally a religious man; a Gentile, an irreligious. The distinction originated with God. Christ was "the Light to lighten the Gentiles," or to bring them to light. Without hope; without God,—Atheists. God would have us remember it. What an awful condition I was in when His mighty hand lifted me out of it. Ver. 7: "Far off," Gentile; "nigh," Jew. The blood of Christ brings God near to man and man nigh to God. The blood was shed to gratify the heart of God. Heb. x.: "Let us draw nigh," etc. One is experimental, the other doctrinal. Once "far off," "without Christ," "without God"; now nigh, *with Christ*, a good hope, got God, God is my Father, Christ my Saviour, a good hope, He will come again. The blood does the whole thing (Rev. v. ii). Rom. v. 9, 10: "What is called the blood in ver. 9, is explained to be death in ver. 10. The outpoured life, the surrendered life.

Ver. 14: "The middle wall of partition," etc. That is, between Jew and Gentile.

Ver. 15-18: Still Jew and Gentile; both one new man in a risen Christ. How are believers to be banded together? Christ is God's way of union. We have one life. What a blessed way is God's.

Three things about Christ and peace. Verse 14: "He is our peace. Ver. 15: He makes peace. Ver. 17: He preaches peace. How intent He is we should have peace: "Peace be unto you." "Preaching peace" here refers to John xx. It also refers to peace between two believers, Jew and Gentile. Join ver. 11-14: both get the same nature. "Of twain, one new man." When we live on Christ, the more do we feel drawn to each other. God's remedy for everything is Christ. What a full Christ He is! The Devil seeks to draw all believers from Christ. To the spiritual christian he comes as "an angel of light." What is to hinder in my soul every atom of unquiet? *Himself*: "That in Me ye might have peace." Christ the Preacher, His servants the under preachers. Christ is continually telegraphing peace down to my soul from the throne of God. If I want something beside Christ in my life, I shan't have peace in my heart. There will be unquietness.

"Jesus, Thou art enough
The mind and heart to fill."

Ver. 18: "Both have access," still Jew and Gentile. Ver. 16: "Reconciled to God." Ver. 18: Access to a Father. After the cross, all is settled. There is great exactness in Scripture. "One new man," a new creation, (ch. iv. 13, Rev. xii. 5, Col. iii. 20 and i. 12). Meet, through having the new nature, to enjoy the inheritance. "Reconciled to God" is a thing done for ever. "Access to a Father" is *constant*. May it be so

now. Ch. iii. 12: "Access with confidence." It is a precious little word: not afraid of God. We may run to Him, get into His presence, abide there, feel at home there. Chap. vi. 12: These will try and keep us from being in our proper place.

"We *have* access." Many things in the New Testament we *have*. We have "peace," a "Great High Priest," "boldness," "access." It's our proper portion, our proper place,—right up to Him, where Christ is, God is,—there's our home.

Ver. 18. Father, Son and Holy Ghost mentioned. Oh, to think that every Person in the Godhead is interested in our drawing nigh to God,—Christ the way, the Holy Ghost the power. When I draw nigh to God, Christ takes me by the hand, the Holy Ghost fills my heart, and God bends His ear to listen. The children of the world are taken up with transitory matters, God with the whispers of his children. Have I a care? I have a Father, I have access, I have a welcome, a privilege to come at any time and tell my Heavenly Father all about it.

Ver. 19. "No more strangers," etc. This is not ourselves drawing the deduction, but God Himself. If I have access, I can't be a stranger. How kind of God,—as if He were so intent upon setting us at our ease in His presence,—to be in the habit of telling Him everything, one of His own family. How wonderful.

Ver. 20. It means the prophets of the New Testament. Thank

God, there is a Corner-stone, Jesus Christ *Himself*. "The Lord *Himself* shall descend," etc. My soul is to lean on Him; have to do with Him.

Verse 21. "In whom *every* building," etc. When there are a few souls gathered around Christ, there is a building. Christ first, Christ last, that is the great thing.

Ver. 22. "In whom," etc. "In Christ," put three times over. Let Christ be the center: "*ye are* builded," etc. May the Lord save us from all wilfulness, and give the blessed Son of God His place.

(To be continued).

Notes on Jonah.

CHAPTER I., VERSE 13.

Continued from page 46.

"Nevertheless the men rowed hard to bring it to the land." They were willing that Jonah should be saved. Of course, they knew nothing about God's ways with His own. Peter's zeal in Matt. xvi. 22-23, nor yet here the sailor's diligence, could prevent what afterwards took place in each case, that of the Lord Jesus and of Jonah: with Jonah it was God's discipline, with Christ it was man's hate. Jonah was the object of God's governmental dealings, and Jesus was submitting to the Father's will in going down into death, and nothing could prevent in either case. God's way for Jonah was through the depths of the sea, and the fish's belly,—another of the life-length pictures

of Calvary, an illustration of the principle contained in Hannah's song, "The Lord killeth and maketh alive; He bringeth down to the grave, and bringeth up."

"Wherefore they cried unto Jehovah." He had already, by His servant Jonah, shown them His purpose, but the infidelity of the natural heart must have something to say. This was their first approach to Jehovah: hitherto it had been to *their gods*. See the whole of the verses in Psalm cvii. 23-30. They had now a double request. "For when Thy judgments are in the earth, the inhabitants of the world will learn righteousness." And so they learnt to appeal to Jehovah, and acknowledge Him. "For Thou, O Lord, hast done as it pleaseth Thee,"—a request, and yet a submission to what Jehovah had revealed.

Jonah had fled from the presence of God, to get a safe hiding-place for self; but being God's own, God overtook Him. "So they took up Jonah, and cast him forth into the sea." Man could do no more, and now what would appear to be the end of Jonah, was but the way to the new life of his soul, in witnessing for God powerfully in Nineveh. What would have been death to every other man, was but for Jonah to fall into the hollow of his Father's hand, disobedient though He was. God's will was being accomplished in the case of Jonah. His discipline to His own was finished as far as the sea was concerned, and so "the sea ceased from her raging." God has attended to every detail only as it

affected His own. God raised the wind, and He calmed the sea.

"Then the men feared the Lord exceedingly." No thanks to Jonah for this result brought about. What their prayers, their fearing, their sacrifices, and their vows amounted to, the page leaves unexplained. There need be no doubt, however, because in their case, and that of every other, the question can be both asked and answered in the question, "Shall not the Judge of all the earth do right?" We have nothing to show that theirs was the reverence of saved ones. When the heart of His own earthly people Israel was right, though they were not cleansed according to the purification of the sanctuary, God accepted their offering (2 Chron. xxx. 19); yet they were a people redeemed by sacrifice, which could not be said of these Gentile sailors.

"Now the Lord had prepared a great fish to swallow up Jonah." The fish was a preparation of Jehovah. God made the fish to fit Jonah. How simple, just to believe God. All difficulties then vanish. We have not here a whale with a throat so small that the arm of a man could hardly pass through, but a fish capable of doing what Jehovah purposed. (See the Greek for New Test. references, or the margin of R. V.)

And "Jonah was in the belly of the fish three days and three nights." Jonah was now in the place of death,—a pattern of Him who should come after him. The road which Jonah took was the path of disobedience: the pathway of the Son of God was obedi-

ence in all things, (Phil. ii. 8). Jonah in the place of death was there sustained by God,—happy, privileged Jonah, that his God whom he had so denied, should so look after him. The way that God led Jonah (seemingly the fruit of his disobedience), is more or less plainly a path that all His own must tread, if they are to learn distrust of themselves and God becoming all in all to them. "Ye are dead" is a truth that the flesh will not say Amen to the moment it is true, but a truth that is contested every step of the way by "the old man," who wants to live, or at least to have a longer lease of life. If Jonah will not walk by faith, God must needs teach him by sight that Jonah, as Jonah, can have nothing to do or say in the work of God. Jonah, to be further used in the work of God, must learn his lesson through the place of death. Grace had made him a child, but government looks after him as a subject. Disobedience was met by the rod. The shepherding, or caretaking of God, is not to make him a child, but "if ye endure chastening, God dealeth with you as with sons." Jonah must not only know the place of death, but he must be kept there by God's hand until Jonah has learnt his lesson, that God in this matter must have the first place. His body was in death, his soul in *sheol*, and yet he in spirit was present with the Lord. Death had closed in upon Jonah, and now there was neither life nor deliverance save by the hand of God.

CHAPTER II., VERSE 1.

"Then Jonah prayed unto the Lord His God out of the fish's belly." Here He owns his true case, not by further rebelling against, but in confessing to Him. God has dealt with him as with a child, and he has owned it, first, in submitting to God's way when he told the sailors to cast him forth into the sea, and now in seeking an interview with the one whom he had sinned against.

"Is any among you afflicted? Let him pray." And so Jonah cried by reason of his affliction. His soul's attitude is now right towards God, and so we find that God is ready to meet him; "and He heard me." "If I regard iniquity in my heart the Lord will not hear." Jonah speaks to God from sheol,—another instance showing no unconsciousness after death. In resurrection, Jonah became a sign to the Ninevites,—at least, as one raised from among the dead ones. He is here recounting his experience, and telling what God had done, and where He had placed him. "For Thou hadst cast me into the deep." Jonah here acknowledges in full, that the place he occupies is from the hand of God. Jonah had gone down, down in his soul's condition before, but now he is down in the presence of God, and by the hand of God. There is nothing between his soul and God. At times it seems difficult to determine, if it can be spoken of with certainty, the place of Jonah's experience. At one time as if he was in the midst of the waters as to his body, and again

as if it described the depth of his experience as a child of God in the place of death. In several of the Psalms we have the same and similar language used, of which we have no doubt but that it really described the sufferings of the Son of God, when His baptism was really unto death. Is this one of the instances referred to by the Holy Spirit in 1 Peter i. 10-12, where the prophets wrote of Christ, but what they wrote was beyond their own experience, and they had to seek to learn the fulness of the language that they used, as they were taught to know that it spake of Christ, and not merely of themselves? We are not left in doubt but that Jonah prefigured Christ. The passages are familiar to all, (Matt. xvi. 4, xii. 39-41, Luke xi. 29-30).

"All Thy billows and waves passed over Me." These words are a quotation from Psalm xlii. 9, and there directly apply to the Lord Jesus, words that of necessity were beyond Jonah's experience if they were true of Christ's; and here, consciously or unconsciously, "he spake of Him." Luke xxiv. 27 tells that "all the prophets" wrote of Christ, and so Jonah is amongst the number. There is this vast difference, —that Jonah's sufferings were on his own account, and the sufferings of the Lord Jesus were on Jonah's behalf and yours and mine, not for Himself.

"Then I said, I am cast out of Thy sight." He was here in the depth of despair, just before God comes in as deliverer. "Yet will I look again toward Thy holy

temple." In the midst of death there is life, and at the bottom of despair, there is hope. He knows God even in the distance that he now occupies, and like a true Jew, his place was to turn his eyes and his thoughts round towards God's centre, (1 Kings viii. 38, 39).

The experience of Jonah, almost word upon word, has its antitype in the Son of God. Compare Psalm lxxxviii. 8, "I am shut up; I cannot come forth;" and "my God, my God. why hast thou forsaken me," (Matt. xxvii. 46, with verse 5.) Further, fuller details might be gone into, not omitting "the weeds were wrapped about my head." In Jerem. xlix. 21, the margin shows that the Red Sea is the "weedy" sea. It was there Israel's foes, as far as Egypt was concerned, were carried and left in the depths. It was to the depths that our Lord Jesus was come when He went down into death on our behalf. Jonah was for himself, Jesus was for us.

Verse 6. Every form of expression is used by Jonah to point out his complete cutting off, as far as depth and distance could mark it, from his former state and place. So with our Lord Jesus, whether we read Psalm xxii. or xlix. the plainest language is used to show that His sufferings were nothing less than a baptism unto death, and what must not that have been for the Son of God? "The earth with her bars was about me for ever." How strong the language! and how applicable to the Son of God when identified with all the family of earth in the place of death,

unless God had interfered in His power. He was raised up by God's power,—a pledge, or as scripture puts it, the first fruits of them that slept. Earth and corruption might be very strong, and death might seem omnipotent, and Jonah's place beyond repair by man; yet God was able. Our God was Jonah's God, and the God and Father of our Lord Jesus Christ.

"Yet hast thou brought up my life from corruption, O Lord my God." This was faith's language: just as much so as Psalm xvi. 8-11 interpreted by Acts xi. 25-31. Join this in our verse with Isaiah xxxviii. 17, and it is shewn that Jonah at this point was conscious of God's forgiveness. He had gone down into the depth, but out of it God is now bringing him. Jehovah is now addressed as his own personal God, "my God," and his deliverer,—the one from whose presence he has fled.

"When my soul fainted within me, then I remembered the Lord." Man's extremity is God's opportunity. We gather a little of the extent of God's chastening when we find Jonah who knew God *fainting* under it. "My son, despise not thou the chastening of the Lord, nor *faint* when thou art rebuked of Him," (Heb. xii. 5.) Jonah knew that He who smote was also the healer, and so his heart instinctively turns there. Jonah had learned the plague of his own heart, (1 Kings viii. 38). He seeks God in prayer, and his thoughts are directed from where he is away to God's temple at Jerusalem. The Lord Jesus in His

dire extremity did not turn His eyes toward the temple, but right away to Jehovah, (See Matt. xxvii. 4.) Our resource is in God Himself. The question as to *place* for us, His children, was for ever settled by the Son of God, when He answered, "neither in this mountain nor yet at Jerusalem," (John iv. 21-24.) J.B.

(*To be continued.*)

Conversations with Christ.

If I were asked what is the thing which the devil, and the world, and the flesh try hardest to prevent christians from getting, I should reply, Conversations with Christ. I say this from my own experience, and from observations of all the christians I have ever known. A quiet, unhurried speaking to Jesus alone and hearing His replies—this is what every Christian needs every day, and what many get only once a month—or more seldom still—or never.

WHEN DID YOU LAST SO TALK WITH CHRIST?

Stop and answer this question to yourself before you read on.

It is so easy to go to services, and listen to prayers, and to join in them. It is so easy to sing to Him, or to pray to Him with others, or to think that we are doing so because we feel refreshed and helped by it. But what if it should turn out that it was a mistake of ours to imagine that we were actually conversing personally with Him at those times; and that we were really only talking or singing

for other people to hear! I tremble for people who only pray in churches, or with other christians present. Communion services are very blessed helps and means of grace, but they are not necessarily conversations with Christ; nor is teaching, or preaching, or working for Him. You may be a most religious person—busy all day long about God's matters; you may give time and money and thought to Him, and yet you may never converse with Him. And the danger is, that if you do not converse alone with Him each day, you will certainly get thoroughly wrong altogether, and that when you and He meet, you will see all your work crumble away and yourself left naked—suddenly waked up to the fact that you and your Saviour are strangers to each other. It will be a horrible surprise to you that nothing should remain of all the work on which you spent your life, the solemn words, "Without Me ye can do nothing," having been forgotten by you.

He meant that you should have talked to Him continually about everything you did, and everything you cared about; and should have been always conscious of His sympathy and oversight and working. But instead of that, you talked only to men and women, and made shift with their sympathy and advice and help. He meant you to have asked His counsel about that money trouble. He would have arranged it all; but you only asked your lawyer, and it turned out badly. He meant you to have told Him your anxieties about your son,

and He would have ended them ; but you only consulted your friend, and matters got worse and worse. He meant you to have asked Him for light about that doctrine which you could not understand ; but you went to books to get it explained, and you became more uncertain than before. He would have satisfied you. He meant you to have confessed to Him that secret sin, and He would have forgiven you and cleansed you ; but you confessed it to your clergyman or minister, and it torments you to this hour. He meant you to have committed to Him that painful illness, and He would have been your Physician ; but you trusted your family doctor only, and got no relief. He meant you to have asked Him how much money you were to give away ; but you settled it yourself, and settled it wrong. He would have been your counsellor about the profession you chose, the situation you accepted, the servant you engaged, the books you read, the friendships you formed ; but you chose other counsellors, or did after your own choosing, and all has been failure.

And will we not take such an Almighty Lover, Saviour and Friend **WHOLLY** as our counsellor and guide while here below,—His own chosen ones, soon to be with Him and like Him in the glory above?

May the Holy Spirit strike the scales from your eyes now, and may you arise from your enchantment, and take Christ now as your personal Friend and Counsellor!

Work and Workers.

CANADA.

UPHILL, ONT., April 7th.

MY BELOVED BROTHER,—Your welcome letter of the 2nd inst. received. We are still trying by His grace to preach Jesus to the people of Uphill. The meetings since we came back this time have been well attended, some hearers have come from the neighboring settlements, and several of the meetings have been crowded, many standing. Thank the Lord for the way the people have turned out to the meetings. Some have “professed” this week, but I would not say more about them than that, at present. These are queer days, and when sinners profess, the best thing is just to wait quietly on God to manifest whether they are real or not. During our absence from this place, a Methodist parson came along here trying to get meetings in the School Room, but the people gave him no encouragement. They told us they were afraid that if he had meetings, we would not come back again, and so they refused him. The most of the parsons around these parts are miserable men. All they seem to care for is an easy life, and to squeeze money out of the dear people. Some of these preachers hate us more than they hate the devil, seemingly. McClure and Douglas have been at Longpoint for six weeks. They had good meetings, so far as numbers are concerned, but meetings were rather stiff. One or two professed while they were there. They

have left Longpoint for the present, and gone to visit the christians at Woodville, Cannington and Beaverton. Bro. Marshall is at Minesing, near Barrie, having pretty fair meetings and some "professions." Bro. F. Crook is at Warminster, and has had some blessing. Bro. Law and Bro. Benner have been together at Coldwater and Feserton. Bro. J. N. Case joins Irving this week at Belleville.

The snow lies pretty solid on the ground here yet, but as the weather is getting a little milder, it may soften the snow and break up the roads, which then will be awful,—almost impassable,—and may hinder the meetings some, around these Northern parts. However, God is God, and if sinners are really laid hold of by God, they will make an effort to come out anyway. Sorry to hear of —. No doubt a more public place would help, so far as getting sinners to work on is concerned; but I believe *one* to lead the saints on is needed also. There are some fine souls in —, if they had some one or ones among themselves—he-goats. Trust you will be guided by Himself about —. No doubt there is much, very much, to discourage; however, I know, there is enough in our beloved Lord Jesus to make up for all, praise His name. W—— and myself are well in body. This is a healthy country, but we expect a better one soon.

With love in the Lord from us both, your brethren, by His grace,

R—— T——.

WATFORD, ONT., April 10th.

DEAR BROTHER,—Robert R. W. McDonald and I are well, and still together. At present we are having meetings in a country School House, in a place called Brooke, about four and a half miles from Watford.

At the London Conference we had a godly time. Bros. Kernahan, Goodfellow, King, McKellar, McDonald, and Fuller were present. The Word was sweet. Souls were restored and souls saved, one especially.

Bro. King is gone to Guelph. Kernahan and Goodfellow are gone to Forest to rest. Fortier and Sandy McDonald are holding meetings in Wanstead, about five miles from Watford, and McKellar is near Stratford.

Love in Christ to you, etc. I am your loving brother,

J. M. M——.

THE STATES.

Boston.—Brn. Munro and J. Smith are said to have good and profitable meetings in the old Y. M. C. A. building, of this city.

Brn. Martin and J. McEwen are in Harrisburg, Pa.

Bro. Muir, after returning to Detroit, had some special meetings there, then went to Ypsilanti for ten days, preaching afternoon and evening. He is now in Detroit again.

The sects have been unusually active in Chicago this spring. Female and male preachers have been at it abundantly. We are not cognizant of any special results.

The meetings in Chicago and around, have been much as usual.

THE CONTINENT.

We are glad of some indications, as the season advances, pointing to Tent work activity. This is most gratifying. To carry the Gospel of God's grace, and declare it simply, clearly and fully among the many nationalities of the Northwest, is surely worth living for, and doubtless is pleasing to Him who said, "Go ye into all the world, and preach the Gospel to every creature." The primitive christians did it daily, publicly and from house to house. (Acts v. 42).

Pray, dear saints of His, for this.

True Courage.

Chrysostom, before the Roman Emperor, was a beautiful example of true christian courage. The Emperor threatened him with banishment, if he would still remain a christian. Chrysostom replied—"Thou canst not, for the world is my Father's house—thou canst not banish me." "But I will slay thee," said the Emperor. "Nay but thou canst not," said the noble champion of the faith again, "for my life is hid with Christ in God." "I will take away thy treasures." "Nay, that thou canst not," was the retort; "for, in the first place, I have none that thou knowest of; my treasure is in heaven, and my heart is there." "But I will drive thee away from man, and thou shalt have no friend left." "Nay, and that thou canst not," once more said the faithful witness, "for I have a Friend in heaven, from whom thou canst not separate me. I defy thee—there is nothing thou canst do to hurt me."

Selfishness Unchristian.

Live for some purpose in the world. Act your part well. Fill up the measure of your duty to others. Conduct yourself so that you shall be missed with sorrow when you are gone. Multitudes of our species are living in such a selfish manner, that they are not likely to be remembered after their disappearance. They leave behind them scarcely any traces of their existence, but are forgotten almost as though they had never been. They are, while they live, like one pebble lying unobserved amongst a million on the shore; and when they die they are like that same pebble thrown into the sea, which just ruffles the surface, sinks, and is forgotten, without being missed from the beach. They are neither regretted by the rich, wanted by the poor, nor celebrated by the learned. Who has been the better for their life? Who has been the worse for their death? Whose tears have they dried up? Whose wants supplied? Whose miseries have they healed? Who would unbar the gates of life to re-admit them to existence? or what face would greet them back again to our world with a smile? Wretched, unproductive mode of existence! Selfishness is its own curse; it is a starving vice. The man who does no good, gets none. He is like the heath in the desert, neither yielding fruit, nor seeing when good cometh, a stunted, dwarfish, miserable shrub.

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VOL. V.

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No. 6.

The Devil's Cradle for Saints.

“Lord, rock us in thy Cradle.”
So spoke a little child, the leader in prayer of a group of little ones who were overheard praying. It is a beautiful thought; and may the desire which it childishly expresses be the continual desire of every heart. Yes, God has a Cradle for his wearied children, and they are happiest who know best by experience the perfect peace of those who in it sleep the soft sleep of faith which He giveth his beloved. “I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety.” (Ps. iv. 8.)

But every cradle is not God's Cradle; neither is every sleep the sleep which God sendeth. Satan too has his Cradle, in which with cruel craft he lulls to sleep the ruined victims of his wiles. Alas, for the myriads that are sound asleep in the Devil's Cradle! “The whole world lieth in the wicked one,” (1 Jn. v. 19.), and lieth sound asleep, (1 Thess. v. 6). Despite of all appearances to the contrary, despite

of steam and telegraph, of feverish change and restless bustle, man everywhere is locked in deepest slumbers, and all these seeming activities are only the idle night-dreams with which he is diverted during his brief hour of guilty sloth. The wily destroyer spares no pains to keep the sleep unbroken, that thus his goods may be in peace. (Luke xi. 21).

Christian brethren, let us not sleep as do all the others round about us, but let us watch and be sober. If we be kept awake it is neither for want of a sluggard's couch beside us, nor of a cunning Tempter coaxing us to try its softness. He spreads his downiest pillows for believers, and smiles his sweetest smile as he persuades us to rest a little from our watching and our toil. Full well he knows that no earthly weapon serves his frightful purpose half so effectively as does a sleeping saint, and therefore no stone is left unturned to get us in his cradle fast asleep. Alas for those who listen to his “sugared lies!” He soon makes mournful work of them, and many

have found it *far harder* to get out of his Cradle when once they were in it, than they found it to escape from his prison-house at the first.

And no past experience of the need and the blessedness of watching will preserve us. Look at Noah, trained by bitter discipline through centuries to watch, yet tempted at last into the Devil's Cradle; and he, who while awake, had stood unseduced by a world's crime, is seen, after a little rocking, a spectacle of shame within his tent! Look, too, at Lot. In filthy Sodom his righteous soul was daily vexed, but a little while of the Devil's Cradle brought that righteous soul to rival the atrocities he had once bewailed. And no urgency of danger will keep us awake. When once Jonah lay down in the Devil's Cradle, the tempest that could startle even heathen sailors, could not disturb his callous slumbers. Neither will any measure of past fellowship with God preserve us now. Look at David—the man according to God's own heart. Alas! even he was seduced into the Cradle, and looking half asleep over its edge he saw what drew him on to awful crimes, and might have drawn him any length, had not God in mercy sent his prophet to awaken the demented sleeper. And no degree of natural wisdom will suffice to keep us. Solomon was the wisest of mere men, yet Solomon was tempted to lay down his head on Satan's pillow; and the wisest of men has left us the lesson of his last years as a beacon to all ages for stupendous folly. Ah, who amongst us has strength to

stand, when these men of might have been so shamefully befooled? What will not Satan attempt? So daring is he, that he tried to get even the Model Servant, the Lord Himself, to lie down for a little in his Cradle. Aye, and to tempt Him to it, he succeeded in getting the use of an apostle's tongue—"Then Peter took Him and began to rebuke Him, saying, Pity thyself, Lord: this shall not be unto Thee." (Matt. xvi. 23, margin). The snare, of course, was in a moment detected, and He who alone could say, "The prince of this world hath nothing in Me," cast aside the lure—"Get thee behind me, Satan." Who of us, then, can hope to escape his assaults; or who of us, if he assail us, can, in our own strength, hope to stand? No one of us can imagine how eagerly Satan's efforts are expended in trying to quench our poor little spark of light which we have from God; and which, feeble as it may be, is yet his constant torment.

Perhaps we err if we think that Satan's great work is among the myriads of godless souls. These he leads "captive at his will." He deceiveth the whole world, and that whole world lieth in the wicked one. Man, alas! can act the part of devil to his fellow man. But possibly it is among God's children that the great skill of the enemy himself, and the most persistent efforts of his unnumbered agents, are expended. And his great aim in our day and in our land is to get *us* asleep in his Cradle! In past ages he has sought to terrify the heavenly pilgrims by his wanton

cruelties and his lion-like roarings. These, however, have failed; so now, in our land at least, he changes his policy while his nature is unchanged, and seeks to gain by flatteries and sweet words what he has failed in getting by his utmost force. For the present, among us, he has locked up his dungeons, and quenched his fires, and flung aside his racks and gibbets; but with a malignity as malicious as ever, and with a craft perhaps more perilous to us, he uses as his instrument of mischief a harmless-looking, well-cushioned Cradle. To tempt us into it he can change himself into an Angel of Light; and, pretending love, he can speak to us holy words out of the book of God; but all the while his aim is to dishonor God, and to destroy His children. He always was, and always is, a murderer and a liar; and he is never more murderous, or more false, than when he seems most fair. Says Rutherford, "Seeing that we must have a devil to keep the saints waking, I wish a cumbersome devil rather than a secure and sleeping one." Yes, a Black Devil—raging burning, beheading—is far less to be dreaded than a White Devil, quoting Bible words, and working plausibly on the sluggishness, and unbelief, and worldliness of our hearts. Ah, let us be aware of our danger, and our need of constant watchfulness. *It is just those who are in extremest peril that are least of all afraid of it.* "I am much more afraid of Satan than I used to be," says M'Cheyne: and many of us are feeling the very same thing. Perhaps one of the most unwhole-

some features of the present day is the too general ignoring of Satanic power and craft. His enmity does not seem to be a fact so constantly realized as it has formerly been. Throughout the New Testament, and in the experience of our godly fathers, we find Satan's power continually recognized as a something with which they were distressingly familiar; whereas in much of the experience of the present day, it might be said, "We know not whether there be any devil." There are many who seem to be little troubled by him. Whence is this? Is it because he has withdrawn? Nay, verily. He is as busy with the Church as ever, but it is oftentimes in such guise that he is taken to be anything else rather than what he is. Nay, in more quarters than one he has taken to preaching the Gospel! But as Luther speaks of his day, so is it now: "Satan uses the Gospel to pervert the Gospel." To those who know no better, he still gives to eat the husks of abject superstition; but to those who know, at least intellectually, what bread is, he will offer what seems the very Bread of Life, only he mixes some narcotic in it, and the hapless eater is soon asleep in the Devil's Cradle. Ah, we have need to cry continually to a wiser than ourselves for gracious keeping. And let us take our bread from God's own hands, for if it pass through Satan's hands it is sure to be poisoned bread. "I am of opinion," gravely says Bunyan, "that there is nothing that is more abused among professors in this day than is *the*

Love of God." And this word is as applicable still; for, as Bunyan elsewhere says, "The Gospel of grace and salvation is of all doctrines the most dangerous if, *in word only*, it be received by graceless men; if it be not attended by a revelation of men's need of a Saviour; if it be not accompanied in the soul by the power of the Holy Ghost." So then, whether we know the letter of the Gospel or not, we can be safe only as kept by the power God; and those whom He keeps He will incite to mistrust of self, to prayer and watching.

And let no one hope to escape notice among the crowd, whether he be high or low. Satan has a sharp eye on each of us, and has considered us as carefully as he considered God's servant Job. No physician ever investigated all the symptoms of a patient's case with half the care that Satan has expended in the searching of YOU and ME! He knows us well, our vanity, our pride, our worldliness, our everything, and he will spare no pains to make his knowledge of our weak points ruinously available. Our earthly comforts he will use to ensnare us into fleshly ease; and how many there are who, so long as they were poor, were in measure active, but since they increased their comforts have gone to sleep in the Devil's Cradle! He will try to use even our spiritual comforts to seduce us. He can make a lullaby song out of the believer's unbounded privileges, and keep chanting to him of his place with Christ already in the heavens; while all the time he holds

back the view of present duties and awful responsibilities, till the ease-loving heart drops over, lulled to sleep by Satan's siren singing about "Grace! grace!" He can use the love of the brethren to our ruin. Says old Ignatius to the Romans, "I fear your love, lest it do me an injury." He can use worldly company to do it; and this to any saint whomsoever, if only without his guard he will venture into it. Says Henry Martyn, "I no longer hesitate to ascribe my stupor and formality to its right cause, *unwatchfulness in worldly company*. I thought that any temptation arising from the society of the people of the world, at least such as we have had, was not worthy of notice; but I find I was mistaken." And he can use solitude quite as effectually as company. Says Luther, "When I am assailed with heavy tribulations, I rush out among my pigs rather than remain alone. The human mind unless it be occupied with some employment, leaves space for the Devil, who wriggles himself in and brings with him a whole host of evil thoughts." In truth, he works through *everything*, and works *everywhere*, and works on *every one*.

And if once he get a soul under his influence, who can tell how far his power may go? The heat of spiritual love he cools down rapidly, till from Ephesus, losing its first love, it comes down, down as low as Laodicea, far worse than cold, for it is lukewarm and ready to be spewed out as a loathsome thing. And just in proportion as it loses the fervor of love, so too does it

lose the fervor of true prayer, which alone can bring it help. The empty form may indeed be carefully retained, for there are many asleep in Satan's arms, who yet would not dare to abate a single unit of their full tale of daily prayers. And as it is with Love and Prayer, so too is it with all the manifestations of spiritual life—the soul passes rapidly down through growing langor towards utter death. To man's eyes, indeed, the branch may still retain some of its green leaves upon it; but it seldom now strikes a blossom, and never, never bears a grape. As a fruitless branch it is ready to be cut off, if mere grace prevent not, and to be cast into the fire. Meanwhile, as spiritual joy declines, the love of Fleshly Ease and Worldly Comfort increases, for there is nothing else to fill the empty heart. The Cross felt to be a burden is quietly laid down, and the pilgrim spirit of Self-denial is completely abandoned. The earthly aims, once rolled into the Sepulchre of Jesus along with the heavy load of a life-time's sins, are now one by one resumed; for the poor heart cannot possibly be empty, and if Jesus do not make it happy, then it will turn to the world to feed its hunger. There is now nothing whatever to distinguish the professor from a decent man of the world, save only his profession; and yet, so far from suspecting his danger or mourning his declension, he is likely enough to be quite self-satisfied. He may be much troubled with the sins of his neighbors, but very little anxious about his own. Alas, poor sapless professor!

Who shall wake thee? A little longer, and you shall be like unsavored salt, good for nothing in God's house, good for nothing in man's world, cast forth on the highway to be trodden under foot of men.

Beloved reader, this is what Satan aims at with YOU and with ME when he tempts us to rest in his sluggard's Cradle. Do you know any reason why he should not get it accomplished in our case, as well as in the case of thousands in every past age, and of thousands round about us just now? Let us be aware of our danger; let us realise our helplessness; let us realise the power of the grace of our Divine Helper, and keep ourselves hid in the secret of His presence. God's Cradle is our only true refuge from the danger of lying down in the Devil's Cradle.

Ah, beloved, this is not our time for slumber. We are not children of the night, but children of the day; why then should we sleep? We are Christ's watchmen, with His earnest and oft-repeated call "WATCH" still ringing in our ears; why then should we sleep? There is a rest remaining for us—a sweet repose prepared for the warriors of the cross when our day of battle is over; then why should we think of sleeping *now*? Sleep in the midst of battle! Sleep when he who plots our ruin never sleeps! Sleep when the *whole world is sleeping round us*! Nay, nay, let us rouse each other by our urgent exhortations, and press on to fight the good fight of faith, to endure hardness as good soldiers of Jesus

Christ. We must never even ungird our armour till our LORD COMES, or till Death, our heavenly Father's messenger, shall ungird it for us, and, hailing us as more than conquerors, shall bring the wearied soldier his welcome dismissal HOME!

Notes on Ephesians.

BY MR. WILLIAM LINCOLN, LONDON.

CHAPTER III.

(Continued from page 71, Vol. V.)

Ver. 6. That the Gentiles should be heirs *together*, a body *together*, and partakers *together*. Together is mentioned three times.

Then three times over in this section we read of the "mystery." That is explained in ver. 5. Something not made known, but revealed now. The great mystery, Christ and the Church. God is putting His saints together. After the flood, God dealt with individuals, then families, then nations; now God is taking people of all sorts, ages, races, uniting them to the Head up there, and by the Holy Ghost uniting them down here. The subject of Romans is the Gospel; in the end of Romans the Holy Ghost gives a hint that God has something more to disclose, (chap. xvi. 25-6). God gives a hint that the Holy Spirit would bring out what is revealed here, (ver. 3, 4). The formation of the mystical body of which Christ is the Head, (Rom. xv. 8-12). God had largely revealed that He was going to save Gentiles, but here it means Christ and the

Church,—Christ the Head, we the members, all knit together in one. Same life, same Spirit, same standing, same love of the Father, same home, same everything. A body, and that body called the Church, (ch. v.), ultimately the Bride.

Verse 3. Distinct revelation. It is God's will that we should help one another, live for one another, in preparation for the time when the Bride shall be manifested. God is at work during all these centuries of sorrow fashioning His Bride for Jesus to present to Himself in the resurrection morn. God is pursuing His purpose silently, slowly, all through this painful night, but it will be seen beautiful at last.

Vers. 7, 8. "The unsearchable riches of Christ" in God, through the worthiness of Christ, being able to lift up sinners and make them one with His beloved Son. God raised up Paul, and to him was given to bring out the doctrine of the Church. We see our beautiful place, we are to think of the Head. He thinks of the body.

The greatness of this work of God abases Paul, and makes him speak of himself in terms of self-abasement. It makes him feel his own littleness that God should use him to make this mystery known. "Unsearchable riches of Christ" still refers to this wonderful display of it, that God should be able to fashion a body suitable and fit for the Head in heaven. It must be through the exceeding value of the preciousness of Christ.

Verses 9, 10. "Hid in God." Reserved for the time, till after His

Son had come and been rejected, on purpose to tell out the infinite unutterable worth of His beloved Son. Every member of the Church displays the love of God and the work of Christ. All the patience exhibited, the tender, loving dealing of our heavenly Father to each member, goes to display it. "The manifold wisdom of God." (1 Cor. i. 27-31). The Wisdom of God is displayed in three ways,—righteousness, sanctification and redemption of the body. Here there is something more added,—“the manifold wisdom,” fold within fold; the more you understand these things, the more you see them. These things ought to awe our spirits. When Paul thought of the wondrous love of Christ he bowed his knees. The very angels learn something of the manifold wisdom of God. Not fallen angels here, as in chapter vi., but holy angels. (1 Cor. xi. 19): “Power” means authority. The hair of a woman should be long, in token that she is under subjection to her husband: so Church is under subjection to Christ. Angels are learning how God can take lost sinners and make them own His authority in His own house. Angels are to learn God’s excellencies in His kindness to us.

Verse 11. How wonderful His eternal purpose. The Holy Ghost teaches what it is, and our share in it,—our own position in the Church of God. It is a grand thing to be a member of the Church of God. Let us wait God’s time, and be content till Jesus comes, (ver. 14). It is a great thing to have the *heart* open in reading Scriptures like this. “That Christ may dwell in your *hearts*.” There are two great prayers in Ephesians, ch. i. and here. The first is more for the mind, second for the heart, “To know the love of

Christ;” that the love of Christ may so overpower the soul, that you may be on your faces before God.

The theme is the love of Christ. What a theme that is. Why put here? In preparation for chap. v., about the Church being the Bride of Christ. Every bridegroom should love his bride. If the marriage is not for love it is not a holy, healthy, happy marriage. Here we are *sure* it was for love, specially on the part of the Bridegroom. We have been spoken of as sons of God, a building, a body: what can be more? *A Bride*. In all marriages love ought to precede marriage, though it may increase after; Only with Christ He cannot love more. Hold tight that the Church is the Bride of Christ, the highest feature of the love of Christ. The love of Christ is being conveyed in love-messages to the soul by the Holy Ghost. In chap. i. addressed to the God of our Lord Jesus Christ: here to the Father, who will join the hands in time, and pronounce them one.

Ver. 15. “Every family,” etc. Ver. 16. If we want that love to be our portion, we must give up everything that indisposes us for the enjoyment of that love.

“The riches of His power.” The great display of the power of God is “glory.” God is going to do this by the “power of His glory.” The Spirit works by strengthening our faith; when we believe, to make us believe more. “Kept by the power of God.” “The love of God is poured out.” As love becomes more real Christ is more at home as it were.

Ver. 17. “That Christ may dwell,” etc. Faith puts out feelers like a plant in all directions, and takes hold of the soil. What a beautiful soil is the love of Christ. The love of Christ is past, present and future. Not all

the truth, "He loved me." There is the love of Christ to-day as our High Priest, Intercessor, behind a heart of love that leads Him to do all things, His whole heart set upon it, His whole soul in the work. Future: the love of the Bridegroom. "Christ loved the Church:" love before union. What bridegroom loved his bride as Christ the Church. Oh, it is delightful to be loved. Every man likes to be loved, however cold he may be. "To Him^t who loves us," etc. "Having loved His own," etc. Every time there is a good thought in the heart by the Holy Ghost, it is the love of Christ. Every time we are kept from doing something wrong, it is the love of Christ. When He has got us to Himself He will be satisfied—just got what He wanted.

"Rooted and grounded in love." Your experience of Christ's love, the Holy Ghost compares to a little tiny feeler of a plant. There are piles and piles of Christ's love that we never have enjoyed. *May know more in the head, but not enjoyed it and lived on it in the heart.* It does not speak very highly of us: "Rooted and grounded." So in the Epistle of John,—all called "little children," fathers and all.

Ver. 18. "May be able to *grasp*," etc. To hold it. It is a thing for the heart to be exercised upon. Nothing in Him contrary to the new nature. The more we know of Him, the more are we gladdened and joyous.

Ver. 19. "To all the fulness of God." God goes on. He wants us to grow in "the knowledge of Him." May we chew the cud, and see to it that our foot is divided,—that as our heads are filled, our hearts may be exercised.

What a mercy these are the very desires of our hearts, the very things our God wants to give us. *His* love,

not our love. "Rooted" denotes the love getting down. "Grounded" refers to the foundation, and on that build the superstructure,—it looks at the love getting up. What a delightful thing to think the love of Christ passes my knowledge. It is pleasant to be loved, more to be loved a good deal. Here is One whose love "passes knowledge." One passage says, "We shall see Him as He is." Another, we shall "know as we are known," "when that which is perfect is come," etc. This passage says, "To know the love of Christ," etc. If the love of Christ is infinite, we must be infinite to know it.

Ver. 20. Not *can* ask or think, but *do* ask or think. We ought to ask more.

Ver. 21. The Lord gets His praise specially from the Church.

Ver. 19. God would have us be occupied with this love. By nature men care for the esteem of their fellow men, (chap. iv. 1, 2). What does it matter whether we are despised or honored by men when there is that love of Christ? He cuts you from things here, he takes away the rush-lights to give you the sun. Let us study the love of Christ as the Holy Ghost reveals it in the Word.

Ver. 20, 21. It is a great relief to the soul. If *you* can't grasp it, God can do it; He will discover it to us. He is able. "Now unto Him," etc. Oh, this power of God exerted to enable us to grasp this love of Christ. God is intent upon your knowing He loves you very much indeed. What food for the soul. That is a nice little prayer, "Stay me with flagons," etc. Oh, I want so to know Thy love. Jesus, give me draughts of it. "Comfort me with apples." I want to devour it. Don't let us indulge ourselves in anything contrary to it, for His Spirit

is easily grieved. Nothing hinders like giving way to the flesh. Do we covet to know the love of Christ? The Bible should send us to our knees, and prayer should drive us to the Bible.

"According to the power that worketh in us." "Kept by the power of God." Guarding, shielding us from extreme foes. Here in us to occupy us with Christ. God is evidently at work to fill you up in Christ. He wants us to praise Him.

Verse 21. "Unto Him be," etc. "Throughout all the generations of ages of ages." God is going to get praise from the Church for ever," "This people have I formed for myself," etc.

The Lord's Coming, in Five Different Connections.

The Lord's table reminds us of the Lord's coming, and till He comes in His kingdom and glory we are to do this in remembrance of Him. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."

The first epistle to the Thessalonians shows the Lord's coming for His church, and the various points of view in which the Lord's coming is looked at in this epistle are peculiarly interesting. It occurs in five different connections, to which I would severally refer.

1. It is brought forward in connection with gospel testimony. "Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven . . . even Jesus which delivered us from the wrath to come." We are apt to forget the linking together of the coming of the Lord with our gospel testimony. It was in Thessalonica that the unbelieving Jews stirred up lewd fellows of the baser sort against

Paul and others, and brought them to the rulers, and charged them with doing contrary to the decrees of Cæsar, saying that there was another King, one Jesus. (See Acts xvii. 1-9.) We do not emphasize this fact as we ought, that the Lord Jesus Christ is the coming King. It was this that stirred up the enmity of the Jews, and it would, perhaps, stir up greater hostility to the gospel in the present day if it were preached as the gospel of that kingdom which will upset the world's present order of things; and it might also lay firmer hold of the consciences of the hearers. The apostle links together Christ the Saviour and Christ the King, whom we are called to obey. The King is coming, and He is coming to judge the world. Notice the effect Paul's preaching had on these Thessalonian saints—"They turned to God from idols to serve . . . and to wait for His Son from heaven." As years roll over our heads, I sometimes think the coming of Christ has not the same power and joy in our hearts it once had. May our hearts be stirred, and may we be found really waiting for the coming of Christ. This was the attitude of these Thessalonian converts, and this ought to be the attitude of young converts as well as older ones now. We need to bring this expectation into every concern of life—"He that hath this hope in Him purifieth himself, even as He is pure." (1 John iii. 3.)

2. Again, in chapter ii. 19, Paul alludes to the coming—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." Connect this with 1 Peter v. 4, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away;" that is, a shepherd's

crown. In reading this chapter, I often think of the yearning heart of the apostle over these young converts. He makes himself both father and mother to them (chapter ii. 7-11), and he watches over and cares for them as his children, joying in their steadfastness, and weeping over their failures. In connection with the family of God, we need, as servants of Christ, not only the strength of the father, but the tenderness of the mother. These two characteristics combined make up God's ideal of what a shepherd is. The apostle's service was one of love, not only to the Thessalonians, but to the Corinthians also. Though his heart was wounded and grieved by their lack of love and their unkind ways toward him, yet his love remained the same to them, and was even more abundant. Whether his service was owned and appreciated by the saints or not, he could look forward to his Master's approval: and though the labors of the Lord's servants among saints now may bring them many sorrows, and though they may be evil spoken of, yet if they have not shirked the work the Master has put into their hands, their sufferings will only bring additional reward. During our whole life and service to the Lord, whatever may be the character, manner, or measure of that service, it is a great thing for us to look forward to the recompense of the reward. We must expect difficulties, and trials, and tears in connection with all our service down here, but let us remember that the crowning day is coming by-and-by.

3. In chap. iii. 13 the apostle alludes a third time to the coming of our Lord Jesus in connection with personal holiness of life, and the increase and abounding of love. "The Lord make you to increase and abound

in love one toward another, and toward all men, even as we toward you: to the end He may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." We are prone to forget that our love is not to be limited to a certain few, but must go out to the whole family of God, as well as a lost world. Just as God's love embraces every sinner in the world, so God would have His love in the hearts of all His children to go out to all men. The connection between love and holiness deserves special notice. There is more unholiness, coupled with want of love, than we often imagine. The Lord grant that at every feast of love we may have our hearts stirred up with love to Him who spread the table, and with love to all who gather round that table, and are with us partakers of a common life in Christ, and a common joy: that is fellowship. May we have fellowship in the trials and cares and perplexities of the *way*, even as we shall be sharers throughout eternity in the bliss of the world to come. It is remarkable that the apostle links together our love one to another, and to all men, with Christ's coming. Are we conscious that we have said *hard things* about a brother or sister, and have not judged ourselves concerning it, or acknowledged our fault? Shall we not to-morrow morning be ashamed to meet the Lord of that brother or sister whom we have wronged? May we so live in the power of the Spirit, and in the love of the Spirit, that when we meet each other by-and-by we shall not be ashamed of our hard thoughts, words and actions.

Let us remember our Lord's words, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me." Inasmuch as ye said one

hard word, or did one little *unkind action*, ye did it unto ME. And as ye did not treat the least of these my brethren with the gentleness with which they ought to have been treated, ye did it not to Me. The Lord said to Saul, "Saul, Saul, why persecutest thou Me?" And in after-life, Saul the persecutor became Paul the persecuted one, and was willing to lay down his life for his Lord and Master. In our relations one with another, God would have us connect holiness of life and love to all saints with the coming of the Lord with *all His saints*. God grant that there may be no unforgiven grudge in any heart towards another. It is to be feared that many unpleasantnesses in our assemblies arise from hidden grudges that have never been confessed nor judged in the light of God's presence. Our fellowship with one another is a very tender thing, and may easily be checked and hindered. As has been remarked in reference to the golden pipes of the golden lampstand in Zech. iv. 2, it does not want much to choke up a small pipe, and it does not need much worldliness or much of an unforgiving spirit to hinder the inflow of life, light and joy into our souls. If we take the "little foxes" there will be no big ones to take.

4. The end of chap. iv. reminds us of sick-beds, of dying-beds, and of yonder graves; but the coming of Christ lightens up the scene, and dispels the gloom and darkness of the grave. The second coming of the Lord written on our hearts is God's recipe for all our sorrows, anxieties and difficulties. They will disappear in the light of a coming Christ, when those who shall remain unto the coming of the Lord shall not prevent them which are asleep; i.e., we shall not get the start of those that are asleep. They, and we who are alive and remain, shall be "caught up together."

5. Lastly, in the end of chap. v. we have another remarkable allusion to the second coming of Christ, embracing sanctification of spirit, soul and body—"Now the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I do not think we realize the dignity of the *body*, and God's thoughts concerning it, as the temple of the Holy Ghost, and the member of Christ. (1 Cor. vi. 15, 19).

May the Lord grant us grace not to take away the edge of that word, "sanctify you *wholly*," as though it were something vague and general. God brings it down to these hands, these feet, this tongue, these eyes and ears. It is when we bring this truth to bear on the members of our body that we begin to feel how narrow is our path, and we learn to thank God that it is so.

"Your whole spirit and soul." The soul must not be confounded with the spirit. The spirit is that which connects us in our spiritual relation to God. But the soul is the intellect, the mind; it is that which we are by nature. What are we to feed the soul or mind with? The devil would give us books of all kinds and descriptions. How many professing children of God are found who indulge themselves in novel reading! Others, who may not care for novels, take delight in intellectual or scientific literature, which will only pollute the mind, and lead away from God and His word. I do not want to turn your minds away from science that is of God, and has its source in God; but do not let our minds be possessed by *science falsely so called, that comes from the infidel heart of apostate man, and from the depths of hell.*

"Faithful is He that calleth you, who also will by-and-by take this spirit, soul and body, and make them altogether

His; and there is not a child of God who does not thank God in hope of that time when these eyes and ears, these hands and feet, shall no more be used to please self; but we shall have one desire, one end in view—to please God. God has called each of us to this; He has predestinated us to be conformed to the image of His Son.

The apostle winds up with, “Brethren, pray for us.” So let us pray for one another that the Lord may fulfil in our hearts the life, love, joy and holiness that are connected with the coming of the Lord.

The Lord is coming—“*Maranatha*.” I found this word the other day in an old Greek MS., and it shows us how bright an object was the coming of the Lord to the apostolic saints. It is not a Greek word, but a Syriac one; and while they had their “*hosannah*” and their “*hallelujah*,” they had also their “*Maranatha*”—the Lord is coming. *Maranatha* hopes and *Maranatha* joys made martyrdom only half martyrdom; so would our troubles be shorn of half their weight if *Maranatha* were better known to us. May it be the watchword of the whole Church of God, and may the *Maranatha* glory be preserved in freshness on our hearts—“The Lord is coming.”

H. G.

Partizanship.

In the Assembly, and assemblies of God, there ought to be the Lord's order only. The persons received into fellowship or rejected ought to be according to His will. The beginning, continuing and duration of that partnership should be according to the mind of Him who is the Chief Shepherd as well as Lord and Master.

If one imagines he can come in to the assembly when he pleases, stay in while he pleases, go out when he

pleases, come in again when he pleases,—in one word, go, come and do as he pleases,—what is to become of Christ's authority as Lord and Shepherd? Lawlessness or insubjection to Christ as Lord is the special characteristic of these last days, when Democratic, infidel principles and will-worship are introduced into the supernatural sphere, where Christ alone is supreme, according to God's arrangement.

Everything accordingly must be brought to the test of the written Word, not to man's judgment, approval or disapproval. This pleases Him. That is our great first and last business in this present interval, while He is rejected by the world, and away at the Father's right hand, till His enemies be made His footstool. (Ps. ex.)

There is always great danger that the saints get away from the Lord in heart, and when away they are so apt to introduce likes and dislikes of their own, i.e., partizanship and blood relationship to the exclusion of estimating every thing and person by the honor or dishonor cast on the Lord the Head.

In Mark iii. 33-35 we have it recorded, “They said unto Him, Behold thy mother and thy brothers without seek thee. And He answered them saying, Who is my mother or my brethren? And He looked round about on them which sat about Him, and said, Behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother and my sister and my mother.” That is, His friends were those who did God's will; and He estimated all who claimed friendship with Him by their faithfulness to God. May we do the same, and “know no man according to the flesh,” but in resurrection and according to God.

Reader, have you considered yet that your highest privilege on earth, after your own salvation, is to *please Him*?

Work and Workers.

CANADA.

KIRKFIELD, Ont., May 9.

MY BELOVED BROTHER,—Although I don't know that I have much of real interest to communicate to you, it may interest you somewhat to know the movements of the Laborers around these parts, as far as known to me. Yesterday morning we bid good-by to our dear brother W. J. McClure, who left here for New York, en route for Belfast. For family reasons he decided to go home, purposing, if the Lord will, to come back again. At present brother Douglas and I are together. The meetings at Uphill have been suspended for two weeks, owing to the bad roads. Since I last wrote, a few more professed to receive Christ, and seem real. We have to praise God for it. We expect, D.V., to have a few more meetings there next week. Bro. Faulkner has gone to do some "pastoral" work among the gatherings. Bro. Crook and Benner have commenced meetings at Uptergrove. This is *new ground*. I suppose you would meet our bro. Marshall, when he accompanied Mr. Hopkins to Chicago. James Law was at Marchmont, having meetings for the christians last week. I heard that bro. King was at Hamilton, having gospel meetings. I do not know about results. The last I heard of brn. Case and Irvine, they were 80 miles north from Belleville, Ont., but do not know anything definite.

The Tent season will soon be round again. There is a tent here in Kirkfield, that brn. Douglas and McClure had last season. We intend pitching it, D.V., in this neighborhood, but are not fixed about the place yet. I trust the Lord will give a good tent season *all over* this year. We are not straitened in Him, but in ourselves. Oh,

for more simple, childlike confidence in Himself. He has abundance of grace for us, if we are only empty enough to receive it. Remember us in your prayers. I have no doubt God has heard the prayers of His people for us in the past, aye, and answered them too, praise His holy name! We try to speak to Him about you and yours, etc., etc.

R. T.

P.S.—Bro. Fortier is at Watford, Goodfellow and Kernahan at Wansford.

THE STATES.

Brethren D. Munro and John Smith have been at Boston pursuing their work with considerable success. This we learn from christians in that meeting.

John Martin has been having meetings around Harrisburg, Pa., and expects, we believe, to operate the New England tent with some other brother.

We have had a passing, and as we trust, a profitable and pleasant visit from our dear brother R. T. Hopkins, at Chicago, May 3, on his return journey from the Old Country for Melbourne, Australia. He preached twice, —once, at 3 p.m., in the West Side meeting (Gospel Rooms, corner Fulton and North May), and at 7.45 p.m. in South Side Gospel Hall, 3231 State Street.

Around in the Northwest there is not much doing, excepting the regular pegging away work in the centers already opened up.

What Gospel Tent arrangements may be made in the West, we know not as yet. One thing, however, is clear: there is no way known to us so successful in introducing the Gospel into new places as by tent meetings; but alas, the workers are so few, and

perhaps such as are, may not be of the most brilliant kind.

We have just learned that our bro. Burge intends, D.V., to operate a Gospel tent at Manhattan, Kansas.

This immense continent needs the simple, clear Gospel of God's grace to meet in superabundance man's deep need. Alas, alas! there are so few to do it! Of course there is nothing more natural than that the hirelings should try to please their hirers. If unconverted people hire a preacher, their money's worth in flattery is doubtless expected, and may be given. Employees are supposed to try and please their employers. O for grace to be subject to the Lord,—to please Him and to look to Him only with expectancy.

Brethren, pray for us, that the word of God may have free course and be glorified.

Notes of Questions and Answers.

Question LXXXVIII.—Is it scriptural for saints to build a house to meet in?


Ans. We are waiting for the Lord, and cannot tell when He may come. As far as possible we ought to shun everything that might be an entanglement to ourselves or others. If we are to hold the precious doctrine of Christ's coming again, let us act as if we believed it, and be ready to go at any moment.

In certain circumstances, we judge it would be proper to build a meeting house, and in others most unwarrantable: the money could be laid out much more usefully for God's glory otherwise. Each case, however, must be judged on its own merits.


Question LXXXIX.—What is the meaning of Habakkuk iii. 3?

Ans. Habakkuk prophesied concerning the Babylonian captivity, which shortly after took place. In this verse he refers to God's glory as manifested on the occasion of the giving of the law at Sinai. Paran is the region extending from the south of Judah to Sinai. Seir, Sinai and Paran are adjacent to one another, and therefore associated together in respect to the law-giving. (See Deut. xxxiii. 2). Thus, he encouraged himself and others in that the God who manifested His glory to Israel in the wilderness would also graciously deliver them from the impending captivity. The expectation was not disappointed. In the future He also will deliver them from among the nations, and set them in their own land, and make Jerusalem yet to be called by the name of the Lord, "Jehovah Shammah," "The Lord is there." Ezekiel xlviii. 35, the Metropolis of the World.

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No. 7.

Moses; or, The School of God.

"NOW THE MAN MOSES WAS VERY MEEK,
ABOVE ALL THE MEN WHICH WERE UPON THE
FACE OF THE EARTH."—NUM. xii. 3.

"Yet, though Thou troublest me, I must
be meek—

In weakness must be stout."

Foster supposes the case of a reflective aged man finding, at the bottom of an old chest where it had been forgotten fifty years, a record which he had written of himself when he was young, simply and vividly describing his whole heart and pursuits. Would not he read it with greater wonder than almost any other writing could at his age inspire? Would not his consciousness be strangely confused in the attempt to verify his identity with such a being? Would not he feel the young man, thus introduced to him, to be separated by so wide a distance of character as to render all congenial communion impossible?

If ever such a revolution took place in a human character, it was in the man whose name heads this

paper. For forty years, he was in God's school of trial; and so radical a change did the heavenly discipline effect in him, that, as he remembered his old experiences, he must with difficulty have recognised his own identity. From a proud, self-willed, self-depending hero, mighty in words and deeds, he was transfigured into a man so meek and child-like that his like was never seen before or since. It is worth our while to ponder the successive glimpses of him, which the narrative unveils.

A crisis was at hand in their fortunes. Israel had been a stranger for nearly four centuries; and the time was drawing nigh, when, according to God's word to Abraham, a deliverer should come. In spite of the daily increasing rigor of the servitude, an expectation was gathering ground that any day the fetter might be broken. Simoons and Annas were looking for the promised redemption; and at length, in one of Goshen's homes, an intimation came that the long-expected emancipator had seen the light.

"By faith," it is said, "Moses, when he was born, was hid of his parents three months." The words imply that they had received some divine communication—that they believed it implicitly—and that they carried it into prompt and decisive action.

A royal ordinance had been issued (doubtless the result of the rumours of a coming deliverer, just as Herod, long afterwards, was prompted by a like rumour to issue a like ordinance), commanding the destruction of every male-child. At the peril of their lives probably, Amram and Jochebed "nourished up" for three months the child so "exceeding fair"—fair in their eyes, but fairer still in God's. Acts vii. 20; (*marg.*, "fair to God.") At last, when concealment was no longer possible for unbelief, they constructed a little ark to hold this other Noah. And, they waited, believing that even yet God might not suffer them to be "confounded."

God was, as He always is, as good as His word. By a way which they knew not, but which He well knew, and which He had wisely and lovingly arranged, He provided, not only for Moses' safety, but for his future training and education.

Pharaoh's daughter came down to the Nile that morning; and, as she walked along the banks, her eye caught a glimpse of the little ark. She sent her maid for it; and, as she opened it, *there* lay the infant, "and behold," it is said, "the babe *wept*." A fitting outset for one who was to esteem as his high-

est joy, the "reproach" of Him who was the "Man of sorrows and acquainted with grief!" Such was the infancy of this child Moses—this child of many prayers.

One day, Monica came to a friend to entreat him to converse with her boy, in the hope of turning him from his evil ways. The friend declined, thinking it better to "let him alone awhile;" and when the mother was importunate, he said—"Go thy ways, and God bless thee; for it is not possible that the son of these tears should perish;" "which answer," says Augustine, narrating the incident long afterwards, "she took as if it had sounded from heaven." The mother of Moses was another Monica; and to her prayers, and tears, and gentle words, the "goodly child" was to owe the heavenward aspirations of his early days. The mother once more had her child committed to her keeping,—the royal foster-mother all unconscious of the hand which guided her steps.

The opening years of the child are veiled. But doubtless the believing mother would instil into his earliest thoughts her own hopes and her own joyous faith. Peradventure her royal mistress herself was drawn to God through her words—her future way towards Moses almost bespeaks such a result.

As he rose into boyhood and youth, he was singularly studious,—until, at length, as years rolled on, he had mastered "all the wisdom of the Egyptians"—an accomplishment which, like Paul's student-life at the feet of Gamaliel,

was not to be without its after-pride as well as its after-use. And now, introduced at court, and basking in the sunshine of royal favor, he drew upon himself all eyes.

He was "mighty in words"—an accomplished, eloquent speaker; and he was 'mighty in deeds'—eminent for military prowess—the commander-in-chief, probably, of the national forces. He was rich, besides; for all "the treasures of Egypt" were at his command. And he had a splendid retinue and a noble palace; for "the pleasures of sin" were all within his reach. Such was Moses in the world. It had smiled on him, and had emptied out at his feet all its attractions.

At last, he "came to years"—was legally "of age." He had been "nourished" by the fond princess "as her own son;" and now the time was come, probably, for his being declared formally her adopted heir, and, as such, the future occupant of the Egyptian throne.

But he declined the proffered honor. "When he was come to years," it is said, "he refused to be called the son of Pharaoh's daughter."

The motive was—"by faith" (Heb. xi. 24); for by this time he knew (doubtless through some heavenly message to him) that he was to be Israel's deliverer. And, in the faith of this destiny, and supposing the time had arrived for executing the behest, he one day began to put his hand to the work; for, seeing a Hebrew suffer wrong, he smote the wrong-doer, and killed him.

But oh! how little did he as yet know God's way! and how little, too, he knew what manner of spirit he himself was of! It was the impulsive, self-confident "flesh" which was in action here—even in a work which was itself of God. And the immediate result was very striking. His sin found him out, the punishment coming in the form in which the sin had been committed. The sin was flesh-confidence; and what followed? The act of Moses got wind; it reached the ears of Pharaoh (Exod. ii. 15); and Moses fled the country to save his life.

Now began the second period of forty years which, through a process of flesh-crucifying un-exampled almost in the annals of the heavenly family, was to fit him for his future work.

God's workmen are men of a peculiar caste. They are strong by being weak—wise by being fools. And their training He takes into His own hand. When he has work to be done, He prepares the man to do it. And one of the great elements in the training is to teach him to be willing to be *nothing*. The work is to glorify, not the "worm" but Jehovah; and the worm *must* cease to glory. The platform (as one has said) must be cleared of man, before God can show himself. God now was about to teach Moses this hard lesson; and unwittingly, by his flight, he reached the scene of the discipline.

In Midian he found a home, in the bosom of a holy family. The priest of Midian was a Gentile; and even this was instructive, as showing him that God was not

guided by the outward appearance of things. Moses was lonely; but he was not an anchorite, for he had a family and a quiet fireside. What a change, however, from his former life! The learning, wisdom, refinement, accomplishments, statecraft—all this exchanged for the tending of a few sheep in a lonely desert! The word of the Lord tried him. Month after month, year after year, he was detained in that retreat, that he might learn to rest more undoubtingly on God and on His simple word.

A glimpse into those scenes of the forty years' discipline is given in the ninetieth Psalm. It is called "A song of Moses," and seems to have been composed by him in these years, as if summing up their impressive lessons.

The key-note of the song is—"Thou hast been my dwelling-place." He rejoices to have been thrown entirely upon God—to be alone with Him, and in Him. God is now enough for him, without anything more.

And how glorious He is! "Before the mountains were brought forth," he sings, "thou art God." At the moment, he has before him those stupendous mountains of Horeb; and, beside Jehovah's majesty, they sink into nothing.

"Our secretsins," he says again, "(thou hast set) in the light of thy countenance" (ver. 8). His own secret sin—his self-will and self-strength, unperceived once even by himself—now is "set" in God's own light: and now "seeing" Him, and in His light seeing light, how intensely he "abhors himself!"

Again:—"A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." The forty years have seemed long as they passed; but, now that they are over, they are as "a watch." And what a lesson he has learned on this watch-tower! and how it is graven on the tablet of his heart!

And a bright gleam of heavenly sunshine brightens him. "Make us glad," he says, "according to the days thou hast afflicted us, and the years wherein we have seen evil" (ver. 15). It is the soul, in itself now smitten, but in the Lord strong and of good courage. It is like Jacob that morning at Peniel—his thigh smitten, but *the sun rising upon him* as he goes forward.

And, lastly, he utters this longing and expectation—"Let *thy work* appear unto thy servants, and *thy glory* unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." How fitting a conclusion of his forty years' discipline! The "broken" man comes forth, singing—"God forbid that I should glory, save in the cross of my Lord Jesus Christ!" Most fitly is the canticle styled "A song of Moses, the man of God;" for now he is *God's man*, whom He can use to do His work.

God sends for him. How self-renouncing now! and in the two very things in which before he prided himself! Then he was "mighty in deeds:" now renouncing this fleshly confidence, he says

—‘Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?’ Then he was ‘mighty in words:’ now, renouncing this stay also, he says—‘O Lord, I am not eloquent.’ In both cases the gift is to be used; but in both it is in the power of the Lord (ii. 12; and iii. 11, 12).

Is not this the very discipline through which the Lord brings “every son whom He receiveth”? “No flesh may glory in His presence;” “I will not give my glory to another.” That is the certain law of the kingdom; and all whom *He* teaches in His school learn this as their first and their last lesson. Moses was taught it effectually. And yet, after all, so deeply rooted was it in the heart, that it broke out again once more at the rock. “Shall *we*,” said Moses, in that ill-omened moment, twice in unbelief smitting the rock, “shall *we* bring water?” And so grievous to God was the self-glorying, that, for that one act of flesh-confidence, he was punished with exclusion from the enjoyment of the goodly land.*

Oh! how we may tremble, if we find in us this flesh-confidence! It *must* be driven out at whatever cost, or it will be our ruin.

And it is *love* in God to do it; for we cannot “rejoice in Christ Jesus” and yet “have confidence in the flesh.” Like water in two connecting tubes, “Rejoice in Christ Jesus” and “No confidence in the flesh” stand invariably at one level.

* It is interesting to notice an after-result of the new discipline. At the end, he is not ashamed to tell it all to the people, how again and again he has asked the Lord to recall the sentence, but has received at last the conclusive reply—“Let there be no more of this matter.”

Self-wisdom—have we been taken out of that; and is CHRIST become to us “wisdom”? He is “made of God to us” such: have we found a rest for our wearied intellects at His feet, content that *He* should solve all questions and adjust all doubts?

Self-righteousness—have we been taken out of that? and is CHRIST become to us “righteousness”? He is “made of God to us” such: and have we found at His feet rest for our troubled conscience—“no condemnation”—“acceptance in the Beloved”?

Self-strength—have we been taken out of that? and is CHRIST become to us “sanctification and redemption”? We need but to be held up by His arm, and we are strong—strong for all labor and for all endurance.

Are we growing in this knowledge of what Christ is to us? It is a happy life this; for it is not a mere self-emptying—it is a process of Christ-filling.

This is the “higher christian life;” and happy are they who, by the toilsome ascent of a Fatherly discipline, reach its serene and sun-lit heights. Alas! that so many disciples should be content to linger below, amidst the cold and drizzling mists!

Moses, though so meek after the Lord’s discipline of him, failed once in that meekness, and so failed to possess the Canaan-rest. It is not so with our better Moses. He, too, “learned obedience by the things which He suffered.” He, too, “learned *meekness*”: but *His* meekness had *no flaw*; and, therefore, as the meek One, He “inherits the earth.” Yes, and in right of His meekness, we likewise shall inherit it; for we know that He stands. “God is faithful, who hath called us to the fellowship of His Son Jesus Christ.”

Reader, what is troubling you—Is it your own honor or His glory—which?

Address on Prayer.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. vii. 7, 8.)

I have it laid on my heart to throw out some hints with reference to prayer. The first thing that I would observe is this: our heavenly Father knows how we are situated. All the trials, difficulties, perplexing circumstances, and temptations to which we are exposed, He is intimately acquainted with; and for that very reason His word is full of promises, so that we should be encouraged to roll our burdens on Him. For it is not His will that we should carry them in our own strength; but that we should speak to Him about everything, walk with Him continually, and so roll all our burdens on Him that we may find ease and comfort in our trials and difficulties. And it is because we do not make a good use of the help of our God that we find things so trying in this world. Were we habitually to roll our burdens on the Lord, our position would be a hundred times better than it is.

Are you in the habit of rolling all your burdens on the Lord? As trials come, do you bring them back to your heavenly Father? This is the reason why He lays them on you. And if you make the attempt to carry them in your own strength you will oblige your heavenly Father to increase the trial and burden, so that by the very weight you may be at last forced to come to Him, and leave all with Him.

Then again, our precious Lord Jesus Christ has passed through this vale of tears, and "was tempted in all points like as we are, yet without sin." All His temptations were from without, none from within, because He was the

spotless One. Nevertheless Christ was abundantly tried, difficulties befalling Him without number or measure. And He knew how it would fare with us who would be left in this world, and thus His love led Him to make this provision for us, that by prayer we should bring the burden back to Him.

Now let me affectionately ask you, my beloved brethren and sisters, Do you take the advice of our precious Lord Jesus Christ? And do you believe what He says when He speaks, as in these verses, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." He means us to understand *literally* what these words convey. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

But wide, and broad, and deep though these promises be, they must be taken in connection with other portions of Scripture. We must compare Scripture with Scripture, because again and again we find that one part supplies what is wanting in another.

(1) Let us commence with 1 John v. 13-15. Here is the first condition to be attended to. If we desire our petitions to be answered, we have to ask God for the things which are *according to His will*. And should we be little acquainted with the will of God about any matter, we must first ask Him to teach and instruct us. We may also ask the help of our brethren. But this point must be attended to, that we ask for things according to the will of God; for He loves us with an infinitely wise love, and not like foolish parents who give their children all they ask for. He desires true happiness and blessing for His children, and therefore only gives

what would be for their blessing and profit to receive.

(2) But while this is one condition, it is not the only one. The Lord Jesus said we should *ask in His name* if we wish our petitions granted. (John xiv. 13, 14.)

Beloved elder brethren here all know what it means to ask in the name of the Lord Jesus, but, for the sake of young believers present, I will say that it means this—we have to ask in union with Christ, as members of the body of which He is the Head. We stand before God in His righteousness; we are justified by faith in His name, and therefore we come before God as those who are one with Christ. We—so to speak—put Christ forward, and ourselves we put in the background. We are in ourselves entirely unworthy of receiving one blessing from the hand of God. Ask God to show you that all you deserve is hell and eternal torment. Nothing else do we deserve; and therefore all we receive (out of hell) must come in the name of Christ. And this is very precious, that we are not only permitted, but commanded, to come in the name of Christ. I have been made clean by the power of the blood of Christ. I myself deserve nothing but punishment; but the Lord Jesus Christ is worthy to receive the choicest blessings which God hast to give. Therefore, if I put myself in the background, and put Christ forward, and in His name ask the choicest of God's blessings, they are granted to me. Do we habitually plead the worthiness of Christ when we come before God with our petitions?

(3) But these are not the only conditions that we need to remember in order that our petitions may be granted. There is another point, and that is, that we *exercise faith in the power*

of God and in His willingness to hear us. (Mark xi. 24.) We must be looking out for the answer. There are few children of God who doubt His ability to give, but many doubt His willingness, forgetting that large word of the Apostle, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" It was in the way of grace that He gave His Son for me; so is He in the way of grace, willing to give me with Him everything that will be for my good. What more can we have than this?

(4) Now suppose those three things are found in us with regard to prayer, there is another in Ps. lxvi. 18, which is an important one, "*If I regard iniquity in my heart, the Lord will not hear me.*"

(5) Then, if we habitually walk in the fear of God, and we do not allow anything in us contrary to His holy will, there remains one thing more—*that we continue to wait on God till the answer comes.* Here we frequently break down. We begin well, but do not go on. If month after month, and year after year, we have been praying, and if our petitions have not been granted, the thought comes, Will God answer? Many break down because the petition is not granted so quickly as they expected. Parents pray for their children. They begin to do so; but we should never forget that we have to *continue*, day after day, week after week, month after month, and year after year, until the answer comes. For God knows the best time for us, and He will in His own time give us our requests. It may be for the trial of our faith, or of our patience, or to see if we are in earnest, that He waits. For these and other reasons the petitions may not be answered so quickly as we desire.

Young evangelists ask God for the conversion of many souls. They go on praying and preaching, but do not get the answers. It may be that they are not prepared for the blessing. If their petitions were granted, it might be an injury to their souls. Therefore He waits till they are prepared to receive the blessing. So with Sunday-school teachers. They ask God for good things for their children, yet do not receive the answer. Now let us go on, and patiently, quietly wait on the Lord. The blessing most assuredly will come.

Now are we all in the habit of thus going on patiently, perseveringly, month after month, and year after year, waiting on God? Then let us set out afresh with renewed earnestness and faith. To all our petitions, if they have been according to the will of God, and in the name of the Lord Jesus, and with faith in the willingness of God to give what we have asked, the answers must come. I have myself had to wait for a long time to get certain blessings. In many instances the answer has come instantaneously, or in the same hour, or in the same day; yet in other things I have had to wait years—ten years, fifteen years, twenty years, and upwards—yet invariably at the last the answer has come. And I say it to encourage my brethren and sisters in Christ, Go on waiting, waiting, waiting. Begin afresh to bring your petitions before God. He will hear you. For one thing I have been praying for thirty-nine years and nine months, and the answer has not yet come. Last evening I prayed for it, and the evening before last I prayed again. When travelling in India and in America, year after year I have been praying, and I am sure that in the end the answer will come. I have received tens of thousands of answers to prayer; but in this particular I have to wait. Many of you remember our departed brother

R. For his parents I prayed that they might be converted. At last the answer came, when the father was between eighty and ninety years old. This very individual had cast off his son entirely; for years he did not allow him to come into his presence. At last he sent for him, and would scarcely allow him to go out of his sight; yet for twenty years I had to pray for his conversion. So with the mother. She had lived a very moral life outwardly, very pharisaically; but at last she saw that nothing but Christ would do for her, and she was saved.

Therefore, beloved younger brethren and sisters, begin afresh with greater earnestness than ever, and you will receive the answers at last. The Lord delights to bless His children, to give them everything that is for their blessing and comfort; and especially does He delight to bless parents in praying for their children. But if we have set them a bad example, and have let them go on in a self-willed course, then the first thing is to make honest confession of our sin and to own that we deserve all that may have come upon us; and let us humble ourselves in the dust before God, yet pleading the merits of Jesus, and we shall find that God is ever ready in His pity and compassion to forgive us. Then with renewed earnestness let us begin to pray.

My universal remedy for every difficulty, for every trial, is prayer and faith. And in this way for fifty-five years I have been going on. For three and a half years after my conversion I did not do so, but for fifty-five years I have been walking in this way, and I desire on this very ground to encourage my beloved brethren and sisters in Christ who have not tried this universal remedy, and they will find, as I have, that it suits every difficulty and trial. M.

Notes on Jonah.

CHAP. II., VER. 8.

[Continued from page 75].

The prophet here takes a survey. "They that observe lying vanities forsake their own mercy." He may by this have meant a blow at himself, for certainly his past line of conduct had been lighter than vanity, when viewed in the light of God. He had run from God, but instead of getting clear, he was overtaken by Jehovah's chastening hand, and now a humbled, chastened soul, he comes forth from his experience with nothing of his own to boast of, and the greater part of his former pride laid low.

Jonah now anticipates his deliverance. Thanksgiving is the result of forgiveness and deliverance. His was no silent worship. David says, "I will offer in His tabernacle sacrifices of shouting," (margin); and Jonah, "I will sacrifice unto thee with the *voice* of thanksgiving." "By *Him*, therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name." (Heb. 13 15.) There was no compulsion here. In Leviticus xxiii. we have it again and again mentioned in connection with the feasts of Jehovah. "Ye shall do no servile work therein,"—there was to be no slavish fear, but the rejoicing of a delivered people. In worship the soul is alone with God. See Psalm xliii., verses 3, 4, and notice the nearer and nearer approach of the soul to God in worship, first, the holy hill, then the

tabernacle, and now the altar; but that does not satisfy, the soul must get alone with God, into His very presence;—"unto God, my exceeding joy; yea, upon the harp will I praise *Thee* O God, my God."

The fire had got kindled in Jonah's soul and now it must have vent. He goes to God with it. Happy pathway! and all he does is to give back to Jehovah His own—thanksgiving for what He has wrought.

David asks and answers a pertinent question. "What shall I render unto Jehovah for all His benefits toward me." The answer is detailed from verse 13 to end of Psalm cxvi., which please turn up and read.

"I will pay that I have vowed." Jonah's vow was thanksgiving; see verses 4 and 9. It was to give to Jehovah His due. His had been the language of faith whilst yet in the dungeon. "Salvation is of Jehovah"! This was his doxology, ascribing the glory and the praise to Him to whom it belonged. Immediately that His servant had learnt the lesson, Jehovah opens the prison doors. His discipline has no other aim than our profit, that we might be partakers of His holiness." Jonah was Jehovah's child, and consequently always beneath His care, even though Jonah must needs be cast into the belly of the sea-monster. Jonah runs away from God. God must needs go after him, and so we have chapter i. with its varied details of his downward course, then chapter ii. gives us his experience and deliverance from underneath the rod of Jehovah's chastening hand.

"And the Lord spake unto the fish." Everything was in His hand and power to use as seemed good in connection with His own. In the brute creation or the vegetable world there is no insubjection to His will. It is only when we come to man that that begins. "So the fish vomited out Jonah upon the dry land." God spake and the fish obeyed, would that man were as obedient to the will of the Lord.

J. B.

(To be continued).

Notes on Ephesians.

By MR. WILLIAM LINCOLN, LONDON.

CHAPTER IV.

(Continued from page 89, Vol. V.)

Ver. 1. "*Therefore* I beseech you," etc. If Christ loves us so, and God, what do you want with anything else? That is yours; let go everything else down here. The heart must be taken up with something. God says look at the love of Christ; let that satisfy you. He fills you with heaven that you may let go everything the heart craves after.

"I beseech you;" not *command* you. Some things are only hinted in the word; the child of God should be sharp to catch His will.

Ephesians is divided into two parts—chapters i. to iii. about Christ's love to us; the last three chapters to beseeching us to walk correspondingly. As we don't enjoy the love of Christ, we don't walk in the Spirit (verses 1, 2). This is the first piece of God's entreaty, I have put you so high, be lowly. "*All lowliness*;" not sometimes, not lowly outside, and

the reverse inside. Matt. xi. 29. "With longsuffering," etc. Beautiful words. God grant that we may commend them to one another in practice, forbearing one another. I would to God it were more so in my life. He spares me that He may get a new thing into me. If older in grace than others, then these graces ought to be more marked. They have to be learned. Learn of me. That's the way. To copy Jesus. There is a spurious love, and gentleness which is fleshly—natural amiability; persons can be soft, silky and oily who are full of sarcasm.

Ver. 3. "*There is one body*;" not try to make one. Christians strive after uniformity, instead of unity. God works from within. The way for hearts to be drawn together is to make Christ the centre. To gather on the ground of the one Head, not the one body. How is it to be done? In the bond of peace; in the co-bond of peace; which puts the two hearts in one. (Col. iii. 12, 14). 1 Cor. viii. 1: Two ways of growing, "Knowledge puffs up; love builds up."

Ver. 4, 5, 6, seven unities divided into threes. I. One body, one Spirit, one hope. Church, Spirit in the Church, directing the eye to the Hope. II. About Christ, "One Lord, one faith, one baptism." Takes in all believers; the larger scope. III. "One God and Father," etc.

Ver. 4. "Even as," throws the weight on the Hope (Rev. xxii. 17; Heb. iii. 6.) Something beyond the Hope; to rejoice about it. The object of the Hope is to

excite your joy. Joy is a substance, something one can appreciate. "One Hope." Worldly people have twenty hopes; we have *one* between us to share altogether,—a tremendous Hope. "The hope of the calling" begins with God's call; then the next step, "the Hope." God always likes to go on. It is substantial, real. Ver. 5. Jude 4: "Denying our only Master and Lord." "One faith." Obedience is trusting Him. When I want my own will, I don't trust Him. "One baptism;" that is water. Faith preceeds baptism. Ver. 6. Striking variation, "in *you* all;" that shows limitation.

Ver. 7. "Every one grace." Redeemed by the same blood, loved with the same love, indwelt by the same Spirit, all stand on the same ground, all brought to the same home.

Ver. 8. Three points. 1. The eye fixed on Christ in glory. It means the Man, there is a Man on the throne of God looking after us, to whom all power is given in heaven and earth. 2. "He led captivity captive." The Devil led us captive and now he is Christ's captive. 3. "Gave gifts." It assumes that until Christ died and rose again every thing was to be done. Now every enemy is worsted. The rebellious left out, because the insubjection has been overcome; it would not be proper to call the church of God, "rebels," we are His children, His friends, saints: we *were* rebels, but we *desire* to be in thorough subjection to our one Lord. In the Psalm, "He received gifts *for* men;" here,

"He *gives* gifts *unto* men." God has given Him gifts, but He does not want them for Himself; He *gives*.

Ver. 9. Exactly opposite to verse 10, to impress upon us that wherever Jesus is, He is the *same*. As he loved us on the cross, so He loves us now, and when He comes again. The same Heavenly Lover. Before He could *ascend*, He must *descend*. Think what an exalted High Priest and Lord we have. "He has gone far above," etc. He came down from there: think what a Saviour and Lord we have. The argument is this. Who has gone up so high? The Person who "humbled Himself, and made Himself of no reputation," who took upon Him the form of a servant, who walked with all lowliness and meekness. The person who ascended came down. Is your hope to go up, and be with Jesus? Remember He came down. Who is our Lord? He that descended; stopped at nothing, was despised, misunderstood. The great Shepherd and Bishop of our souls descended. We hardly realise we shall never lose by making ourselves of no reputation. "We *did* think He would have redeemed Israel," etc. God put Him on His throne. "With *all* lowliness" to trust Him. "The lower parts of the earth. "Abyss, bottomless pit, the heart of the earth, His sufferings were over on the cross, but He went down into the lower parts of the earth. Now He has gone up to the throne of God. What a descent! What an ascent! The way to heaven is a subterranean way.

Ver. 11, "He gave some apostles," etc. To do as He likes, He keeps on giving. There are two marks of an apostle. Having more to do with Christ, and getting at souls. Strictly speaking there are no apostles now only in a subordinate sense. A prophet is one who can unveil the mind of the Lord to a soul walking in darkness. Pastor and teacher refers to the same person, one who can serve by teaching. Evangelist a preacher of the gospel.

Ver. 12. For the perfectly fitting of the saints in two ways. 1. For the work of the ministry. 2. For the building up of the body of Christ. The Lord gives all these things, may we keep our eye on the Lord.

Ver. 13. "Till we all come," etc. As we have not yet come, it is implied that these gifts are continued to the present day. Gifts in 1 Cor. xiv. are not promised to the end. "Till we all come." Oh! what a work God is doing.

Ver. 14, 15. The remedy for all bad doctrine is Christ. It implies as if there were plenty of bad doctrine about, men did it by cunning craftiness, giving distorted views of truth. "Grow up into Him." The way to avoid bad doctrine is to attentively survey Christ. There is Christ up there in the glory; we are united to Him by the Holy Ghost, and we are to study Him and so get stronger.

Ver. 16. Christ our Head, and all of us taking our proper place under Him all life and nourishment, power and growth coming from the Head. When God looks at the Head, He sees the body.

Ver. 17, 18. Way traced in which this life is to be developed. He begins by showing how we were in a state of death. 1. In the vanity of their mind, empty. 2. "Mind darkened." 3. "Alienated from the life of God." Did not understand God, His love and grace, Col. 1. 21. Alienated from the life of God means from the very source and fountain of life. "The son quickeneth whom He will." There was death and darkness in our souls. "This is life eternal." etc.

Ver. 19. If we get away from God there is not a sin we may not fall into. What an awful state all that sin is in our hearts by nature.

(To be continued).

Correspondence.

TRENTON, ONT., May 29th.

DEAR BROTHER IN CHRIST,—Bro. R. Irving has just come from Bancroft. He has been there for almost a month and had much encouragement. He reports many open doors and quite a desire to hear the word. Several professed conversions during his visit. Some who were believers before, obeyed the Lord in baptism. We expect in a few days to return there together. Pray for us that God would come in and bless.

I suppose you will soon be pitching canvas again. We seek to remember you at the throne. If you look at circumstances you may well despair. But, remember God's purposes of grace will assuredly be accomplished. I thank God for His own word: "My counsel shall stand, and I will do all

my pleasure." "Whatsoever the Lord pleased, that did He do in heaven, and in earth, in the seas, and all deep places." Yes; in spite of the devil's machinations, in spite of the unfaithfulness of God's people, and rebellion, self-will, and folly of the sinner—God is gathering out His own. God's work is being done even in the ungodly, infidel, Western States. Some say, "Well if I believed what you are saying I would just sit down and do nothing." If I did not know this truth I would be very apt to lie down in despair. I know a little of my own heart, and what I know confirms the truth of Scripture. "There is none that seeketh after God." Left to myself, I would have been damned before I would have received God's salvation.

"He brought me to the banquet,
Else had I never come.

He taught my lips to praise Him,
Else had my lips been dumb."

That God has a people whom by the gospel He will *call*, encourages, me to try and preach. For some will receive it anyway; and if it was not for that none ever would. Dear brother, let us say with Paul the aged: "Therefore I endure all things for the elect's sake, that they may obtain the *salvation* which is in Christ Jesus *with eternal glory*." It is a great honor to be fellow-workers with God.

Many saints will be eternal loosers, because they have never come to "the help of the Lord against the mighty." Oh, that we all felt that the world with its business, honors, money and pleasures, were all "passing away." Yes, passing every moment; and soon will be gone forever all opportunities for self-denial and cross-bearing. If we believe these things we—if one may speak for others—would be more "out and out." We would live for God and eternity. That prayer of departed Duncan Matheson often

comes to my mind, "God stamp *eternity* upon my eye-balls." We need to pray it. This age is thoroughly materialistic. Things unseen and eternal are not believed in. That which is seen is thought to be all that's real. It is not so. "The world passeth away and the lust thereof, but *he that doeth the will of God abideth forever*." Christians are becoming absorbed with the world, the spirit of the world is getting amongst them. Oh, for more practical experimental knowledge of the living God. To be taken up with the things *unseen* but *eternal*.

But I must stop. I had no thought of writing at this length. You will think I am giving a homily.

I trust that God will fill you with expectation and power, that the work this summer may be very fruitful in genuine conversions.

I remain yours, in the coming One,
J. N. CASE.

ORILLIA, ONT, May 25th.

DEAR BROTHER IN CHRIST,—I suppose you will have begun tent work by this time. We cannot begin so early in this northern part of country. We purpose opening our tent on the 14th of June at Waverley. Brethren Douglas and Telfer think of beginning on the 7th of June at Victoria Road—about 3 miles from Kirkfield.

I trust we shall be all sent from His presence in the fulness of the blessing of the gospel of Christ—and that many souls may be saved to the glory of His great name.

On the 25th inst. special meetings were held at Kirkfield. I had the privilege of being present. The meetings were specially for christians. The greater part of those that attended were but babes in Christ. I rejoiced

to see the grace of God in these parts where our brethren Douglas and McClure have labored so arduously for about a year, and truly their labor in the Lord has not been in vain. It was very refreshing to hear some of them tell what God had done for them. One elderly woman from Uphill was EIGHTY YEARS OF AGE when she was "born again"—a good Presbyterian—full of self-righteousness but, she now rejoices in Christ as her all and in all. There are still open doors and need for more laborers to carry the word of life to the perishing. On Lord's day I remembered the Lord's death in breaking of bread with about twenty that have lately gathered out to the Name.

There were also special meetings for christians at Hobart on the 25th, when they gathered from Rugby, Orillia, Marchmont, Warminster, Foxmead, Coldwater and Tesserton. I heard it was a very refreshing day. Brn. Crook, Benner, Faulknor, Marshall and others ministered the word.

Bro. Marshall and I purpose living in the tent as we did last year. Bro. Irvine has been holding meetings in a back-wood place 100 miles north of Belleville (Bird's Creek, Co. Hastings). The Lord has given much blessing to His own, and in the salvation of the lost. There is now a small assembly gathered to the Lord. He expects that there will be about twenty in a short time. Bro. Case may have joined by this time. Praise God for what He is doing.

With much love in the Lord, yours sincerely in Him,

JAMES LAW.

THE GOSPEL TENT, MIDDLETOWN,
DAUPHIN CO., PA., June 13th.

MY DEAR BROTHER IN CHRIST,—
Bro. King and I have secured a site

for the tent in this place,—about ten miles from Harrisburg towards Philadelphia—has large iron works, and a population of some 4000 or 5000. We have been waiting on the tent's arrival from Boston. Expect it to-morrow. Hoping to see sinners really "passing from death unto life."

I baptized four lately in the Susqueanna River—one a young man belonging to N. P., Ohio; he goes West to his home and hopes us or some one else will be led that way to preach the word. A place can be got to preach in, and lodgings at his home, R. Indiana lies across the line about seven miles from N. P.; population about 10,000 to 12,000. He came East for his health and the Lord met him with the gospel and saved his soul, etc.

J. M.

Work and Workers.

Tent work is now in season. There are two tents pitched in Canada, one at Kirkfield, Ont., operated by brethren Douglas and Telfer, and the other at Waverley, Ont., with brethren Marshall and J. Law in charge, and brethren Case and Irving are holding meetings at Bird's Creek a hundred miles north of Belleville, Ont., in the Bush. Some brethren have had two day's special meetings in Strathroy, and similar meetings are expected at Galt on Tuesday, Wednesday and Thursday, June 30th., July 1st and 2nd.

IN THE STATES.

Brethren Munro and J. Smith are operating a tent in the city of New Bedford, Mass., where many nationalities are represented, and a pretty rough element is both powerful and potent; nevertheless they have good meetings and God is speaking.

J. A. Burge and J. Norvell have

begun to work a gospel tent from Chicago in Manhattan, Kansas. This is the first effort of that kind in the far West. The two brethren need the sympathy and prayers of the Lord's people. The further West, the more need of this. The Southern States are more open for the gospel than the North.

J. M. Carnie and another have a new gospel tent pitched at Pullman, Ill., where there is a large and promiscuous gathering of thousands of tradesmen engaged in manufacturing the "Pullman cars." Many nationalities are here also represented, so much so, that one boasted to us that the Lord's prayer was repeated in seven different languages at their Sunday School Christmas festival; and our informant added that he repeated it alone in Gaelic. This was part of their Christmas amusements. As yet the meetings are very mixed, only a few christians are discovered to this date. Let us look to the Lord Jesus to save many.

We desire to press on our readers the thought that pressed on our own selves for some time, viz., that it would be well if assemblies should have a meeting specially for prayer and imparting and getting information as to these tent efforts to open up new fields for the gospel, and that those laborers who thus have gone forth for the NAME, taking nothing of the Gentiles, may have the God of all grace open doors for them, meet their wants, and supply all their need by Christ Jesus. Also that individual saints as soon as this is brought before them may fall on their faces before God in behalf of their brethren who stand on the high places crying, "Come, for all things are now ready."

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No. 8.

Notes on Ephesians.

BY MR. WILLIAM LINCOLN, LONDON.

CHAPTER IV.

(Continued from page 108, Vol. V.)

Ver. 20. "But ye have not so learned Christ." The idea is, Do you want to see your standing before God? Christ, the Anointed One and Christians anointed ones, stand together. What a change between verse 19 and 20. It also implies, we are learners of our standing, of our completeness and safety in Christ. God make us to enjoy these things as well as talk about them.

Ver. 21. He has to teach us "line upon line." "As the truth is in Jesus." "I am the Truth." What is truth? Truth about God. The glory of Christ revealed Peter's self to himself. If we study God as revealed by Christ, we shall see what lost sinners we are for Christ to have to hang on the cross. Truth in Jesus refers to His life all through before God and man. "I am the Truth." Jesus told the truth about the world, and

He told all the heart of God. All outside Jesus is a lie. Verses 22 to 24. These words "put off" and "put on" in the original are in the *past* tense—*have* put off, etc., as in Col. iii. 9. To put off anger, etc., because you have put off the old man.

Ver. 24. "New creation," 2 Cor. v. 17. I am to live as a risen man. Everything hangs on Christ and we are to follow Jesus. "Have put off." "Have put on," what a perfect deliverance. We have the flesh in us, but God gives us deliverance in this way. God does two things: Forgives my sins, and delivers me from my old nature, by grafting me into a risen Christ. Verse 21. "In the Jesus." That one who came from the bosom of the Father and told out His heart of love, that is the one.

Ver. 24. "True holiness," no ceremonial holiness. Denotes a very intense thing. A delight in God. Phil. iv. 8. Verse 25 and following apply to those things in every day life. God takes notice of matters we might be tempted to think unimportant. The Apostle

conjures us by the love of God, the Holy Ghost and Christ to have done with sin. It is an appeal for holy living by the love that has been shown to us by each Person in the Godhead. How affecting. There is an allusion also to the commandments, though we are not under law. All negatives were the old, but if grace has been given and the Holy Ghost is in us, we are exhorted to keep from sin.

Ver. 26. Be angry at nothing but sin; don't be angry about your own interests but God's. Take care of God's and God will take care of yours. "Let not the sun go down upon your *exasperation*." If exasperation is not stopped, it will degenerate into hatred.

Ver. 27. Not only not do that which is wrong, but to do what is right: and we have power, there is nothing we can't do. "I can do all things through Christ," etc.,

Ver. 29. God tells us a deal of what comes out of our mouth. We are surrounded with shams. There is a deal made of what goes in. The Lord keep us from all such spurious christianity. O Lord write on our hearts, "Not" that which goeth into, etc., Don't let lewd things come out of the mouth, but good things "that may minister grace to the hearers."

Ver. 30-32. to ch. v. 2. Three wonderful appeals to walking in this holy, happy way. Think of being sealed by the Holy Ghost; of the love of God in Christ forgiving you; and of Christ giving Himself. One would think they were too grand for such simple rules. Life is not made up of a few grand

things, but a great number of trivial circumstances. God would have us control even our ordinary conversation, He would have us weigh our words, control our thoughts. 1 Cor. v. Don't commit fornication for don't you know your bodies are the temples of the Holy Ghost. God brings these great realities to influence us in every day life and yet we are prone to forget them.

Ver. 30. "Day of redemption," Redemption in right is a fact, not in power. ch. i. 14. Of *all* He purchased. He bought the whole of you, He will have every thing, not "a hoof left behind." Rom. viii. 23. Redemption in power. Glory. When He asserts His right in power. Have them He must, blessed be His name. Our part reminds me of the book of Ruth, "Sit still my daughter, for the man will not rest," etc. We are to take care not to let the flesh reign in us, for all is right. "We *are* sealed." Did He redeem me? There is the mark. When Jesus has bought me, He puts the mark. Every time you walk after the Spirit, other people can see the mark; when you enjoy fellowship with God in the closet, you *feel* the mark. God knows them that are His, *we* are "to depart from iniquity." The main point is, Think of the Holy Ghost condescending to dwell in us. What a wonderful thing that is, "I will dwell in the high and holy place," etc. It is by little matters the Holy Ghost is grieved, either by giving way to the flesh or by not walking after the Spirit. Wonderful that God should take such pains,

such *amazing* pains with such hell-deserving sinners. He is doing every thing God can to bless us, and He can only bless us by making us holy. In between the first and second appeal appears again verse 31.

Ver. 32. "Forgiving one another" should be "forgiving yourselves,"—as if all were one and if we wronged others we wronged ourselves. "Even as God in Christ hath forgiven you." As a matter of doctrine, God has forgiven all our sins, but He forgives in practical detail every time we confess. "Don't let any corrupt communication," etc. I have forgiven you. "The love of God is poured out" etc. These are pathetic appeals for holy walking. God expects us to be very precise and upright for He is holy. Let us show grace, but take care of righteousness. We should always begin at the top, and what we are in Christ. We should be always correcting our experience and walk by this wonderful love of God. Don't let there be any bitterness or wrath, for God in Christ has forgiven you. Let us get a correct view of God. God could not forgive us as He wanted to do until the cross. Before the cross He loved us, but His love was blocked up by our sins, He is a righteous God.

(To be continued).

Even our purposes to do right are made much of by our gracious and pitiful God; therefore let us not despise the desires of our hearts to please Him.

"His Own Blood."

This expression is only used four times in Scripture, and how much meaning there is in it to the intelligent reader of the Word; what a higher estimate we get of the infinite unmeasured cost of our salvation; what a fresh view of His own individual love to us—how Judaism, with its types and shadows, and fleshly worship, is for ever set aside, and man with all his religiousness and fairest and mightiest deeds, put in the dust.

1. Redemption. Heb. ix. 12. —"Neither by blood of goats and calves, but by *His own blood* He entered in once into the holy place, having obtained eternal *redemption* for us." We are redeemed by blood; no wonder Peter (1 Pet. i. 19) calls it precious. What a cost! Think of diamonds or nuggets and bars of gold! The most precious thing in all heaven or earth is what redeems us. Heaven was emptied of its most precious one that it might be filled with worthless sinners. Lev. xvi. 14 tells us the high priest sprinkled the blood once *on* the mercy seat, but *before* it he sprinkled it seven times. Once, that God's eye might rest on the *one* offering that was to put sin away, and so have His holiness unsullied and yet His heart made glad in saving sinners but *seven* times before the altar, as if God would multiply His assurance of perfect rest and peace to every one who took his standing solely on this "precious blood."

2. Sanctification. Heb. xiii. 12. —"Wherefore Jesus also, that He

might *sanctify* the people with *His own blood*." His own blood not only redeems us, but sanctifies us, separates us, cuts us off from the religious world, "Without the camp" now, as well as the vile world, that lies in the wicked one—but while it isolates in a world that knows and cares for nothing of God, it brings us nigh. This blood lifts us from the grave of sin and sets us down before Him, rejoicing in His unclouded favor.

3. Washed. Rev. i. 5.—"Unto Him that loved us and *washed us* from our sins in *His own blood*." What a fearful thing sin is! it takes "His own blood" to wash it away. We think, naturally, little of ~~sin~~—so long as nobody knows, it does not matter; or as long as it is only in the thought, and not outward crime, we are easy. "Be sure your sin will find you out," we imagine only refers to open outward sin, but it includes sin of thought and heart, for sin nurtured there soon shows itself in unholy walk. Oh, to have a heart exercised before God, that in continual self-judgment and minute confession, we enter into this reality, that what keeps me clean in His own presence in the light is "*His own blood*."

4. Purchased. Acts xx. 28 . . . "The Church of God which He hath *purchased with His own blood*," or, more literally, "the blood of His own."

We are not only a redeemed people, but a purchased people, Christ redeemed only His own people—all men are not redeemed, else none would be lost; but with

His own blood He purchased this world of ours—the generations of men, mountain, fields and rolling sea are all His by purchase, and so we read in Matt. xiii. 44, "The kingdom of heaven is like unto treasure hid in a field;" and verse 38 tells us this "field" is the world, "the which, when a man hath found, he hideth, and for joy goeth and selleth all that he hath and buyeth that field;" and 2 Pet. ii. 1 speaks of some "who deny the Lord that bought them, and bring upon themselves swift destruction."

O believer! how much the Lord thinks of you; you are His "treasure" indeed, seeing He has "redeemed" you, not "with corruptible things like silver and gold," but with His own blood.

And also "sanctified" you, separated you unto Himself from all of the world, the flesh, and the devil.

And "washed" you from every stain of sin, that He "may present you faultless before the presence of His glory."

And made us (2 Pet. ii. 9) a "peculiar" or "purchased" people—a people for His own possession, all by "His Own Blood."

"The Power of His Resurrection."

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection from among the dead." PHIL. iii. 10-11.

Christian, do you know the power of the resurrection of Christ?

Are your thoughts those of one who is risen with Him, set on things above where Christ is sitting at the right hand of God? Is your salvation a thing accomplished for your soul, so that in the perfect confidence of a new life before God, you can, under the conduct of the good Shepherd, as sheep known of the Lord, go in and out and find good pasture in the fields of His delight?

Are you, as being raised up with Him, dead to sin, dead to the pleasures, to the greatness, to the fading glory of the world which crucified the Lord of glory? Do the things of the world exercise no longer an influence over your thoughts—over your life; those things which, as far as man was concerned, caused the death of Jesus? Do you not desire to be something in the world? Ah! you do not hold yourselves for dead. The darkness which surrounded the cross is still upon your hearts. You do not breathe the fresh air of the resurrection of Jesus, of the presence of your God. Oh! dull and senseless people of God—people ignorant of your real treasures, of your real liberty! Yes, to be alive with Christ is to be dead to all that the flesh desires.

How often does the church persist in remaining in darkness, fleeing from Jesus and His goodness, to conceal from herself her incapacity of communion with Him in these things—satisfied with herself because she can make the confession of Martha, because she can say with her, “Yea, Lord, thou art the Christ, the Son of the living

God, which should come into the world.” “I am rich, I have need of nothing.” Poor church—yes, poor every one of us! May the love of Jesus shine upon thee! O may He give thee such confidence in His love that thou mayest never tire of drawing from His heart those sweet truths which are enclosed therein—truths which attach the soul to Him, and which give strength of soul to walk in the world separated in heart unto Him—truths which give power to that secret communion with Him which will make us faithful in His absence, joyful in His presence, calm in soul in the midst of all the misery of a world ruined by death; hastening to run towards and after Him wherever He may lead. Be it so, O Jesus our Lord! Deign, O ‘deign to look upon thy church, thy poor church, who loves thee and whom thou lovest. If she is weak, strengthen her; if she has turned aside, O God, she loves Thee. Bring her, O bring her back to thyself, even to thyself—her blessedness and her joy, her eternal joy, her Saviour, and her strength. Bring her near to thee. Where can she find that which shall renew her strength, if not in thee, who art the resurrection and the life?

But if the risen life of Christ, the joy of the light of His presence, the divine and tender love of which Jesus is the expression and the object, beam on you; if the beauty of holiness in the heavenly places; if the universal and perfect homage rendered to God by hearts which never tire, whose adorations serve but to renew their strength;

if all things full of the glory of God, giving occasion to praises, whose source never dries up, and whose subjects never fail; if these things please you, then mortify your members which are upon the earth.

"Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." And think you that the honors, the glory, the greatness, the pleasures, the lusts, of this world of which Satan is the prince, can enter there? The gate is too narrow—the gate of death, the death of a crucified and rejected Christ—the gate of death, which, if it be deliverance from the guilt of sin, is also deliverance from its yoke. By that gate sin enters not: there must be left all that pertains to the flesh. Those are things which cannot be hid with Christ in God; they have played their part by crucifying Him on earth.

The friendship of the world is enmity with God. Christian, do you believe this? It is a new life which enters into those holy places, where all things are new, in order to be the joy and enjoyment of a risen people. Christian, christian, death has written its sentence on all things here; by cherishing them you only fill his hand. The

resurrection of Christ gives you a right to bury them, and to bury death itself with them in the grave, the grave of Christ; that "whether we live, we may live unto God," inheritors with Him in a new life of all the promises. Remember, that, if you are saved, you are risen with Christ. May He, from whom all grace and every perfect gift proceed, grant you this!

Sol.

How God Regards Saints.

JULY 4th, 1885.

MY DEAR BROTHER IN OUR PRECIOUS LORD,—Your kind note I duly received sometime ago. I was glad to be remembered in the desert and reminded that the loving heart of God our Father takes pleasure in His people being comforted. He has taken care to give commandment that they should be comforted as well as reproved, rebuked and exhorted.

Isaiah xl., verse 2, reminds us that the cross is the spring from whence all true comfort flows to souls—the place where God has expressed and executed His judgment upon sin in the person of Christ, the place where pardon and *peace with God* is obtained. I have seen unsaved people in a day of sorrow and bereavement trying to grasp the promises as comforters and failing to derive the desired benefit. No wonder no real comfort can be obtained from the word but by the ministration of the Holy Spirit, and the Spirit's first real work in the soul is to *convict* not to

comfort sinners in their sins. God's way is to comfort us first with the knowledge of forgiveness and acceptance through Christ, and then to make Himself known to us as "*the God of all comfort.*"

Having saved us from *sin's doom* God begins to save us from *sin's dominion*, and this you know is what we see in the withering of the flesh and in making the crooked straight. He gives us grace to *walk upright*. It is truly blessed to see that the effect the Spirit's breath has on the flesh in making it wither and die prepares the way for the saint to walk in the comfort of the Holy Ghost, as those we read of in Acts ix 31. We cannot so walk if the flesh be standing in the way, hence it is needful for the cold, rough, north wind to be allowed in season to blow upon the King's garden as well as the genial south wind, the sweet balmy breeze of love. The former kills the cankerworm that eats at the roots of the heavenly life planted in us by the Spirit, the latter makes the spices flow out when the graces are in bloom.

Thanks for the hymns you sent. I had Ps. xxxvii. 4 fulfilled again. I so much desired to get that hymn with the beautiful chorus, "O 'tis Jesus leads my footsteps." And the hymn about His *wonderful grace* is very precious. Oh how amazing it is! Last week I was mediating specially on our Father's ways of grace with His people and feeling lost in holy wonder at the riches of His love abounding over failure.

What a wonder that we should find in Num. xxiii. 21 such a statement as "He hath not beheld iniquity in Jacob, neither perverseness in Israel." No

one can read the history of the children of Israel from Exod. xii. to Num. xxiii. without seeing iniquity and perverseness manifested in various forms. The other day when reading Heb. ix. 4 I saw something I did not notice particularly before. We find in the ark three glaring witnesses of Israel's sin. The tables of the covenant told the story of a broken law by idol worship, the golden pot that had manna testified of their murmurings about the light food, and the budding rod was a token against the rebels; but what do we find in verse 5? The mercy-seat covering the ark,—beautiful figure of Jesus the propitiation for our sins. The word propitiation and the word mercy-seat signify the same thing, don't they? On the mercy-seat there was the *sprinkled blood* which not only covered but *canceled* the sin of God's people. The blood had saved them from the stroke of death in Egypt and brought them nigh to God so that He could say, "I bare you on eagle's wings and *brought you unto myself*" (Exod. xix. 4), and the blood was keeping them clean all the way. It reminds me of that blessed statement in 1 John i. 7. "The blood of Jesus Christ His Son *cleanseth* (goes on cleansing) us from *all sin.*" What joy it brought to my soul the first time I observed that scripture was in connection with the walk of God's people. Oh, what a debt I owe to the blood and how little I have yet rendered the recompence of Rom. xii. 1. It is a comfort to know He will get His own out of us yet.

But we get another exceedingly precious word in verse 9 of Num. xxiii. which helps us to understand how God does not see iniquity in His people; "From the top of the rocks I see him." God sees us in Christ the Rock of our salvation and of our righteousness. There is nothing new in this to

you, brother, but I must give you a remark a brother gave here once; he said, if I were to look at the white cloth on your table through a colored glass, the color of the cloth would appear the same to me as the color of the glass; and so God looking at His people through or in Christ *sees us down here as He is up there*, according to 1 John iv. 17. Isn't it a nice way of putting it for helping those who have not apprehended that truth to realize it? But the Spirit adds in the same verse "Lo, the people shall dwell alone and shall not be reckoned among the nations." We not only get a glimpse of their standing; but, also the practical aspect of the cross combined; as Eph. ii. 6. puts us into Christ's position in the heavenlies, and verse 10 puts us into His path on the earth, and tells us we are saved to represent Jesus by a life of good works. Alas! we fail herein, but to His name be glory! there is no failure in His representation of us up yonder.

To day my soul has enjoyed a few remarks by Soltau on the arrangement of Israel according to birth and according to tribes borne on the ephod on the high priest's shoulders before the Lord. It points out to us one aspect in which we stand as believers before God presented in our great High Priest the Lord Jesus. If looked at in the onyx-stones there was no difference between one of the children of Israel and another, each was presented in the same *glory and beauty*,—no conduct evinced by any altered God's arrangement. Reuben might prove unstable as water, yet he was first in one of the stones. Thus it is with all the Israel of God. If viewed with reference to their heavenly birth there is no difference; one is as precious and as glorious as another. The infinite cost of the blood of Christ has been

paid for all alike, and He as the great High Priest bears up each alike in the perfection of His own glory before God. The aspect in which they are presented in the breast-plate is full of variety, but I was going to say in regard to Reuben, how nice it is to see Moses blessing him with the blessing that Obededom got notwithstanding his unstableness, and saying "Let not his men be few" (Deut. xxxiii. 6). "God's children fail, but His grace faileth never." What a comfort!. My soul was refreshed with a few remarks given at a meeting here lately on God's rich grace to David in a time of backsliding when serving Achish the king of Gath. (1 Sam. xxix). How blessed it is to see God's changeless love pursuing its object. How kind it was of Him to turn the hearts of the princes of the Philistines against David and to move Achish to send him away. No doubt the bitter sorrow he passed through for the loss of his wives and the wrath of the people against him (chap. xxx. 4-6), was chastening from the loving hand of God to bring him into communion with himself. David knew the heart of God. It is nice to see how faith rose above his failure to apprehend anew its place in God's love. "David encouraged himself in the Lord his God." Then comes the humble prayer for direction. Grace has gained the day; "Shall I pursue after this troop?" What a change from the ostentatious utterance of the backsliding heart. Not, "Surely thou shalt know what thy servant can do," but, "*What shall I do?*" Oh how great is the goodness of God! He restored all to David, not the persons only but the stuff also, and abundance of the spoil of their enemies. Again in the New Testament we see grace abounding towards some of the special ones. As you know we have in the four gospels

four aspects of the character of our Lord. Matthew had sunk to one of the lowest offices in the nation, he was sitting at the receipt of custom when called by the Lord,—a low office for a Jew, How wonderful that from that mean calling God should take up a man to write about Jesus as the king of Israel, And John Mark the run-away servant was honored to write about the *perfect Servant*; and to Paul the persecutor of the church God revealed the mystery of His love to the church as it was not previously made known to the sons of men; and oh, what rich grace was shown to Peter who in fifty days after his fall was honored to win three thousand souls to Christ. Peter brings out that beautiful title, "*The God of all grace.*" He knew him as such. Yes, and the poor knows Him as such. I do not need to look away from myself to see grace abounding over failure. I have been thinking on the words of John the Baptist. "He must increase but I must decrease." So it is in my own experience. The longer I live the lower I sink in my own estimation and the more precious and glorious my Lord appears. Oh the magnificence of the grace of God! It will be our everlasting charm. Blessed Jesus! His pain has bought that charm for us, and He will get an everlasting charm in us. What will it be to return His smile of love up yonder? His every look at us and our every look at Him will be an interchange of joy unspeakable; meantime while it is blessed to look at His grace abounding, may we be kept from *putting strains upon it*. I cannot say much about work for the Lord here at present only we are seeking to obey Col. iv. 2, "To continue in prayer and watch in the same with thanksgiving."

C. C. L.

The Matchless Lover.

JULY 17, 1885.

MY DEAR BROTHER IN THE LORD—
I owe you a very grateful reply to your little packet of brotherly love, of which I felt myself an unworthy recipient. Happy for me that the worthiness of Him who merits all His people's love is ascribed to me. My soul was refreshed with the savour of the spikenard; no doubt He had the first share. Blessed Jesus! how *well worthy Thou* art!

I have been seeking to remember you all specially at this season. A number of the laborers will be at tent work and probably feeling the heat trying. May your souls be elevated above the trials of the way by the joy of the Master's presence.

The joy that comes when He is near
The rest He gives so free from fear
The hope in Him so bright and clear
Is more than tongue can tell.

Lately He spoke to my soul through two portions of the word which I shall *insert*, Isaiah lxiv. 5, "Thy Maker is thine husband, the Lord of hosts is His Name." Psalm xvi. 5, "The Lord is the portion of mine inheritance and of my cup." I have got but a little of the honey out of them yet, I resemble the butterfly too much and the bee too little. The former hovers over the flower for a little, then flies off without tasting its sweetness, while the latter fastens down upon it, and sucks the honey out of it. Thus her store house is filled by little and little. Were my heart better stored with honey from the word my lips would oftener drop as the honey

comb and yield sweet refreshing to the Lord.

In Isaiah lxiv. 5 Israel of old is spoken of as being married to Jehovah but because of unfaithfulness and especially for their rejection of Christ they were cast off for a season. But as you well know the time is coming when Israel will be restored and Jehovah their covenant God will again acknowledge their relationship to Him. But the passage is suitable to any believer brought into union with God through Christ by the Spirit. Thank God for a claim to it. "Thy Maker is thine husband." Blessed word! Sweeter to my soul than language can express. Through this blessed union all the affection of God's heart flows out towards us like an overflowing stream. We have got in our new heaven-born nature, affections and cravings which only a sense of God's love can satisfy. Nothing but love will satisfy love. And nothing but a reciprocation of love will satisfy the heart of God and the hearts of His saints. My soul longs to interchange love constantly, but I know that when there is any interruption it is owing to something in myself, for when His love is being poured out into my heart by the Holy Ghost the current never ceases to flow till my soul being satisfied and feeling unable to bear the weight of His love ceases to draw. We will require to be strengthened to bear the perfect bliss and joy of His unveiled presence in heaven, "What will it be to be there?" Meantime what

rest and comfort it gives to the soul to know that there is no inconstancy in God's love, it never slights nor neglects though often our love to Him is flickering and unstable—ebbing and flowing like the waves of the sea; His love is perfect, changeless in fervor and eternal in duration. How blessed! The love of an earthly husband can *endure natural* only for a few years at most, but the love of the Lover of our souls is everlasting. Such a Husband alone can suit the soul. But further, as to the present, it is not the love of God's heart only that is ours but all the wisdom of His mind and the power of His hand is constantly in exercise for the good of His people. Like as the energetic love of the fond husband brings all the other faculties of mind and body into exercise so that he labors arduously for the comfort and happiness of his wife, so are all the attributes of God's nature in exercise together with the power of His hand for the spiritual and temporal good of them who are brought into union with Him through the Son. They are the objects of His special care.

The second clause of the verse gives us one of His glorious majestic titles, "The Lord of Hosts is His name." There is much unfolded in the title that I have not been able to grasp: I have merely glanced at Psalm lxviii. 17 in connection. "The chariots of God are twenty thousand, even thousands of angels," etc. God has numberless hosts of messengers in this lower world which He can use

as, and when He pleases in aiding His needy children, and legions of angels are sent forth to guard and tend the heirs of salvation (Heb. i. 14). We owe much to God for restraining the hostile powers of darkness. We are passing through a world of which Satan is the prince and in which he has great power. The saints are the objects of his special hatred, but the Lord is our keeper and He is mightier than all Satan's emissaries, and like Job we are hedged about so that the enemy cannot touch us unalloyed. What a mercy!

But the day is drawing near when Jehovah will again be known as the Lord of Hosts among His ancient people. The present is our time for owning His right to exercise lordship over us. May we do so with loyal hearts, and voluntarily render to Him loving obedience. I feel my need of grace for this, to be in the *highest sense* one of Sarah's daughters. (1 Pet. iii. 6). John xx. and 28 comes up in connection. Thomas' recognition of Christ after His resurrection expressed in the words, "My Lord and my God" convinces that he acknowledged His right to legislate for His people as well as to receive their worship. The same honor that is due to the Father is due to the Son also. Don't you long for the time when we will render nothing else to Him but love and loyalty? Methinks as we increase in the knowledge of His love to us, and of our wonderful relationship to Him by grace, our joys grow more deep and stable, but we have deeper sorrow too

when conscious of failure in fulfilling the obligations such a relationship involves. But where we looked for pardon and peace, we must still look for the whole practical power of Christianity—that was to Jesus in whose face the glory of God shines with transforming virtue (2 Cor. iii. 18). And that recalls to memory a passage the Spirit showed me the spiritual as well as the moral beauty of lately, "Behold He is to thee a covering of the eyes." (Gen. xx. 16). Sarah was not to allow her eyes to wander after another but Abraham, and so Jesus is the complete covering for the believer's eyes. The soul has eyes as well as the body. What an object of delight for the soul's vision! All loveliness dwells in Him. Every ray of glory of God is *centred* on His face, and there is no vail upon it as was on the face of Moses when giving the law to Israel to hide the glory which man in the flesh could not look upon while the claims of a broken law were unsatisfied. Every ray of the glory on Jesus' face testifies that all God's claims against sin have been met, and now with hearts full of peace not terror we bask in the brightness of the glory and enjoy unveiled communion with Him.

But Jesus is the complete portion for the heart as well as the complete covering for the eyes, and this is what we find in Psalms xvi. 5. "The Lord is the portion of *mine inheritance* and of *my cup*." Our inheritance is what we have in prospect. We are heirs of God and joint heirs with Christ (Rom.

viii. 17). Heirs of all God's love—of all He is in Himself. Co-heirs of all the joy and glory and dignity of Christ, when He shall be Lord of every thing in heaven and in earth we shall reign with Him. God hath blessed us with all spiritual blessings, we shall fully enjoy them all then. What a complete everlasting portion! The cup is what we are tasting on the way to the inheritance. To use the words of another, it is not exactly the circumstances of the way but our experience in them. The test is one of the utterances of the blessed Lord Jesus. In the Psalm it is Christ in the path of trial, but Jehovah was the portion of His cup. He was tasting the goodness of Him who was the sole object of His trust as man; hence the wonderful words. "The lines are fallen unto me in pleasant places."

Ver. 7 Jehovah was His counsellor in all things. Ver. 8 He never moved a step in self-dependence. "I have set the Lord always before me." What a lesson is here for us. His path led to the cross, but His soul looks beyond it and is cheered with the bright hope of resurrection life and endless pleasures at God's right hand. Anticipating this He says, "My heart is glad."

Verses 10 and 11 coincide with the truth we have in Psalm xxii. and xxiii. The bitter cup of *Psa. xxii.* had to be drunk and the way of death trodden by Him ere He could associate us with Himself in the path of life as in *Psalm xxiii.* and make our cup run over with joy and praise on the way to the

house of the Lord. We ought to be exercised *each* how far is He the portion of my cup? How much we enjoy of Himself and heaven now. May we be able to say in truth daily, "The Lord is the portion of my cup," then as a brother said once "there will be something in the saucer." The heart must overflow when the Lord is its enjoyed portion because He is greater than the heart and it cannot hold Him, and the overflowing of the heart is true worship.

I know, dear brother, that your experience of the truth I have written is far beyond mine, but I long deeply for a more perfect assimilation to Him who loved and pleased God perfectly. *Gen. lix. 2* was blessed to my soul last night, "Naphtali is a hind let loose; he giveth goodly words." We must be loosed from our sins by His blood ere we can tell the good tidings of salvation or give goodly words to others. The tree must be made good ere it can produce good fruit. C. C. L.

Correspondence.

GOSPEL TENT, VICTORIA ROAD,
ONT., July 10th, 1885.

Since last writing you concerning His honorable work here we have had quite a bit of opposition from an "ecclesiastical dignitary" belonging to one of the sects, who has done all that he could both in public and private to hinder the work of the Lord in this part of the country. I believe, however, that

the Lord has turned his counsel into foolishness, for the people have come out somewhat better than before he lectured against us. Still there is much prejudice in this village and we have thoughts of moving elsewhere. On July 1st, "Dominion Day," we baptized most of the young christians who professed during the winter work. There were thirty-one "buried into Christ," all of whom, I trust, have died with Him. Hope you are seeing His own hand with you in delivering poor sinners from "Satan's captive chains." We do well in these dark and difficult days to remember Jeremiah's words, "Ah, Lord God, thou hast made the heavens and the earth, and there is nothing too hard for Thee. . . . The great, the mighty God, the *Lord of Hosts* is His name: great in counsel, and mighty in work." What a stay this would be for our faint hearts if we but kept it fresh before our souls by the power of the Holy Spirit.

Brn. Marshall and Benner are having good meetings in their tent at Waverly, Ont., and some have professed conversion. Brn. Law and Crook are at Hamilton with the "Toronto Tent," but as the meetings are not at all encouraging they speak of moving elsewhere.

Bro. J. N. Case is at Bird's Creek, Ont., and is having very good meetings. Some have professed conversion since bro. Irving and he went there. The people in that part of the country seem to have an "ear" for the Gospel, and being too poor to support a "hired preacher," and as the principle on

which those men work is "No pay, no preach," they are greatly blessed by having none. Bro. Irving, for reasons best known to himself and the Lord, has gone into business for the present.

Bro. W. L. Faulkner is doing much needed pastoral work at Uphill and other places around there. I heard lately that bro. A. McKellar was at Tyrconnell, Ont., but had been called away to his home at Wingham, Ont., on account of his dear father's illness.

Dear brother "Let us not be weary in well doing for in *due season*, we shall reap, if we faint not," May we be kept weak in ourselves, and we will be strong in Him.

With love in the Spirit, etc.
Yours in the Beloved,
R. T.

GOSPEL TENT, MIDDLETOWN,
DAUPHIN CO., PA., July 14.

MY DEAR BROTHER IN CHRIST,—
It is four weeks to-day since we pitched the tent. On the whole, we have been encouraged in the work. The attendance is good and regular, and since the 4th passed away, have had considerable increase. The word has been searching some who were professors for years, having at one time got what they call "religion," but no Christ. Several have taken the place of being unsaved with a measure of sincerity in it. We would hope and pray that the Holy Ghost may reveal Christ and the efficacy of His blood to their hearts and consciences, the reception of which

will be "a mind at perfect peace with God." We found a few of His elect ones, who have been starving for want of the Truth. The word has been blessed to them since the meetings began, increasing their joy in the Lord. They dread going back to "Lo-debar," the place of "No Pasture." We have rented the Lot for another month, hoping to see the work deepened and extended.

Already we have expectations of some going "forth without the camp, bearing His reproach."

Last Thursday we were visited by a severe storm of wind and rain laying the tent flat to the ground, we succeeded next day in having it raised up and ready for meeting.

We are trying to remember you in prayer for the work. Hoping the Lord may grant an abundant harvest in all the tents and otherwise, yours in the hope and work of the gospel, with love from brother King and myself.

JOHN MARTIN.

Work and Workers.

CANADA.

The Canadian tents are operated as recorded in last B. C. and referred to in the letters of this issue.

UNITED STATES.

The tent operated by Brethren D. Munro and J. Smith at New Bedford, Mass., has been removed to Lynn, Mass. We understand the meetings are both well attended and otherwise good.

The tent pitched at Pullman, fourteen miles south of Chicago,

has been removed to Aurora, thirty-seven miles S. W. of Chicago.

In the former place snakes were very plentiful and not very desirable as companions—the mosquitoes were eating alive the preachers and the storms were heavy; moreover the meetings were not such as seemed to warrant the tremendous sacrifice of comforts demanded for carrying on the meetings, though doubtless a few dear saints were sadly disappointed. It was judged absolutely necessary to make the change.

In Aurora the meetings are of a different character. Meanwhile they are promising and inviting—a respectful hearing is being given to the word.

In the tent at Manhattan, Kan., we learn there is some blessing. Brethren Burge and Norvill conduct the meetings.

Good meetings are also in the tent at Middleton, Pa. (See letter).

We beg to remind our readers, that there is no way known to us so adapted for opening up new centers as a gospel tent. There is an informality and novelty connected with it that secures hearers of some sort or another.

We again suggest to individual christians and meetings, the desirability of prayer for these tents. It is within our knowledge that some are already considerably stirred up in this line of things. For these we desire to thank the Lord. Yet there is much room for more. Doubtless it is a bad sign when persons professing christianity are not in sympathy

and fellowship with gospel work. Such professors, if "born again" at all, are undoubtedly away in heart from the Lord, and before them are sad whippings and sore trials in order to their restoration.

Reader, when you read these lines will you fall on your knees directly and pray for the work and workers, that the Lord may revive His own work, speedily.

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VOL. V.

CHICAGO, SEPTEMBER, 1885.

No. 9.

True Worship.

"God is a Spirit, and they that worship Him, must worship in Spirit and in truth." (John iv. 24).

When these words were spoken by the Lord Jesus to "the woman of Samaria" the "worship" in the Jerusalem Temple was almost out of season, for the ritual dispensation established by Moses was about over, and the will-worship in the temple erected by the Samaritans on mount Gerizim never was in season at any time, for it was not the place where Jehovah put His name, and at its best, for all that was in it and of it, had not one word from the mouth of the Lord for its support.

Jereboam the son of Nebat, for political and other reasons, invented it in imitation of what the Lord ordained at Jerusalem, because there were some in his kingdom who had consciences that could not be satisfied without some religious performances, and he was afraid of losing control over them should they go up steadily to worship at Jerusalem as they ought

to have done. And as the Mosaic dispensation of law has failed—the imitation of it on mount Gerizim must go to make way for the new dispensation without any ritual at all which was about to begin. Therefore the Lord says to the woman of Samaria, "Believe me, the hour cometh when ye shall neither in this mountain (Gerizim) nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we (Jews) know what we worship. The hour cometh and *now is* when the true worshippers shall worship in SPIRIT and in TRUTH," John iv. 21-23.

The Jews worshipped their own God-given ritual instead of Jehovah who gave it. Christ's appointment now is, "Wherever two or three are gathered together unto My Name there am I in the midst of them," Matt. xviii. 20. Judaism and Christianity are contrasts. The place of Jewish worship was Jerusalem and the centre of Samaritan worship was mount Gerizim, but, worshipping by the Church is movable—"He is the propitiation

for the whole world," 1 John ii. 2. Under Judaism there was a caste of men, priests for Israel; under the Gospel dispensation all God-made christians are priests, in association with Christ Jesus Himself the Great High Priest, etc.

OFFICIAL PRIESTHOOD.

Annual and other sacrifices, instrumental music, and all the other "carnal ordinances" which at best were only typical, gave way when Christ the antitype came. And ever since His one sacrifice of Himself on the cross, every effort to maintain the Mosaic form of worship or any other ritual is like drawing down the window blinds to exclude God's own sunlight, and then lighting miserable wax tapers as substitutes therefor. Moreover, attempting it is simply an effort to cast a slur on God's wisdom in giving His own Son. It is also most mischievous in misleading the people who always love something that appeals to their carnal senses, whereas He says, "They that worship Him must worship in Spirit and in truth." Official garments, burning of incense, bowings and scrapings, instrumental music, an unconverted hired choir, etc., are all but a going back to the beggarly elements of the Mosaic ordinances that are behind the times, and altogether out of season in the present dispensation. It is well known that some people have a craze for antique things. So also is it equally plain and clear that in religious matters men are going back—declining instead of progressing—*evolving* their own folly

instead of receiving God's truth and depending on His faithfulness alone.

WORSHIPPING "IN THE SPIRIT"

Can only be given by saved people. None else whatever has the Spirit of God, other people have that other spirit, viz, that "which worketh in the children of disobedience," Eph. ii. 1-3. God's people only "are the temples of the Holy Ghost," and they only are "sealed by the Holy Spirit of promise until the day of redemption," Eph. i. 13. This is God's seal on His own heritage or portion—out of the wrecked and ruined race. "If any man has not the Spirit of Christ he is none of His," Rom. viii. 9.

WORSHIPPING "IN TRUTH,"

i. e., according to God's own order and appointment, is as truly enjoined in the words of our Lord as worshipping in Spirit. Reader, do you worship according to the Book?

1. Worship not in truth was given by Cain. See Gen. iv. 3. He presented to God his farm produce instead of the firstling of the flock and the blood thereof; but God would not accept his will worship. It was not according to Jehovah's appointment but after his own fancy.

2. Nadab and Abihu (Lev. x. 1, 2) offered according to command a fire before the Lord, but not the fire He designated which came from Himself, and off the altar after consuming the sacrifice; therefore it was called "strange fire" But that they might be as good

men as many of the subsequent priests whose service was accepted we cannot at all deny. Their's, however, was not worship according to truth, and therefore they were destroyed by fire before the Lord.

3. Uzziah the king (2 Chron. xxvi. 16-21), went into the temple to burn incense on the altar of incense before the Lord, and for intruding himself into the priest's office and place, he became a leper to the day of his death; for he was not a born priest though all God-made christians are, and consequently have access into the holiest by the blood of Jesus.

In the first of these three cases, we have the wrong sacrifice offered, in the second, the wrong fire, and in the third the wrong man. In the Samaritan temple on mount Gerizim we have the wrong place. It was not that in which Jehovah put His Name. And the wrong priests were there also. We read they were humanly made and ordained. See 2. Chron. xi. 13-15; xiii. 9, 10. The times and seasons of their worship, also, were of their own heart's devising, 1 Kings xii. 31-33. All indeed, of the Samaritan worship was only an offensive imitation of the order God appointed in Jerusalem, where, however defective they were in carrying out Jehovah's appointment, they had true Theocracy, whereas the Samaritans had only Ecclesiastical Democracy as in all the sects of our day, who select their officials and pay them.—In one word, they have their worship done to order. It is a nat-

ter of hire and pay. Money runs the whole business.

GOD'S ORDER.

He will have all His worship and service conducted by His own qualified children in His own way, else He rejects it as an insult offered to Him; and to attempt it in any other way than His own is simply to charge Him with folly, and thus dishonor His authority.

When David the man after God's own heart in his folly conferred with his great men, and thereafter substituted oxen to carry the ark instead of the Levites who were appointed by God for that purpose, Jehovah gave a most unmistakable manifestation of His displeasure at the innovation by making a breach, a "perez uzzah," i. e., "a breach of strength" (2. Sam vi. 1, 2; 1 Chron. xiii. 1-14; xv. 2; compare the scriptures). The man-appointed oxen seemed to common sense stronger and more able for the work than the Levites, but this was not God's order and He only knows His own affairs. The tendency and proneness in man always is to devise means in order to relieve himself from the humbling soul-exercise of leaning on the Lord only in conscious weakness. What are all these ritualistic tendencies we see around us, but an effort to prostitute for popularity sake what God once gave for types and shadows. To spend a night in prayer to God now and then for meetings, etc., is much more irksome to the flesh than to beg, borrow or secure by unholy and unscriptural means

money to hire theatrical and music hall ladies and gentlemen (as is done in all our large cities) to attract by their artistic singing the children of the devil.

We never read of the Apostle Paul having an organ or a choir to commend his meetings to any, but we do read of him being stoned and then left for dead. His great object was to please Christ. Instead of having the fascination of luscious music or exercising himself in the art of coining fine empty phrases, he spent his secret time with God, and when preaching publicly the same God in whose fellowship privately he delighted was blessing him. Oh, for grace to follow in his footsteps, "They that honor me I will honor, and they that despise me shall be lightly esteemed" were the Lord's own words to Eli. (1 Sam. ii. 30).

MINISTRY.

Many ministries have been given to Christ personally while on earth. "Women ministered to Him of their substance," Luke viii. 1. Their ministry is even now frequently very opportune, and on many an occasion more appreciated than any preaching. We read also of ministering to the saints. See Rom. xv. 25; Phil. ii. 25. Angels are "ministering spirits," Heb. i. 14. Rulers are also called "ministers," Rom. xiii. 6. The idea of ministry is impartation,—the greater in possessions serving the less, and the idea of service is doing good by becoming smaller than the person served.

HOMAGE

is what the devils gave Christ

in recognizing His Divinity, personal and official glory, (Mark v. 6.) This is more than Unitarians and many other so-called christians do. "He that honoreth not the Son honoreth not the Father who sent Him (John v. 23.)

WHO WORSHIPS?

Saints only give it, and it includes thankfulness, gratitude, homage, admiration, adoration and praise, and is partly the result of a recognition of one's own eternal indebtedness to God for grace, mercy and salvation possessed and enjoyed. The only worshipper is a born priest.

It sometimes takes the form of laying one's self and all possessions on the altar for Him. (Rom. xii. 1). A tender conscience in respecting His authority and subjection to Him as Lord, a heart-desire to honor Him by commending Him to others in the choicest of terms; zeal for His glory and honor; delight in, and relish for His word which is "sweeter than honey and more precious than fine gold," etc. The more common form however that it takes is remembering Him in the breaking of bread and drinking of wine before the Lord on the first day of the week, according to the commandment and as the primitive christians, Paul and all the rest of them, did it.

Reader, do you worship in Spirit and in truth? We are not our own, but are bought with a price; therefore let us glorify Him with our bodies and spirits which are His.

Notes on Ephesians.

By MR. WILLIAM LINCOLN, LONDON.

CHAPTER V.

(Continued from page 115, Vol. V.)

Ver. 1. "Be ye therefore followers of God," etc. (This chapter should be joined to the last.) We are all prone to imitate those that we admire, those that we love. "Be ye imitators of God." He won't do any thing for us but for the highest reason. God in Christ's love to us. Correct every thing in our walk for what we are in Christ, our walk is very incorrect. "Be ye imitators of God." "Walk as dear children of God." Sometimes you can see the *ways* of a father in a child as well as likeness in the face.

Ver. 2. "Walk in love." Beloved children. By practice it gets more natural to walk in love, walk in light, walk actively. "Walk in love as Christ has loved us." Throughout there is an appeal. Oh, that you may know the love of Christ. He expects that His love should be reciprocated. The Bride and Bridegroom drawn together and then He will come and meet her. "An offering and a sacrifice to God," etc. It is an allusion to the burnt offering. An odor of Christ's sacrifice, very savory to God. We are told we are loved from everlasting, the odor of that love of Christ reaching from everlasting. You can't be surprised at one going to Paradise, though he was a thief. I think how full must be that sweet

odor in the heaven of heavens. Are you surprised that God bears with your poor prayers and that you get such beautiful answers, there is the odor of the incense, a reason for it. What a beautiful thing it is when we try to please God; our faint endeavours are perfumed in this way. "Christ gave Himself for us," an odor of a sweet smell before God. God says, "Don't live so and so, for Christ died for you."

Ver. 3-4. Foolish talking put along with fornication, as if all come from the flesh; the one may be a speck, the other far bigger. God puts them together. Nothing to provoke a laugh in heaven. "Which are not convenient," it means, they don't fit in a son of God; such a walk and such a talk, they don't match. Satan will try and bring you down to unguarded language, but if you are overflowing, giving thanks, you will not give way.

Ver. 6. "Let no man deceive you," etc. If I do believe in Christ, I am a changed man. If I am not changed, I believe as the devils,—they believe and tremble. It is one thing to believe in Christ, and another to believe you are saved; our faith gives us the victory over the world and over the flesh. We should be changed as to our tongues, our thoughts; our affections should be set on things above. If we are God's children He expects us to be holy. He has given us the Holy Ghost and the glory which gives us the power.

Ver. 11. "Have no fellowship," etc. We are children of

the light and we can't love the darkness.

Ver. 9. "The fruit of the *Light*," etc. We are to live as sunbeams, prove it, show it out to the world. Righteousness is peace and joy in the Holy Ghost.

Ver. 14. "Awake thou that sleepest," etc. Rise up from the dead ones and God will give you light. Obedience is the way to get light. God expects you to obey first and then He will give you more light. In Jeremiah xxxii. we read that God told Jeremiah to buy a field just when the land was going to be devastated by Nebuchadnezzar. He did as he was told. When he had obeyed God and bought the land then he asked God what he meant.

Ver. 16, 24, 25. It seemed contradictory. So in the new Testament, Jesus told the man with the withered hand to stretch it forth, he might have said, "I can't," but he stretched it out and in doing as he was told, he got strength. If you want to see clearly, be obedient. There is always blessing in obedience. 2 Cor. vi. 17, 18. Think of God pointing out the way we may enjoy His love. We are to obey according as He marks our path before us, then He gives us more joy and peace as we go on acting out. Particularly separate from the dead ones, we have no business to worship with the dead and thus we become like the Lord Jesus Himself. There is a striking passage in Rom. i. 3, 4. Christ was the Son of God before, but God marked Him by resurrection from out of the dead ones, so

when we believe in God we have everlasting life and come out from the dead ones. He will mark out who are His sons by the voice of Christ and the sons of God will come out from the tomb. God is now making us hear the voice of Christ in our spirits, as we get light we are to act out that light.

Ver. 15. It is in the original "accurately,"—walk as a resurrection man. Does it become me as a risen man to act so? How would an angel act in Regent Street? would he look in every shop with longing eyes? If we see a drunken man, are we to laugh? No, an angel would weep. Is that like the path of a resurrection man? If you have any doubt, see that you "walk accurately,"

Ver. 17. The meaning is this. The Lord expects that you will care to please Him, to have a tender conscience, a single eye, to tremble at the thought of sin. He has given His blood to get you. Read verses 14 and 17 together, just to get the thought. The great secret is to keep clear from communion with dead souls. If we do realize that the blood of Jesus was shed, God says, "Will you value my will more than anything else?" "I will, Lord." And when you are separated from the dead and stand with Christ, plenty of things will appear very different to what they did before; then you will see your difficulties clear away and everything be made plain. If two christians differ one must be wrong. They should not agree to differ, they should pray to God to make it right. If our walk is

inaccurate we are stumbling at some part of the Scripture. 2 Tim. iii. 16. Rest assured we are spiritually squinting. It is the effect of the heart, not of the eye.

Ver. 17. It is an appeal to our love. "Do you love me? Find out my will." "But your will is difficult." "You get out from the dead ones, I will give you light," He begins by telling them His love and making them obedient; they wonder they have been in darkness so long.

Ver. 16. "Redeeming the time." It should be "opportunity." The opportunity to know more of His will. You are threading your way through this wilderness to another world where all is beautiful.

Ver. 18. See 1 Peter iv. 4.

Ver. 19. Oh, what a life that is. A christian ought to be a happy man, if anybody is.

Ver. 20. To know that what comes, comes from the Father's hands. Thus to know that God takes care of us. He watches over us to do us good; we are to walk in faith.

Ver. 21. Though there is a making melody, there is a reverential, not slavish, fear. We don't want to displease Him, and so we are to be on our guard.

Ver. 22. "Wives, submit," etc. It is the way of the Lord to put in grace the weaker first,—the wives before the husbands, children before the parents, and when it says "unto the Lord," it teaches us that the Lord has established subordination, one under another. May we acquiesce in His arrangement, and what a way it is of God. Here

we see that speaking of the wife and her subordination it is used to introduce the grand truth of the church to Christ. In the former chapters God has been looking on every believer as Sons, then as a Temple, then a Body, then here a Bride, like as Eve was taken out of the body of Adam to be fashioned as His bride.

Ver. 30. We are members of His body," etc. The one denotes union, the other relationship. The church as the bride denotes that she appreciates His love that she loves Him, that her affections are His and His are hers. Saturday night God made Eve, and this is particularly the Saturday night of the world; God is now bringing her to see her emptiness.

Ver. 27. There is only one, the church glorious. Adam did not present Eve to himself, the Lord God brought her unto Adam; but here Christ Himself brings her to Himself. The Holy Ghost says seven things. 1. Christ loved the Church. 2nd. He gave Himself for it. 3rd. Sanctifies it. 4th. Cleanses it. 5th. Nourishes it. 6th. Cherishes it. 7th. That He might present it, etc. The first two, each believer can say. Gal. i. 20, "He loved me, and gave Himself for me." Christ sanctifies (John xiii.), washing our feet. He cherishes the church, that is He warms. Christ will present the church; Christ will present me. In Epistle of Jude "He is able to present me," etc. Every particle of the church is so dear to God. No husband so loved his wife as to love every

particle of her. We can appropriate every one of these in particular, and yet how little we value it. "Christ loved the church," etc. Christ "nourisheth;" that is provides food "cherisheth," warmth. Every time your soul is refreshed and strengthened, that is Christ doing it. He likes giving whole loaves. Sometimes when your spirits feel depressed, and you feel as if you were in a valley, then He warms your souls by the smiles of His face. To nourish, "that He might present," so that when He gives us any food, His purpose is to present us faultless under His eye. Don't let us leave out any of these seven—one future, two past, four present. It looks as if present were the most important, then the tip top one future, what He will do.

Ver. 26. "Sanctify and cleanse." There is a difference; cleanse it from impurity; sanctify to God. When my heart is drawn from Him, I am wrong; when my affections are drawn to Him, He is sanctifying me. He wants us for Himself, and He won't consent for the heart to be divided. The Lord wants every atom, every corner, "that He might sanctify it." He is wooing us. Will I do? You have lost so and so? Will I do? You have given up the world. Will I do?

"With the washing of water," etc. The water is the Holy Ghost applying the word to our conscience, to our walk,—every-day walk, Sunday walk, Sunday worship. He can but do us good, why should we shudder at being

delivered from everything that displeases Him? 3rd and 4th: Have some pain. 5th and 6th: Joy. It is a new thing to be torn away, but as He operates upon us He nourishes us—He is giving us some of the old corn of the land. Our joy in the Lord ought to increase the more we know of Him, so it seems to me these four are balanced in pairs.—One involves pain; one unmitigated delight to the Spirit. How perfect His ways are, Then comes the 7th. Ver. 27. Who says she is glorious? God. (Rev. xxi. 9-11.) If a husband selects a wife, he can't make her just what he would like. Christ can. He wants a wife of surpassing glory. He who brought this world out of nothing, can take out of the sweepings of the gentiles, and can present to Himself a "church glorious." The time of the rapture. The time of the coming of the Lord. 2 Cor. iv. 14. It should be "with Jesus." That may take place any moment. How far we have got on in the Saturday night I don't know. And in the Sunday morning God will bring this heavenly Eve to Adam. In the meanwhile each individual member may say. He cleanses me for Himself. He is going to present me to Himself. That is the way to eat; when you read the word, take it to yourself, so we get nourishment and warmth from Christ Himself.

(To be continued).

"Loved with an everlasting love."—Jer. xxxi. 3.

Brotherly Love; or Evil Reports.

Mr. Simeon of Cambridge referring to evil reports writes.

The longer I live, the more I feel the importance of adhering to the following rules :

1st. To hear as little as possible what is to the prejudice of others.

2nd. To believe nothing of the kind, until I am absolutely forced to it.

3rd. Never to drink in the spirit of one who circulates an ill report.

4th. Always to moderate, as far as I can, unkindness which is expressed towards others.

5th. Always to believe that if the other side were heard, a very different account would be given of the matter.

"My blessed Lord." he writes on another occasion, "'when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him who judgeth righteously.' That seems the right thing for me to do, though some perhaps would think it better for me to stand up for my rights. But to all the accusations which were brought against Him, our Lord made no reply, '*insomuch that the governor marvelled greatly.*' I delight in that record; and God helping me, it will be the labour of my life so to act. 'Thou wilt hide me in the secret of thy presence from the strife of tongues.' Insult an angel before the throne, and what would he care about it? Just such will be my feeling whilst I am *hid in the secret* of my Redeemer's presence."

Must I my brother keep,
And share his pain and toil;
And weep for those that weep,
And smile with those that smile;
And act to each a brother's part,
And feel his sorrows in my heart?

Must I his burden bear,
As though it were my own,
And do as I would care
Should to myself be done;
And faithful to his interest prove,
And as myself my neighbour love?

Then, Jesus at thy feet
A student let me be,
And learn, as it is meet,
My duty, Lord, of thee:
For thou didst come on mercy's plan,
And all thy life was love to man.

Oh! make me as thou art;
Thy spirit, Lord, bestow—
The kind and gentle heart
That feels another's woe.
May I be thus like Christ my Head,
And in my Saviour's footsteps tread!

Work and Workers.

There is not much to record since last issue of the B. Cake. The laborers are at the work and without much change. The accompanying letter from R. T. will give some information as to Canadian tent work, and the four U. S. tents are operated as before. Brethren D. Munro and John Smith are in the tent at Lynn, Mass., J. Martin and King (see accompanying letter) are at Middleton, Pa., J. M. Carnie and another are at Aurora Ill., and brethren Erskine and Burge at Manhattan, Kansas. Think, reader of only four gospel tents in the

United States, among over fifty millions of people, when there is room enough and great need for thousands of Evangelists who could preach Christ simply, clearly and scripturally.

Money-making appears to control every thing and every body. "Will it pay?" is a universal question, and in order to secure money, what calls itself the church has given herself over not to questionable schemes for securing it, but to unquestionable ungodly schemes, to amuse the ungodly in order to secure their cash. God-made christians are becoming fewer and fewer. The old sheep are being taken away, and as no lambs are appearing to fill their places, the goats are flattered and manipulated into a revenue-raising source. Hence the questions we hear so often, "you take no collections, have no picnics, lawn-parties, strawberry festivals or church fairs, how are you able to get along?"

Things appear to have come to that pitch at last that the few christians scattered among the people are compelled to ask because of the very corruptions they see in every thing, "Can this be the church of Christ?" Is there not a mistake somewhere?

Will the saints of God return to God's word and read it for themselves? There is no hope whatever for the country but in a return to God's word, which seems to be almost superseded by the evolution twaddle of educated ungodly and ignorant men. Brethren pray for us.

The tents will probably be struck on or before the equinoctial storms that usually appear about the middle of September. Some of the preachers may not be able because of the cold nights to continue so long, and others may a little longer. This, of course, will largely depend on whether the workers have to live in the tents day and night, which we believe is general.

After tent work, which was this year, on account of the extreme and unusual heat, very exhausting there will be a few days of much needed rest before fall work begins. At the end of it again the yearly Chicago Conference begins on Thanksgiving day and continues the four following days, viz., November 26, 27, 28, 29 and 30.

How times flies! Reader, are you redeeming it or unprofitably trifling it away: which?

Correspondence.

GLEN WILLIAMS, JULY 6th, 1885.

DEAR BROTHER,—I have just returned from the Galt Conference, and I have no doubt but you will be pleased to hear how the Lord led in our midst.

There were representatives present from Forest, Nissouri, Embro, Ekford, Gnelph, Glen Williams, Acton, Clyde, St. Marys, Stratford, Elora, Chesterfield, Berlin, Morristown, Ben Miller, Hamilton, Courtland, Straffordville, Shakspeare, Cummingsville, Toronto and Ayr.

At the prayer meeting which took place the evening previous to

the conference, there were only two short scriptures read; "He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Truly it was a waiting upon God. We parted that night with our strength renewed, our souls uplifted, and our hearts refreshed, by the realized presence of our God.

Wednesday morning, the strangers began to gather from their various localities, and were met at the different stations by the kind christians of Galt and directed to the hall.

At 10. a. m. the first meeting of the conference began by singing the hymn "Rise my soul, behold 'tis Jesus." Our eyes seemed to rest upon Him who sits "at God's right hand ever living to make intercession for us." After some prayer a brother directed our attention to Isa. li. 1; "Hearken to me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence you are hewn, and to the hole of the pit whence ye are digged." Eph. ii. 1; "And you hath He quickened, who were dead in trespasses and sins." 1st. Pet. iv. 1-3; "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh

hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abominable idolatries."

These three scriptures brought our minds back to what we were, and where we were.—Sunk in the pit of sin, and before we could be delivered Jesus had to stoop down to our deepest need—"Sink down in the mire where there is no standing, in order to raise us up and to make us sit together with Him in heavenly places." (Eph. ii. 6.)

It was truly humbling to see that we had nothing to boast of in the presence of God. It was Jesus sought us. It was Jesus found us. And it was Jesus saved us. Well may we sing,—

"'Tis grace! 'tis grace! 'tis wonderful
grace

God's great salvation brings;
The soul delivered of its load
In sweetest rapture sings."

The speaker went on to say that before a soul can ever be lifted up it must first of necessity be humbled. This is God's order throughout scripture and stands good with either saint or sinner. Before God saves a soul he first gives a keen sense of sin. And before God restores an erring saint He gives a keen sense of the departure from Him, and is made to say—"It is an evil thing and bitter, that thou hast forsaken the Lord thy God."

Anything short of this, is only surface work, and will not last, for it is patch work.

Another brother spoke on Elijah. When right with God he could stand before Ahab and charge home to him his guilt, and on another occasion slay four hundred and fifty prophets of Baal; but when he got his eye off God. "he became weak as other men," and fled before the face of a woman (Jezebel) and cast himself down under a juniper tree and prayed that he might die. O how weak! So will it be with us. It was also remarked that when a soul gets Christ, the last link that binds to earth is snapped, and another is formed that binds it to heaven.

Some christians make circumstances an excuse for their barrenness of soul, but the speaker said, when he was resting in Christ stormy December was as happy to him as the sunny month of May.

Another brother read 1 Cor. xi. 31; "For if we would judge ourselves we should not be judged." If we do not bow our hearts before God, judge and confess our sin. God Himself will have to deal with us, and may be in judgment like verse 30 of the same chapter. The reason that so many who profess to be the children of God pass off without chastisement or judgment is answered in Heb. xii. 8, "because they are bastards, and not sons."

He also read Rom. xiv. 13; "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in

his brother's way." How often we find professing christians when visiting or meeting together speak of this christian's fault, and that other one's fault. Why not instead of this, "speak of their virtues?" *Remember dear brother and sister, when you speak evil of a fellow-believer, you speak against Christ. "Speak evil of no man."* Titus iii. 2; 1 Pet. ii. 1. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all *evil speakings*, as new-born babes, desire the sincere milk of the word, that ye may grow thereby." How is our life in private and at home? are we acting as under the immediate eye of God? It's all very well to appear kind, sociable and happy at the meetings, but the mask will be torn off, and hypocrisy dragged to the light on that coming day. "Be not deceived." "God desireth truth in the inward parts."

A word of encouragement for those who are trying to lift up Christ in their feeble way. Eccl. xi. 1; "Cast thy bread upon the waters, for thou shalt find it after many days." Verse 6; "In the morning sow thy seed, and in the evening withold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Isa. lv. 10; "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of

my mouth; it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

"Fear thou not; for I am with thee, be not dismayed; for I am thy God; I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness," (Isa. xli. 10.)

Take courage dear christian; keep on sowing, for the reaping time will surely come, "Though it tarry wait for it," (Hab. ii. 1.)

There was much more said which I cannot write with pen and ink, still it is written on our hearts, and trust will bring forth fruit to the glory of God.

I might say, that every succeeding meeting was getting better, and oh, it was so hard to part on Thursday evening. At the last meeting you might see a large numbers of the christians gathered in groups around the hall-door, and singing with faces beaming, and hearts rejoicing, just before parting—

"We'll all gather home in the morning

On the banks of the bright jasper sea.

We'll all gather home in the morning

What a gathering that will be."

Many a heart was lifted up to God, and if the desire was expressed in words, it would be—"Amen; even so, come, Lord Jesus." Yours in a loving Christ.

J. M. M.

GOSPEL TENT, COBOCONK, ONT.,
AUGUST 14th, 1885.

MY DEAR BROTHER,—I suppose you are still pegging away

in Aurora for God. I heard you were having good meetings. I trust you will see work done there for eternity. I am more and more convinced that this can only be done by patient plodding. It's encouraging, however, to have such a word as 1 Cor. xv. 58 to cheer one when there is not much being seen in the way of conversions, or to remember what led the Apostle Paul to go on amid the trials and difficulties by which his path as a servant was beset. He could say, "I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus, with eternal glory." Don't you think, dear brother, there is a danger of us sometimes desiring to see fruit in the way of conversions to have the approbation of our brethren, instead of for the glory of God alone? This is no doubt one reason why there is so much restlessness, so much running hither and thither. No doubt it's hard for the flesh to go on patiently without immediately seeing some "professions," and the natural desire is to get up and go elsewhere. Ah! dear brother, our God alone can keep us at it. May He keep us cleaving to Himself with purpose of heart, going on "steadfast, unmovable," till Jesus comes.

We came to this place three weeks ago. It is the terminus of the Nipissing branch of the Grand Trunk railway, and is ten miles from Victoria Road. The meetings, though not as we expected, are fair. Already we have had some opposition from some of the religious lead-

ers of the people. I often think how comparatively easy it would be to reach the people if those men were not in existence. However, God will have His own in spite of the devil and all his emissaries. Our brother W. J. McClure is back here again from Ireland, and will in a week or so join brother Douglas again in the Tent here, then I may go up for a time to Uphill. Brother J. N. Case is still, I believe, at Bird's Creek, Ont., and is being encouraged by seeing the hand of the Lord with him. Brethren Marshall and Benner are still under canvas at Waverly, and when last heard from were seeing quite a few profess conversion. Brethren Law and Crook are now at Allandale, Ont., having moved their Tent from Hamilton. Have not heard how the meetings are there. Of the other brethren not laboring in Tents I have not heard lately, but *where* they are and *how* they are is well known to Him on the palms of whose hands they are graven and who never forgets them nor us, praise His holy name.

I will now close with love in Christ, etc.,

R. T.

GOSPEL TENT, MIDDLETOWN,
DAUPHIN CO., PA., Aug. 10.

MY DEAR BROTHER IN CHRIST,—
We still go on in the tent, meetings continue pretty fair. Within the past week we have met with some two clear cases of conversion and also a few who are manifestly anxious. We trust God may do the work of saving them. Those who have professed, have done so in their homes. We have sought to be careful in not for-

cing them into an intellectual belief of the gospel, without a real *resting in or receiving of Christ*.

There are a few nice souls here, who are getting interested in the word with a view of obeying it. Most of them are sisters, and some of them are ready to take a stand for the Lord. There are a few brethren who are thinking over matters, but none of them have expressed themselves definitely as to "coming out from among them." The sectarians seem to smell the battle, and are keeping aloof and forbidding those who would, saying, we are "deceivers." We think of commencing the third month next week. Hoping to see the Lord's hand put forth in saving and separating.

We had considerable trouble with our Tent in the storm of last week. It got uncomfortably swamped with water and ultimately became a wreck. We had to shift it to higher and dryer soil.

I now close with love from both.

Yours in Him,

J. M.

Oh, let us think of the tenderness of the heart of Christ! No apple of the eye so tender as that heart. Let us then be careful to do His will; chiefly lest we grieve Him but also for our own comfort and joy.

A child of God ought to be ever committing himself into God's hand, that God may direct his way for him. The natural man deviseth his own way; but God would have His children hang upon Him for counsel and guidance in everything.

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Notes on Ephesians.

BY MR. WILLIAM LINCOLN, LONDON.

CHAPTER VI.

(Concluded from page 136, Vol. V.)

Ver. 1. "Children obey your parents," etc. There were children in the church at Ephesus and Colosse. The Lord has a word to say to them. He speaks to them before the parents. They are to be obedient to their parents.

Ver. 2. What a singular recipe God gives for long life, not a cold bath every morning, or abstinence from food, meat, etc., or so much exercise, but to honor the father and mother. It is a blessing to live. There is an old heathen saying. "Those whom the gods love, die early." Scripture seems to go the other way. This Scripture and others show it is a mercy if He continue His people in life. Phil. i. 21 22. Increasing years of service to the Lord will bring increasing reward in that day, when He dispenses His crowns. It is a real thing to live, and be spent in His service. God grant us grace to do it.

Ver. 4. Parents are prone to neglect to train their children. They shelter themselves with the excuse, "I can't give them grace" No, but if you bend a growing tree in any direction, it will grow strong in that direction. Parents often look after others, and neglect their own homes. If we train our children He pledges His word they shall not depart when old.

Ver. 5. "Fear and trembling" are rather favourite expressions of Paul. How wonderful the Lord will accept the work of a servant. Rom. xvi. mentions servants. No path too humble to serve the Lord. In fact we are all servants. Tit. ii. 9 10.

Ver. 7. Col. iii. 22, 25. A diminution of reward for wrong doing. 2 John 8 explains that passage in Colossians. We may be christians, and yet backslide and get worldly too, though we could not lose heaven. We may lose the reward, so now "to watch, to work, to war." *Then to rest for ever.* Every bit of service I do for Jesus He will reward. What

does it matter about our being ridiculed by poor, dying worms, when there is the glory. Strengthened with all might, etc. The glory has the power to nerve me to watch, to work, to war. It sheds its light on the world and shows its temptations.

Ver. 9. Masters should seek to act kindly to servants. Forbear threatening. No one likes to act under a threat. If God puts these things in His word, we should seek to obey them.

Ver. 10. Brethren, servants, children, masters, all stand together on one simple level, saved, washed sinners, sons of God, equally dear. In Col. iv. 3, Paul asks for all to pray for him. In Philemon, the robber and the robbed, both on the same level. "Be strong in the Lord." The very power of God should be used to fight with. Do we realize it? Do you say "I am so easily tempted or overcome." Be strong in the Lord. Has the Lord any strength? It is mine; use it. God will equip you for the battle, strengthen you for the fight. The weapons are all provided. The whole armor of God (ver. 11-13. We are not only called to be pilgrims, but soldiers. We are not only in a foreign country, but in an enemy's.

Ver. 11. "Wiles." Deceits, cunning. Not his might, but his wiles; not his power, but his cunning. "Calling evil good, and good evil," etc.

Ver. 11. This is the conflict with Satan in the heavenlies. Christians are in two places: 1. Here, in the wilderness. 2. Up there

with Christ. It speaks of how we are to live up there, in the presence of God. Satan tries to get us down; our wisdom is to stand, to stay where God has put us. We do have conflict with the devil in the wilderness. Then he is called the "roaring lion," but here, Satan in the heavenlies, and wicked spirits. When Israel got to Canaan they had to fight every inch of their way. We have died, been buried and raised with Christ, then we have to fight. A conflict here with the devil presupposes we have perfect peace with God. The devil troubles those who have believed; then he tries to ensnare. This armor is to fight with, not our own strength.

Ver. 12. The allusion is to the Hittites and Amorites. The word "heavenlies" is used several times in this Epistle. The fighting is going on there.

Ver. 13-14. Ever to watch the avenues of the heart; to guard against everything that God wouldn't give us. We must rein in our desires. "Your loins girt about with truth." When in heaven no need to rein in the desires, but now we are to "set our affections on things above," etc. Gird our desires with the belt of Scripture; whatever is inconsistent with His will, not to desire it.

Breastplate of righteousness. It is a *practical* righteousness. If I don't want the devil to gain an advantage over me, I must act righteously. If I have something preying on my conscience, either a command neglected or will disobeyed, then I am not standing to fight with

the "breastplate of righteousness." And Satan gains an advantage.

Ver. 15. "Feet shod," etc. Not "peace with God," for Christ is my peace and that cannot be touched. It is the *enjoyment* of the peace. he can touch that. God would have me so to live in the enjoyment of that peace that I may be a blessing to others; rivers flowing out. "Shod," constant habit. "Blessed are the peacemakers," etc. There are 7 pieces of armour.

Ver. 16. "Over all," etc. The devil tries to distress us with unbelieving thoughts of God. When we get into perplexity or trial, he says, "There now, you can't say God cares for you now;" so we are to take the shield of faith. "He that spared not," etc.—there's a specimen of faith. God lets us pass through trial; "that the trial of your faith," etc. When the devil would inject hard thoughts of God when trouble comes, remember it does not alter God's love, God's heart.

"Able to quench all the fiery darts." Thoughts that would deny His love, thoughts that wrong God. Take the shield of faith. I believe God. He loves me still as much as when He gave his Son to die for me.

Ver. 17. Take the helmet of *known* salvation." That is for the head. Not the same "take" as in Ver. 13, it is a more passive word "receive." It is all God's gift, simply to take the consciousness of a known salvation that God has saved us, that we are dear to Him. A christian should never have a fear or doubt about his salvation.

Oh! to think I am God's child. It is through the blood of Jesus, and with the helmet we are to stand, surely.

"The sword of the spirit," etc. What a blessed thing we have the Word of God; we need still to use it.

Ver. 18. "Praying always." It is one of the weapons to fight with. It comes beautifully last. To fight on our knees, to stay in the place in which God has put us. The Lord Jesus has carried us right up into the presence of God. If we are giving way to sin, we cannot enjoy the consciousness of being up there. I have not the "breastplate of righteousness" on if I am coveting after something God doesn't want me to have, then I have not the "loins girt about with truth,"—I am not reigning in the desires, so that the devil gains the advantage; or if when I go abroad I am quarreling and upsetting other people, then my feet are not "shod," etc. If you have to earn your bread with the ungodly, in a very humble sphere, God would have you go with a smile, and so be a blessing to others, so that they may feel there is a difference, and the Scripture will be fulfilled, "out of him shall flow rivers of water." Or again, "The shield of faith," etc. As long as we are in this world, we shall know what it is to be tempted with unbelief; then take the shield of faith and say, "The living God is my Father and Friend; He is ordering my steps; they are all right, though they may be rough." What a blessed thing to know whatever betides us, He is at the helm.

"The helmet of a known salvation." Mind, you keep that on the head. It is terrible to have the head exposed. How can you fight calmly, resolutely, boldly if the helmet is not on? In Acts xxvii. 23 Paul had the helmet on. God has done that. The blood of Jesus has done everything. Now fight, knowing without a doubt that you are saved. This is because you are God's child, the devil tries to drag you down. "As He is, so are we." "Thou hast covered my head in the day of battle."

"Sword of the Spirit," etc. "It is written *again*." The great snare with christians is, they are prone to think that one side of truth sets aside another. We must take the *entire* Word of God. Ephesians says we are in heaven, Peter says, in the wilderness. So, "to watch, to work, to war, and then to rest forever."

Ver. 18. "Praying always." Never forget the way Satan drags down spiritual souls is by quoting Scripture. Deal with the word of God wisely, prudently, carefully. Pray always, pray everywhere. The soul is in a good state when it is in a habit of referring everything to God. It is a blessed thing to tell God *every* thing, at any time, anywhere. Praying *always* shows God would have us pray when off our knees. However busy we are we can lift up our hearts to God. All sorts of prayer at all sorts of time, in all sorts of ways. Some prayers are wrung out of an anguished spirit, squeezed out in sorrow or temptation; others more peaceful when we are conscious

God's eye is upon us. Some prayers look for an immediate answer; some that we may be keeping up a general current between God and our soul. No need specially pressing, but like to tell Him everything. "If we know that He hear us, we know we have the petitions that we asked of Him." He would have us know He hears us. There are three things we should know; 1. That we are in His presence; 2. That He hears our prayers; 3. That we please Him. These three are essential to communion with God. God is teaching us by His Spirit how to behave before He takes us home. We should never let a care get between us and God, but always cast it on God. There is the living God. We cannot pray as long as we have a care on our mind. When you draw near always seek to get rid of the care. When there is any temptation or sin, begin by confessing that.

"And watching thereunto." Watch one's thoughts; keep on calling them back. To watch things that would hinder. The moment you take the eye off God you begin to wander. The psalmist said, "Bow down Thine ear, O God." If God puts down His ear, how nice that we may put our mouth close, as it were, and tell Him all.

"For all saints." I don't think we pray enough for other christians. Prayer for the saints draws out the heart to them. Our prayers are too selfish, we should have a heart for all saints. Each has his own distinct trial, therefore we should pray for them and they for us.

They are all our brethren. Ver. 19. "And for me," etc. To think of the great apostle asking even children to pray for him, for from this chapter we learn there were children in the Church at Ephesus. "That utterance," etc. Not like the preachers now-a-days who preach the same sermon in twenty different places. No, what Paul preached he got directly from God.

Ver. 20. "An ambassador in bonds." Suppose our country's ambassador were put in prison in Germany, war would be the consequence. Our God is patient. He lets His people be in bonds. He not only sent His Son and that Son was crucified, His Spirit and that Spirit rejected, but lets his servants be in bonds. And that good God is still patient. When He does come down, He will come down heavily, but now he is patient. Rom. xv. 3-5, 2 Pet. iii. 9. He will show other parts of His character some day as the God of judgment, but now He is saving, reconciling and showing patience to man.

Ver. 23. "Love with faith." Keep the two together. Putting on the breastplate of faith and love. If I believe, I am to love. Ver. 24. "In incorruption." We can't tell a person's heart whether he loves God sincerely but we can tell a person's life, if he is seeking to avoid disobedience—to tremble at God's word,—to shudder at sin, grace be with him.

"That love our Lord Jesus Christ." What an appeal that is at an end of the epistle. Think of everything in heaven being ours, that we owe it all to Jesus; what

should I have been but for Jesus. Well may I love him. He does care for our love, it is a wonderful thing. "*Our* Lord." He is yours, he is mine. Some one has said, "My Jesus, Our Lord, God's Christ." Any how He is our Lord, and we are to love Him. Mal i. 6. "We love Him because He first loved us," but we are to reverence Him.

Christ is the servant of all and yet He is Lord of all.

FINIS.

[Mr. Wm. Lincoln's notes on Ephesians are most valuable. Probably if we see our way to do so, we will publish them yet, in a separate form for preservation.—Ed.]

Notes of Addresses

Delivered at Meetings for Christians held at King's Mill, Ireland, on 11th, 12th and 13th July, 1885.

EXTRACT OF A LETTER FROM A BROTHER WHO WAS PRESENT.

We had really a godly time, many of us were spoken to by Him whose voice is sweet,

"Even when He chideth, gentle is its tone."

Saturday evening several preaching brethren were present. Bro. C. read 2 Kings iv., speaking on "empty vessels," remarking that these were what were needed for the Lord to pour oil into. Bro. M. read Ps. xlv. 10, "Be still and know that I am God." Bro. L. read 2 Sam. xiv. 28. Absalom two years in the city without seeing the king. Bro. B. read the verses in 2 Kings iv. over again, remarking that the woman went to the man of God and got her instructions from him; then, after getting the oil, went back

for further instructions. Jesus is the Man we have to go to for instructions. Bro. W. read Isa. xlv. 3, "I will pour water upon him that is thirsty, and floods upon the dry ground."

Lord's day morning about 150 sat down to remember Jesus in the breaking of bread. It was really a precious time. At 4 p. m. we were gathered together again for the ministry of the Word. Bro. C. having read a few verses during the morning meeting in Lev. xxvii., turned our attention to it again, speaking on the value according to age, saying we were all 20 (full value) when we were newly saved, but with many they got old too soon, referring to Hosea vii. 8-9. Gray hairs here and there on Ephraim and he knew it not. Solomon, at the early age of 51, was called old. David waxed faint on the field of battle and Abishai succoured him, slaying the giant. Eli, Samson and Jacob were referred to, dwelling on the prominent causes of their failure and getting old; in contrast, Moses, at 120 years a fresh man (Deuteronomy 34-7). "And Moses was an hundred and twenty years old when he died; his eye was not dim nor his natural force abated (marg., "moisture fled.") Caleb, a warrior at 85, although everything was adverse to his spiritual progress, still he could say: "As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out, and to come in," (Josh. xiv. 11). Then we were referred to Psalm cxxvii. 4: "As arrows in the hands of the mighty, so are the children of the youth," speaking a most heart-searching word to preachers of the gospel, if such were living in the Spirit, and preaching in the power of the Spirit, the very shake of the hand of those newly saved, through their

instrumentality, would show you that they were the children of the youth, not sickly ones. Then we were referred to Psalm cx. 3: "Thou hast the dew of thy youth." Jesus kept the dew of His youth. He finished by reading Isaiah xl. 31: "Waiting on the Lord renews the strength." Bro. M. read Ps. cxxxiii. Brethren dwelling together in unity, noticing first, Ps. cxxx., The One in the depths; cxxxi. The Weaned One; cxxxii., The serving One desiring to build for God—then dwelling together in unity and its blessed results. "For there the Lord commanded the blessing; life for evermore." Bro. L. referred us to John vi. 57: "As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me," and followed with the scripture in Matt. iv. 4: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" remarking that if the life of God is to be preserved in power in our souls we must be feeding on the word proceeding out of the mouth of God. Another read Sam. xxv. 29, 1. Sam. viii. 1-4, Gen. xlv. 30 to end: Union and its results, as seen in the case of Jonathan, whose heart was won to David; then all was laid at David's feet, true devotedness to him who fought the fight and gained the victory alone; then in Judah is seen brotherly love; Jacob, parental care, life bound up, "knit" (Rev. version) with the lad's life. This brought the meeting to a close. In the evening Brethren B. and L. preached the gospel and a number of young brethren told how the Lord saved them, Some of the christian's hearts were touched at the end, and tears were flowing as one and another made known the kindness of God to them. Monday morning there was a prayer meeting

which lasted for an hour and a half. A goodly number were present. About 1 o'clock the two tents, which were there for the occasion, were filled. Bro. M. read Mal. iii. 16, to verse 4, chapter iv., Ps. lxxxv. 6, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" The speaker dwelt considerably on the last clause of ver. 8 of that Psalm, "Let them not turn again to folly." How often the saints come to meetings such as these and get happy while together, sing hymns, etc., but it does not last; they turn again to folly. He spoke of sham restorations being as common as sham conversions. "Wilt Thou not revive Thy work?" Then referring to Malachi again, he showed that the people were questioning the love of God, etc., also saying it is vain to serve the Lord, which was applied in several ways, quoting the word: "The way of the Lord is strength to the upright." "Then they that feared the Lord spake often to one another." "And unto you that fear my name shall the Sun of righteousness arise with healing in His wings." The fearing ones get the healing balm, and when healed grow up like calves of the stall, fat, sleek, etc. Bro. C. read John xvii. but before speaking in connection with it he said it would be well to notice the order of the preceding chapters; in the 13th, we have cleansing; 14th, fellowship; 15th fruit; 16th, tribulation; 17th glory; the speaker dwelt quite a while on cleansing—a heart-searching word, no doubt. All felt laid low, one word stuck fast to me: "be not so particular about seeing fruit as about abiding in fellowship with the Lord Jesus, and the fruit will follow." Bro. F. turned our attention to Jer. ii, reading from ver. 9 to 19, speaking a wholesome word to backsliders. A backslider never commits the second evil, hewing out the cis-

terns, until first he forsakes the Lord, the fountain of living waters. Slavery one result on the once free man, free to serve the Lord, now in bondage; then the bitterness and iniquity. Then we were referred to Zech. xii., looking at Him whom they pierced mourning for Him each one apart; David's sin and shame were referred to. Peter's denial and what preceded it, also the weeping bitterly, etc. Bro. L. followed reading again the portion in Malachi iii. 16, the words "special treasure" and the several places in which it occurs in the Old Testament scriptures.—Ex. xix. a "peculiar treasure" as a kingdom of priests, how we worship. Deut. vii. 6, warning against mixing with the heathen (world); Deut. xiv. 2, warring against conformity to the heathen (world); Deut. xxvi. 18, keeping His commandments; Mal. iii. thinking on His name; 1 Cor. iii., precious stones will come through the fire. Are we jewels in all these respects?

Evening, Gospel meeting.

Tuesday morning Bible reading; subject, The Coming of the Lord. The Lord grant that there may be much fruit to the glory of our Lord Jesus Christ, in the lives of those who were privileged to be present

Soon we shall be at the big conference.

Soon Thy saints shall all be gathered.

Inside the veil,

All at home, no more be scattered,

Inside the veil.

Naught from Thee our hearts shall sever,

We shall see Thee, grieve Thee never,

"Praise the Lamb," shall sound for ever

Inside the veil.

"But, ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God."—Jude 20-21.

Rain and Sunshine.

There are days in all our lives when clouds overshadow the soul, when God seems to hide His face from us, when we weep bitterly over losses, disappointments, bereavements. We are tempted at such times to feel as if God's mercy were "clean gone for ever." But as rain upon the earth, so is sorrow to the believing soul. It is sent to mellow the heart, to humble it, to quicken its faith and love. How strange that we cannot see and rejoice in the "moral uses of dark things," as we rejoice in a rainy day.

The lives of the holy men of old, as recorded in the Bible, were not all sunshine. They had often to cry with David, "My soul is full of troubles" (Ps. lxxxviii. 3). God dealt with them as He deals with the earth. He blessed them with both afflictions and promises, as He blesses the earth with showers and sunshine. And His love was as great, as wise, as tender in the dark hours as in the bright ones. So He deals with His people still. The days of sorrow are days of growth. Without them the soul would be as barren as the soil without moisture. But we wish only present comfort. We seek for enjoyment rather than growth. We forget that the rain is from God as well as the sunshine.

The gloom and discomfort of the rain are soon over, but its beneficent effects will appear after many days, and in a growth that shall endure for years. So these trials of earth are "for a moment," as Paul says. But hereafter, in the paradise above, we will enjoy the flowers and the fruit that they have produced for us for evermore.

"Weeping may endure for a night, but joy cometh in the morning."
Psalm xxx. 5.

Notes of Questions and Answers.

QUERY XC.—"Do you believe it to be of God for a professor of christianity to"—do so-and-so, etc.

ANS.—We are often asked questions in this line of things, and wish to answer, once for all, that

There is a spurious christianity that allows a person to do almost anything he has a mind to, on the two following conditions, viz., that he manages to evade the laws of the country, and attend Sunday meetings in order to "down with the cash" for religious purposes. The teaching of God's book, however, is that "if any man will live godly in Christ Jesus he shall suffer persecution." (2 Tim. iii. 12).

It is quite evident from Col. iii. 17 that a christian can do nothing scriptural unless he does it "in the name of the Lord Jesus, giving thanks to the Father by Him." That simply means, doing all things by the authority of His blessed word, and according to 1 Cor. x. 32, "doing all to the glory of God." Much of what people call "harmless," is cut off for ever by these two foregoing principles. To them, however, may be added a third, viz., "Whatsoever is not of faith is sin" (Rom. xiv. 23), and "The plowing of the wicked is sin" (Proverbs xxi. 4). Surely, keeping these principles in view, it cannot be of God that a christian professor should be ministering music for the delectation of the ungodly, and so help the devil to drown in them all reflections as to the future.

Where "religion" is at all respected in the country, it is quite common for persons who have never received Christ, and consequently never were born again, to have and to maintain the profession of christianity, and at the same time have fellowship in business, politics, pleasure and amusements with infidels, Mormons, Universalists, Restitutionists, Soul-sleepers, Unitarians, Free-lovers, Sodomites, etc. This is the "liberal christianity" so much admired and commended in these last days by the religious-unconverted great and popular leading talkers, who by "gammon" flatter the people in order to get at their purses, while their way to the sad, sad "wailing and gnashing of teeth" is smoothed with pathetic music and oiled words by those whose "mouth speaketh great swelling words, because they have men's persons in admiration because of advantage," or gain (Jude 16).

Let us, however, never forget that whatever is popular under the name of religion in this age of deep apostacy is of the world and of the devil, and what is unpopular meanwhile is more than likely to be partially correct, at least: and what will be popular in the Millennium will be right, and the unpopular will be wrong. It will be helpful to you, reader, to keep this in view.

QUERY XCI.—We read in so many publications of a "testimony meeting by men and women," "decided for Christ," "stood up for prayer," etc. Are these scriptural?

Ans.—We never once read of a "testimony meeting" in God's word. It is undoubtedly correct and scriptural to give the invitation to speak in public meeting to such as are known to be able to do so profitably, if they have been found worthy of confidence, etc. It is, however, quite unscriptural for women to do so publicly—all their talk about "women's rights," "woman's equality with the husband," who by God is constituted head of the wife, and "restricting the increase of the population," or "Fruits of Philosophy" as two English infidels, Bradlaugh and Mrs. Besant, publish and call it,—are all the outcome of infidel reasonings, and quite in opposition to God, who says in 1 Tim. v. 14, "I will, therefore, that the younger women marry, bear children, guide the house, and give none occasion to the adversary to speak reproachfully." Whereas "it is a shame even to speak of those things which are done of them in secret" (Eph. v. 12).

Human modifications of God's arrangements are dishonoring to Him, productive of nervous, sickly and unhappy humanity, and subversive of the morals and good of society.

In 1 Cor. xiv. 34 we read, "Let your women keep silence in the churches (or assemblies), for it is not allowed them to speak." In the same chapter and 35th verse we read, "It is a shame for a woman to speak in the assembly." In 1 Tim. ii. 11 and 12 we read, "Let the woman learn in silence, with all subjection; but I suffer

not a woman to teach," etc. The Spirit of God never moves anyone to go contrary to God's written word: the other spirit does that. When the Spirit is poured out again at the beginning of the millennial glory, they shall once more prophesy, as on certain occasions in the past. This testimony meeting, however, is one of the humanly-invented cords that bind a congregation to the leader in proportion to his cunning in manipulating such a meeting.

Those who are afflicted with the desire to hear themselves talk, ought to start cottage or other meetings on their own responsibility, and make full proof of what sort their ministry is—if profitable, their sphere is enlarged; and if they cannot keep a meeting together by their own ministry, they are a source of weakness if talking at other meetings, and ought to confine themselves to personal and individual ministry till God brings them to the surface. We have known meetings killed for ever by talkers who were not called by God to the work.

2nd. The words "decided for Christ," as applied to a supposed conversion, is altogether misleading. "Decision for Christ," when correctly spoken of a christian, expresses the beautiful characteristic of a "steadfastness and immovability in the Lord's ways." But becoming a christian is not a matter of cold, calculating, intellectual choice. Jesus says, "No man can come to me except the Father who sent me draw him" (John vi. 44, 45, 65). The Father who sent the

Son has to draw the sinner. It is a matter of life and death—a terrible necessity. Conscious of being lost and hell-deserving, the sinner as a last resource accepts of Christ as his own personal Saviour. Such phrases as he "decided for Christ" or she "decided for Christ" are altogether fleshly, and savor strongly of "moral suasion" and carnal reasonings as to the doctrine only. A professor making use of that phrase in relation to his or her own supposed conversion is to be suspected till full proof is given of the radical change—become a new creature.

3rd. "Standing up for prayer" is not recorded in God's word. We know that if prayer should save the soul many people not now saved should be. In 2 Cor. v. 20 we read the apostle Paul recapitulating to the Corinthians the gospel he preached, viz., "We pray you in Christ's stead be ye reconciled to God." He does not say, "We pray to God for you," but to you for God. It is true the injunction is given to pray "for all men" (1 Tim. ii. 1), and surely christians do so; but at gospel meetings it is well that no support whatever be given to the devil-invented excuse that God, in some way or other, holds back, but that the whole responsibility be placed where it belongs,—on the sinner: "Ye will not come unto me that ye might have life" (John v. 40). We do, however, strongly suspect that the invitation to "stand up for prayer" and "come forward to the altar" is a device invented by preachers to show forth the potency of their

own preaching. Prayer or no prayer, God's word says "He that hath the Son hath life; and he that hath not the Son of God hath not life."

QUERY XCII.—Does Matthew xvi. 25 to the end, Luke ix. 23-27, Mark viii. 33 to end, refer to what we usually understand as loss of the soul or not?

ANS.—Taking these three scriptures together, we judge they refer to a most important principle, viz., Christ's way to the glory was through death. The believer's way to it is by death also. The way to the top is to go down, and the way to get to the bottom is to fight for the top. The christian or preacher who always aims at dignity will secure to himself indignities and the servant who aims (not artificially) at making himself the servant of all, or nothing at all, shall have the power. Reader, mind this (Mark ix. 35).

QUERY XCIII.—A company of three brethren and thirteen sisters in the Lord gathered to His name desire that you should give us what you think is the Lord's mind on sisters breaking bread, should it happen that brethren be not present on the Lord's day morning.

ANS.—We cannot see authority in God's word for sisters exclusively to break bread, although we must say we never saw a healthy meeting without sisters. It is God's order that they should be together, though probably there are more christian women than christian men.

Christian Convention, Chicago, Ill., U. S. A.

The sixth 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. 26th, 27th, 28th, 29th and 30th, 1885.

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 for the public will be at 3 and 7.45 p.m. 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, 25th, at 7.45.

Hereby a respectful invitation to be present at these meetings is extended to the public. To those having the responsibility of these meetings, it would be most pleasing to find christians of every denomination, whether preachers or people, present to hear what God the Lord will speak. No other voice is wanted.

The darkness of the latter days thickens, as we proceed. The gospel is much more perverted now than it was when the Apostle Paul said to the Galatians, chap. i. 8-9, "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him

be accursed. As we said before, so say I now again: If any preach any other gospel unto you than that ye have received let him be accursed." What he warned against at that time was *legality* or "law keeping," which also is quite common in our times, to which, however, are added politics, railways, wheat raising, gold finding and refining, public schools, great men, amusements, infidelity, and all else preachers can think of, or invent, to please and amuse the ungodly. All this and more are mixed up and doled out to the people, along with no little flattery, and no hell for the lost. All of which make a pleasing mixture to the ungodly, who pay liberally for this sleeping potion. Can God's saints countenance this wholesale ruin of souls, or even stand by silent and not lift up their voice like a trumpet, and warn from God.

The New Birth is almost obliterated from the religious vocabulary of most preachers and people, and according to the New Gospel men begin to be christians either before they are born or after it, through some outward act of their own, in joining a society or giving something or other to God or to man. It appears to us a complete and fatal burlesque of God's blessed gospel of grace.

Man made sets and meetings, composed of the few saved, and the many lost are largely on the increase; indeed such is the rage for large presentable meetings that in order to propitiate the people, not God, almost any person is welcomed and gloried in, whereas the

old way was "all that believed were together." Acts ii. 44.


Among the saints also, lawlessness is on the increase and the Lordship of Christ is set aside for self will, money-making and worldliness. The approved and fashionable sin of the day is honey-combing both the individual christian as well as the meeting. The gold fever has attacked many a dear saint and produced appalling spiritual emaciation.

Materialism, which is but the first stage towards infidelity, is also on the increase and fawned on by would-be evangelicalism. Overlooking that millions of infidels are already the result, it seems to be the one swing of the pendulum; the other and opposite one is "spiritualism," which, as far as there is any truth in it, is but fellowship with the devil. The spirits of men and women passed away if lost, are imprisoned in hell, so that they cannot hold converse with the living on the earth, and if saved they are with the Lord, and better engaged than telling lies. The father of lies is the author of the whole business. His object is evidently one way or other to deceive the living toward their eternal ruin, and its terrible fascination over those who have been taken up with it, is much more terrible than opium-eating or strong drink.

In these circumstances it is well for those who fear the Lord and love to please Him to come together to search into His book for the "old paths," and return to them

in all simplicity and subjection to Christ as Lord and Master.

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 them before the Lord.

 The Rooms will be open on Wednesday the 25th, and on Conference days from early morning till late at night. Strangers may easily find the place by taking either from the East or from the West, the street cars on Madison, Randolph and 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, near by the rooms, at any time.

As on previous occasions, board, for strangers, will be provided at the Rooms, and arrangements will be made with private families in the vicinity to furnish sleeping accomodations free of charge. This doubtless will be satisfactory to many, and will not entail on visitors an extra outlay.

The offerings made on that Lord's Day morning, along with a local collection, 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.

Bibles, Tracts, Hymn Books, etc., will be for sale at the Rooms. A discount will be given off all stated prices.

A Prisoner's Joy.

GUY DE BREZ, a godly French minister, was imprisoned in the castle of Thourney. A lady who visited him said she wondered how he could eat, drink, or sleep in such a loathsome dungeon. "Madame," said he, "see, my chains do not terrify me, nor break my sleep; on the contrary, I glory and take delight therein; esteeming them at a higher rate than chains and rings of gold, or jewels of any price whatever. The rattling of my chains is like the effect of an instrument of music in my ears; not that such an effect comes merely from my chains, but it is because I am bound therewith for maintaining the truth of the Gospel."

"With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure, and with the froward thou wilt show thyself froward." Ps. xviii. 25, 26.

Work and Workers.

September is usually the transition month from Gospel Tents to Gospel Halls and other work.

The Tent work is quite over for this year. God in His rich grace has saved some here and there, yet the number seems much out of proportion to the amount of labor expended. There were but four tents in all the Union and the laborers were not at any time too many to supply even that number. We hear that in the city of Glasgow (Scotland) alone, four tents were operated all the season, with blessing in each. There is room for at least a hundred tents in each of the States—and what need! Yet we must not despise the day of small things.

We understand that a Gospel Hall is being erected at Waverley, Ont.

Brethren D. Munro and John Smith are visiting the assemblies in Western Ontario, and will (D.V.) have some meetings at Detroit, Mich., before attending the Chicago conference.

In Middletown, Pa., Brethren Martin and King have transferred their meetings to the skating rink.

A hall has been secured in Aurora, Ill., for continuing the meetings begun in the Tent.

J. K. McEwen is laboring in Nova Scotia, and writes of the great need for God-sent laborers.

Brother Muir is preaching in various places in Michigan, having

visited Stirling and Au Sable, and being much encouraged by some seemingly real cases of conversion at the latter town.

Brother Robert McDonald is again laboring in the township of Brooke, about five miles from Watford, Ont., where much interest is shown by the people in the Gospel, and some are anxious about their souls.

We have no direct word from any other part this month, but we can and do confidently ask the prayers of God's people—their fervent, constant, supplications—for all who in their spheres are seeking to make known "the unsearchable riches of Christ."

Fragments.

"I will love Thee, O Lord, my *Strength*; the Lord is my *Rock*, and my *Fortress*, and my *Deliverer*; my *God*, my *Strength*, in whom I will trust; my *Buckler*, and the *Horn of my Salvation*, and my *high Tower*."

The Lord is 1. *Strength*.

" 2. *Rock*.

" 3. *Fortress*.

" 4. *My Deliverer*.

" 5. *My God*.

" 6. *My Strength*.

" 7. *My Buckler*.

" 8. *Horn of my Salvation*.

" 9. *My high Tower*.

Psalms xviii. 1, 2.

What great grace it needs to find no excuses for our little faults!—still greater to confess them!

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No. 11.

Notes on Galatians.

CHAP. II. 3-14.

(Continued from page 169, vol. III.)

When Paul went up to Jerusalem he found not a little commotion on the subject of law-keeping by Gentile and Jewish believers, and in this year, A. D. 1885, the largest number of professing Christians are as far in error on this subject as others were at that time. Paul said in Acts xxiv. 14, "After the way which they call *Heresy*, so worship I the God of my fathers, believing all things which are written in the Law and in the Prophets." This *Heresy* cry was the devil's excuse then for opposing the gospel, and under that same *cloak* he has been doing the same ever since, and is at his old work in a similar manner still. Let any of the Lord's servants go to any township, village or city, between the Gulf of Mexico and the Gulf of St. Lawrence, or west, across the Rocky Mountains to the Pacific ocean, for the preaching of the simple gospel of good-will to men, without works of any merit whatever on the sinner's part, and the cry of *Heresy* is raised immediately. Few hired preachers of any denomination will be found who will not denounce

what they will be pleased to call "the New Gospel," which in fact is but the old gospel of grace resuscitated from under the ritualistic and rationalistic rubbish of modern times. All the opposition to it always arises from this—its blessed adaptation to sinful man's need, viz.: free, sovereign grace bestowed freely by God on his enemy, *man*, as seemeth good unto Him through the Lord Jesus Christ, without any claims whatever on Him.

It appears from these verses that *false* brethren were stealthily come in to spy out the liberty of these primitive christians, that they might lead them unto the bondage of law-keeping again. But whether these brethren who so came in were false in that they were not christians at all, or that they were truly converted, but "unstable as water" for the truth, as some are to this day, is for our present purpose immaterial. We know the christians who are mixed up with the *worldly* sects of this day are so drunk with the wine of the great whore's fornication, as to be totally incapable of receiving the truth in its native simplicity, beauty, clearness and fulness. Their eyes are "put out," as Samson's

were by the Philistines. And we know there are self-deceivers also who think themselves christians, but who never were born again at all, and therefore cannot receive the simple truth with approval. These are they who would like to set James against Paul and Paul against James, if they could. We know full well there are hypocrites also who have the flaming profession without the possession—some doubtless for friendship, others for business, and not a few for popularity—dying for the approval of public opinion and the applause of the world.

These false brethren came in “stealthily,” we read. Quite *possibly* that may have been indirectly through the simplicity of a dear, honest, christian sister, or through a “cranky” brother. Whatever way they came in, it matters not very much to us, except that the fact is recorded for our warning. Neither need we be anxious to find out what meeting they got into; only they were in, and ought not have been.

It is not very easy for some dear christians who have been brought up in the sects (where almost any one wishing it, is received) to throw off all at once the desire for great, popular and respectable meetings. Probably this has had at times something to do with the receiving of doubtful professors. There are also other christians—and honest ones too—who lack spiritual discernment, and “discernment of character” to that extent as to be ready to receive any one who can glibly quote John iii. 36, and insist that they are saved because, as they say, “God says so.”

When Barnabas introduced Paul (Acts ix. 27), he first brought him to the Apostles. That was the first thing. Then he told them how he

had seen the Lord in the way, i.e., conversion, etc. That is the second thing. “And preached boldly at Damascus in the name of Jesus,” i.e. the third thing. However, the manifested evidence of conversion may not be always that, but as sure as there is life there is the manifestation of it, whether it be frog life, snake life, bovine life, human life or divine life.

In 1 Cor. xi., two evils are said to result from eating and drinking unworthily: 1st, verse 27, “*guilty of the body and blood of the Lord;*” 2d, verse 29, *damnation (or judgment) to one's self.* Surely these two outcomes—i. e., the Lord dishonored and the unworthy eater injured—are most solemn and by all means to be avoided. To encourage an unconverted one in this course is most cruel and unkind. In verse 29 (R. V.) of same chapter we read what this eating and drinking unworthily consisteth of: “For he that eateth and drinketh, eateth and drinketh judgment to himself, if he discern not the body.” This, doubtless, is the criterion—discerning. What body? Is it the body of Christ, the Assembly? or the body of the Lord? The latter surely. The body the apostle is writing about is the body provided Him, and which was afterwards sacrificed for sin. As a lamb His body was sacrificed, but consequently He became head of the new creation, and received another body instead—the assembly. (Eph. I. 22, 23; Heb. X. 1-10.)

This test of discernment excludes from the Lord's table all not come to years of “discretion,” though they might be born again, as well as sleepy, worldly, backslidden, crooked christians in general, and all the unconverted, as

a matter never to be disputed. In the case of all backslidden christians the spiritual discernment is for the time being gone or nearly so—their vision is quite impaired, and as they are not walking in the light they cannot be light. A christian in that condition is quite incapable of worshipping.

Moreover, let us never forget that whatever way a "false brother" comes in, trouble is come in, and sooner or later it will and must take place; and the inevitable result always will be, that others—the less spiritual, who usually are predisposed that way because of their want of spirituality—will be evil affected through such an one eventually. Leaven has the terrible property of spreading itself by corrupting all it comes in contact with. The straight, clear, clean, unpopular way is the only safe way after all is done. Reader, go by the written word.

To these "false brethren" (verses 4 and 5) come in, there was no subjection by Paul and his associates, "no, not for one hour." The gospel of the grace of God is quite sufficient for the most immoral sinner, and Christ the Good Shepherd is quite able to manage the most unstable and most unscrupulous believer and to give the victory over all difficulties sooner or later to the true hearted. "O give thanks unto the Lord, for he is good, for his mercy endureth for ever." Ps. cxxxvi. 1.

The brethren of reputation (verse 6) conferred nothing on him at the Jerusalem convention. Instead of them adding or giving to him, he conferred on them the gospel he preached among the Gentiles, which was not contrary to, but far in advance of what, at that time, they preached to the Jews—not only in

its character of being in contrast to law, but as to the grander and more sublime heavenly call of the Church in contrast to the earthly Jewish call. As the stars above are a contrast to the sand of the sea shore beneath, in brilliancy, glory, prominency, permanency, position and beauty, so is the assembly belonging to Christ glorious beyond the Jewish congregation.

The result of all was that when the "reputed pillars" (ver. 9) James, Cephas, John, etc., saw the superior grace given Paul, they gave him and Barnabas the right hand of fellowship, that they both should go to the Gentiles, while they themselves would preach to the circumcision. "Only they would that we should remember the poor, which (saith Paul) I also was forward to do." The poor should never be forgotten.

These reputed pillars, specially Peter, proved more of a caterpillar than a supporting pillar, for we read in verses 11, 12, 13, that he crawled away from eating with the Gentiles, through *the fear of man*. Persons of Peter's temperament will certainly sometimes be found more than equal to a difficult occasion, but they usually are defective in steadfastness, for they lack staying power. The less brilliant are usually the steadyest. However, there is a niche in the House for every living stone—the timid and the courageous, for the retiring as well as for those whose public platform preaching is barely tolerable.

Godly Barnabas himself was also carried away, not by the fear but by the example of Peter. How true, "one sinner destroyeth much good" (Eccl. ix. 18). The power of example in certain circles for good or ill is immense. So we read, "Woe to

thee, O land, when thy king is a child, and thy princes eat in the morning. Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength and not for drunkenness." (Eccl. x. 16, 17). Corruption in high places leavens badly, but the power of influence in trustworthy persons is both beautiful and great. Also in John xx. 1-9 we have an illustration of influence. After Mary Magdalene told Peter and John that the stone was taken away from Christ's sepulchre, they both ran for it. John outran Peter and came first to it, *but did not go in*; Peter, both heavier and slower, came last *and went in*. "Then went in also that other disciple (John) who came first to the sepulchre, and he saw and believed."

Beloved brother in Christ, what about your influence for good or ill?

At verse 14 on to the end of the chapter, we have Paul's exhortation with Peter when he crawled away. The gospel of grace and consequent life are treated in a majestic manner. Christ for the sinner and for the believer, for Jew and Gentile, for God and man.

(To be continued).

Notes of Questions and Answers.

QUERY XCIV.—Would you explain 1 Cor. xi. 28: "But let a man examine (R.V., prove) himself, and so let him eat of that (R.V., the) bread and drink of that (R.V., the) cup."

ANS.—1st. The Supper was of such importance that the Lord Himself gave to Paul a fresh instruction in relation to it (see verse 23): "For I have received of the Lord." In this

fact no doubt is a stinging rebuke to those calling themselves christians of a "higher christian" character than ordinary, who live months without remembering the Lord according to His own appointment, at His own table. Indeed, not a few of them write of it as a carnal ordinance long since set aside. Surely this is another and an additional endeavor of the devil's efforts to obliterate every ordinance that honors Christ and gives Him His place as Lord and Master.

2d. The Lord's supper is for the Lord's people only. The unconverted are altogether unfit for it, and with its object and purpose they can, by no means, have any fellowship whatever. All unregenerate people are naturally at enmity with the God of the BIBLE, and their presence at the Lord's table is at least but a humbling and shameful burlesque of Christ's blessed ordinance. They need to be born again, or must be cast for ever into the Lake of Fire which is the second death. Rev. xxi. 8. In their natural condition they may have fellowship with a god, the creation only of their own imagination; which is idolatry as much as worshipping a stock, a stone, or a greenback.

But, 3d. The Lord's own people are not always in a priestly capacity fitted for either service or worship any more than a defiled son of Aaron dared to approach God in certain contingencies. See Lev. xxi., etc.

4th. All the Lord's people in this dispensation, by spiritual birth, are a royal priesthood. They are the generation of Him who, after the order of Melchisedeck, is the King-Priest, but, as there are so many defiling abominations both within

and around them, they are enjoined to prove, search and examine themselves, in order to discover whether they are in a condition for the company of the Lord at His own table, with the view of immediately on discovering it putting away the evil—judge themselves and then eat of the bread and drink of the wine.

Let not evil once discovered be allowed to remain one moment. Confession on their part, the advocacy of Christ on their behalf, and the forgiveness of the Father to them, all go together. Therefore let a man examine or prove himself, and so let him eat, etc.

5. A christian going to the Lord's table without this self-examination in the light of that verse we are looking at, appears to be acting unscripturally, otherwise, as the next verse asserts, such an one is eating and drinking judgment to himself. God preserve us from insulting Him.

We know well that a person going to the president's table in the White House, at Washington, would doubtless take no small pains to have himself and his clothing in such order as not to disgrace the company. How is it with you who go to the Lord's table?

Reader, would you dare go to the Lord's table without examining yourself in the looking-glass God provided in His own word? See James i. 22-25; 2 Cor. iii. 18. Let us act honestly and scripturally in this important matter, else if we do not judge ourselves, others will do it for us after the evil within, unjudged by ourselves, will burst forth and be observed of all.

QUERY XCV.—Would you explain 1 Cor. vii. 14: "For the unbelieving husband is sanctified by (R. V., in) the wife, and the unbe-

lieving wife is sanctified by (R. V., in) the husband (R. V., brother); else were your children unclean, but now are they holy."

ANS.—The case may be stated thus: a converted person may foolishly and unscripturally marry an unconverted one, and, as always may be expected, there is trouble between the parties afterwards.

Or, two unconverted parties marry, and one of them is converted after marriage. Shortly, disagreement begins, as may be expected, for in either case, "How can two walk together except they be agreed?" Amos iii. 3.

In the first case, there usually is much pain and sorrow, that may continue lifelong for both; but in the second, generally the second party is also saved sooner or later, and that usually after both learn to their great sorrow the intense enmity of the human heart towards "the thing that is of God."

The trouble in both marriages doubtless produces in the saved one's conscience and soul, exercise before the Lord on such questions as, Could this be a marriage at all according to God's revealed will? If not, ought they not, for peacesake at least, to separate? And if this be not a scriptural marriage, are those children, the issue of the marriage, legitimate or illegitimate? etc. Moreover, doubtless the devil will have his "say" about it, in order, if possible, to increase the evil, the sorrow, the trouble and the pain.

1st. Marriage is only a carnal and fleshly ordinance. "They became one flesh," certainly not one spirit, like Christ and His members (1 Cor. vi. 17). The conversion of one or both does not in one way or other invalidate marriage; and the issue,

if any, are children according to, or after the flesh. They become children of God only by a second, or new birth.

2d. We know well that the holiness referred to in our verse is something that an unconverted wife, husband or child may and do have. What can it be, then, if "every one shall bear his own burden" (Eph. vi. 5) and every one "give an account of himself to God?" Rom. xiv. 12.

There are several expositions of this verse published, each of them tinged by the expositor's own circumstances. High church and ritualistic parties, from Roman Catholic down to the most insignificant man-milliner in creation, who maintains that union with a man-made church, along with some other additional small things, make the christian,—say that either husband or wife being "a christian" gives a certain holiness to the other party and offspring, which warrants their participation of all "church privileges," etc. This cannot be received at all: marriage is a fleshly union only.

3d. Baby baptizers maintain that the offspring according to the flesh of such unhappy marriages as we are contemplating, ought to be "baptized," i.e., sprinkled or buried. Thus, they reduce baptism to the level of circumcision, forgetting that fleshly connection with the fathers constituted Israel, and that the rite of circumcision meant only flesh-cutting and flesh-restraining; whereas baptism testifies to the burial of the body of the flesh after it is *put off*. The first speaks of managing the unmanageable flesh; the second, to the burial of it.

4th. We can come to the one only conclusion, and to no other, in regard to this sanctification or holiness pos-

sessed by the unconverted wife, husband or child, as referred to in our verse,—viz., legitimacy of both marriage and offspring. We must, however, add that there certainly are privileges inseparable from connection with saved ones that are of immense value, and sooner or later must be appreciated. Lot's wife had many privileges that other women in Sodom had not, though she was a bad one.

Dead To Sin.

Accordingly, my believing friends, whenever a sinful desire or purpose knocks at the door of your heart, you should say at once that a mistake has been made, that the application was intended, not for you, but for some one who has not yet died to sin; you should decidedly refuse it admittance, and turn it away. The applicant indeed may be very importunate; he may insist that you are the right person; he may adduce many reasons why you should at least admit him, and hear his statement and consider the proposal with which he is charged. Your curiosity may be stimulated; your desires may be called forth; you may feel inclined to yield. But you should at once send him away, without listening to his statement, reckoning it enough to know that you are not the person to whom the application is addressed. You have long ago ceased to have any connection with the subject of which it treats; and take your stand decidedly on that ground.

Hints for Preachers and all Who Would Labor for God.

Extracts from the Writings of an old Author,
and Arranged.

THE WALK.

If you would be eminently useful, you must be eminently holy; the servant who would be successful, must walk close with God.

Get near the cross; breathe the atmosphere of Calvary. Close walking with God makes labor for Him sweet and pleasant. God is then known and trusted as a faithful Friend.

Close walking with God is a preventive of a thousand evils. Pray, preach, and live down prejudice.

As you can have no cause to be ashamed of the gospel, be sure you are never a shame to it. "Be ye clean that bear the vessels of the Lord."

The servant of God should be known by his *savor* as well as by his *service*. "We are a sweet savor of Christ."

He that is not careful about small spots on his conscience, is likely soon to have large spots on his garments.

The levity of some preachers in private, spoils all they advance in public; the platform and the parlor must agree.

Never walk on the edge of Christian liberty; many things are lawful which are not expedient.

HUMILITY.

Be humble, but not cringing.

Feed humility and starve pride.

Many have fallen from the spot where you now stand; be not high-minded, but—HUMAN.

Esteem it a privilege to be employed to carry a crumb to the least of God's saints.

Be willing to wipe the feet of the meanest person that hears you, if it would conduce to the saving of his soul.

We shall never be employed to do great things until we are willing to do little ones.

He that is not willing to preach to a few, is not qualified to preach to many: he is a proud man.

PRAYERFULNESS.

He that prays most, will preach best. Spiritual beggars are powerful preachers.

The more prayer to God, and the more faith in God, the better preacher.

Let all your vacant moments be spent in prayer; have no idle time, or leisure hours.

Remember gifts will wither, unless replenished with grace. Grace is the ornament and energy of gifts.

Pray before you begin to study your Bible, pray while you study it. Read much, think often, and pray always. "Pray without ceasing."

STUDY.

Beware of what you read.

The mind is no widow's cruse, which fills with knowledge as soon as you empty it.

Aim to apply every subject to yourself before presenting it to the people.

The servant of God should al-

ways be a learner; there is much, very much, we do not know.

Beware, lest while you furnish and strengthen the head, you starve the heart; this is not an uncommon case.

Take heed lest you depend on your books, your abilities, your prayers, instead of depending on the Lord. It is possible.

Aim to be a workman, understanding every part of your business. "The secret of the Lord is with them that fear Him."

HOW TO PREACH.

Preach prayerfully, as before God.

Preach to the conscience, and the heart.

Preach down self, and preach up Christ.

Preach *to* all present, but not *at* any.

Rather be short than tedious.

Let Christ be always Alpha and Omega.

Preach the whole truth to saints or sinners, whether they approve or reject.

Preach experimentally, — what you have felt, tasted and handled, is most likely to be useful.

Be sure you preach God's truth, and let much of it be in His own words.

Back everything with scripture. God's word carries authority with it.

He generally preaches best who preaches all the week, and walks close with God.

Prayer, preaching, patience and perseverance are four P's that

should go together in a servant of God.

It is much easier to bring our *heads* than our *hearts* to preach.

God usually blesses the labors of the man whose heart is set on the conversion of his hearers.

Be simple in your preaching. The Lord Jesus was—Paul was—and all successful preachers have been so.

Never be ashamed of the gospel; its plainness, simplicity and peculiarities are its glory.

Always set forth regeneration as the beginning of a course — good works as the result.

Preach with fidelity, as one that must give account; keep nothing back, but declare the whole counsel of God. Lay the creature low, and keep him low.

Preach the truth in love: love to God, the Author; love to Christ, the centre; love to saints; love to sinners; love to truth itself.

You are to labor *for* God; that is your duty. You labor *with* God; that is your honor.

The more we labor *for* God, and *with* God, the more we shall receive *from* God. "There is that scattereth and yet increaseth."

Do something for God every day. I mean something definite; something that is likely to tell on the future; seeking to realize the value of the soul, the shortness of time, and the nearness of eternity.

Satan is always busy, therefore God's servants should never be idle: while men sleep the enemy sows tares. Take heed to the napkin, the Lord is at hand. What-

ever you do for God, throw the whole soul into it.

Beware of round sentences; they roll off as fast as they roll on. Too much "polish" is worse than too little. "*So preach,*" said Luther to Melancthon, "*that those who do not fall out with their sins, will fall out with you.*"

If you can be satisfied with anything short of bringing glory to God, in the conversion of sinners and the edification of saints, be not surprised if your ministry is barren.

Aim to catch whenever you cast in the net. *Watch* for souls, travail in birth for them. Remember, it is better to win a poor man's soul, than please a thousand rich men's ears. One soul is worth many trials, therefore be not weary.

Be patient. Removals should not be lightly made. Some preachers seem to be bitten with a gad-fly.

Be independent of man, but absolutely dependent on God. Aim to please *God* in everything. Be neither a hook nor an eye. Hang not upon others, nor have others hang on you.

If the Lord use you, expect Satan to abuse you. You are a soldier of Jesus Christ; expect rough usage and hard fare.

Who is your Master? the world? the saints? or Jehovah? Whom do you serve, and seek most to please?

God's servants must imitate the eagle—fly and look toward heaven for light and life, for temporals and spirituals: but, too many are like the barn-door hen, scratching in

the dunghill, both for body and soul, for family and flock.

Brethren, "Suffer the word of exhortation." "Prove all things, hold fast that which is good."

Work and Workers.

The brethren are working, as usual, some breaking up new ground and others visiting the gatherings.

Brethren J. N. Case and William Faulkner are at Bird's Creek, in the backwoods of Ontario, Canada.

Brethren Goodfellow and Fortier were having a series of open air meetings at Forest, Ont., and an old chapel has now been rented for the meetings.

Brethren Munro and Smith have been a week in Detroit, Mich., on their way West. They now are, at the date of this writing, having some special meetings in Chicago.

J. M. Carnie and another are having meetings in the new hall, Aurora.

Brethren Martin and King have left Pennsylvania for the old country, and R. Telfer is in Crown Point, Ind.

T. D. W. Muir returned home sick from Au Sable, Mich., but is recovered and has returned to Ypsilanti for some meetings.

After the Chicago Conference other fields will be visited by the preaching brethren, who will be present, when they get sharpened up, refreshed and encouraged.

The Orillia brethren are working, as usual, in their district.

The Twofold Advocacy.

Among other truths, statements and facts relating to the believer's safety, the double advocacy puts it in a very strong light. One advocate is for us in Heaven and the other in our own bosoms.

In John ii. 1, we read: "My little children, these things write I unto you that ye sin not. And if any man sin we have an advocate (Greek, paraclete) with the Father, Jesus Christ the righteous." Thus while he pleads for us, "He is righteous," "In Him is no sin," John iii. 5, He does not condone excuse or justify sin in any manner or measure.

Three things go together in the case of the forgiveness of a Christians's sin:

1. Confession on the part of the sinning one.
2. Advocacy on the part of Jesus Christ, the Righteous.
3. Forgiveness on the part of the Father.

There are persons who make their own consciousness the standard of right and wrong. This surely is quite unscriptural. In Lev. v. 17, we read: "And if a soul sin and commit any of these things which are forbidden to be done by the Commandments of the Lord, though he wist it not yet is he guilty, and shall bear his iniquity." The path for Christians is, 1 John, ii. 6: "Ought himself also so to walk even as he (Christ) walked." Surely none but a "crank" or a "fraud" would attempt to assert that he walked as Christ walked. Hence, our con-

tinual need of the advocacy and blood of Christ.

Man's ignorance is his sin and shame. Many professors are better acquainted with the politics of Peru, in South America, and the late war in Soudan, than with the Book that unfolds before us the scriptural path for a Christian to tread.

In the Types we have the provision of the ashes of the red heifer (Numbers XIX) to take away Israel's Wilderness defilement, as well as an Old Testament Moses in the presence of God for them. The blood cleanseth us from all sin, and we have the "Advocate with the Father, Jesus Christ, the Righteous."

We read of the other advocacy in Rom. viii. 26: "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." As the advocacy of Christ in the presence of the Father has special reference to sinning, the advocacy of the spirit in our bosoms would seem to be in connection with our weaknesses, specially in relation to prayer: "We know not what we should pray for as we ought, but the Spirit itself maketh intercessions for us with groanings which cannot be uttered."

How often, fellow believer, you are bewildered, and know not what to pray for. Yet you can groan. These groanings are by the spirit, and as the next verse tells us: "He that searcheth the heart knoweth

the mind of the spirit, because he maketh intercession for the saints, according to God."

Thus we see the intercession of Christ is because of wickedness, and that of the Spirit on account of weaknesses. It is the same Greek word defining the Spirit's work that is translated comforter in the gospel by John, that is translated advocate in 1st John ii. 1—Paraclete.

Christian Convention, Chicago, Ill., U. S. A.

The sixth 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. 26th, 27th, 28th, 29th and 30th, 1885.

The Rooms will be open on Wednesday the 25th, and on Conference days from early morning till late at night. Strangers may easily find the place by taking either from the East or from the West, the street cars on Madison, Randolph and Lake streets, to May street, and then going direct north to Fulton street which 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, near by the rooms, at any time.

On these days the hours of meeting will be: 10.30 a.m., 3 and 7.30 p.m., excepting on Lord's Day, when the meetings for the public will be at 3 and 7.30 p.m. All these meetings will be for prayer, searching the Scriptures, teaching and preaching the Gospel and correlative matters.

A meeting for prayer, etc., will (D. V.) be held in the same place on Wednesday evening, 25th, at 7.30.

Hereby a respectful invitation to be present at these meetings is extended to the public. To those having the responsibility of these meetings, it would be most pleasing to find christians of every denomination, whether preachers or people, present to hear what God the Lord will speak. No other voice is wanted.

As on previous occasions, board, for strangers, will be provided at the Rooms, and arrangements will be made with private families in the vicinity to furnish sleeping accommodations free of charge. This doubtless will be satisfactory to many, and will not entail on visitors an extra outlay.

The offerings made on that Lord's Day morning, along with a local collection, 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 as far as Batavia

or Belvidere. This, we hope, will be advantageous to many.

Bibles, Tracts, Hymn Books, etc., will be for sale at the Rooms. A discount will be given off all stated prices.

One word more. No doubt whatever covetousness and worldliness, unless kept in check, will hinder Christians from coming to these meetings. Some, doubtless, will think that they cannot afford to spend any money otherwise than on the mortal and corruptible body, or for their families' earthly comfort or style, or it may be on a "new and improved home." The devil, also, will likely suggest that it would be wiser to hoard up all the money on which they can lay their hands for certain contingencies of the future.

Reader, if you are a Christian, you cannot afford to have a defiled conscience, a cold heart, and a crooked walk. Depend on it, if you do not use your money for His glory and your own soul's good, God will find ways and means to have your money-bags perforated with holes to your sad disappointment and sorrow some day, when you find your all run out.

At all previous conventions our God graciously and condescendingly caused us to hear His own voice and get a glimpse of His glory in the face of Jesus Christ. Many of God's dear children who were present have sweet and savory memories of the gracious times God gave us.

Let us look up and forward with expectations, never forgetting our God's infinite resources—in Christ

to meet our every need. This He delights to do.

Correspondence.

MY DEAR BROTHER IN OUR PRECIOUS LORD,—Your kind letters duly received. I intended to reply long before now, but since the middle of January the frosty weather has been pretty severe on me, and I got behind with my letters. Had a lingering cold, and, like old Betty, had "to lie still and cough." I felt I would rather be doing something, but one morning a word was sent me from heaven which was very comforting: "They also serve who only stand and wait." The words were familiar to me, but never so sweet before as when spoken by Him with such tender tone. The tender, loving heart of Jesus finds pleasure in giving us resting time when we require it, and we gratify His love by accepting the kindness He delights to lavish on us. Paul tells us, "All things are yours"—except one thing: "*Ye are not your own.*" (1 Cor. iii. 22, vi. 19). When these words came before my mind, I used to think only of the sin of withholding from God the use of our redeemed powers of mind and body; now I see that entire submission to his will lies at the foundation of consecration. Mary had more perfect knowledge of what consecration to God is than Martha had. As you know, the word "consecrated" means to have "the hands filled." But then, the hands must be employed at the right thing at the right time, and the heart, the mind and the body all exercised aright in communion with God. To overpower the mind or the body with service is not the conse-

eration that God takes pleasure in. To do ourselves harm in that way would be as much a sin as neglecting our Father's business in times of health would be. Because we are not our own, we should not allow selfwill to act in either of the ways. God has pleasure in our abiding in communion and being yielded. But oh! I know but little about the latter as I ought to know. We are creatures of extremes, selfwilled like the "wild ass colt." Alas! He has had to correct me for both these errors just stated. Bless His name for the rich grace that corrects us in love, and never takes His lovingkindness from us! Oh, isn't it sweet to ponder it! Oh, for a heart to praise Him as I ought!

David says in Ps. cxvii. 1, "I love the Lord because He hath heard my voice and my supplication." Instead of leaving our first love as, alas! too often we do, we ought to love our God more for every petition fulfilled and every mercy bestowed. But the Psalmist adds in verse 2, "Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." And so the many rich answers to prayer we have got in the past, should make us strong in faith and vigorous in using the promises.

I heard not long ago about an old woman who had a T. and a P. written into her Bible at certain promises. When asked what it all meant, she replied, "These are promises with which I have tried and proved my God, and I have found Him faithful." That was the right way to use the promises.

God has encouraged me greatly during the last twelvemonth by saving persons who were laid specially on my heart, and since the

new year He has been saving souls in a district I felt much drawn out in prayer for. Praise His worthy and glorious name! I sometimes wish I had more strength to spend at Epaphras' labor. The Lord Jesus spent much time and strength in prayer,—spent whole nights on the hillside in secret prayer; at other times "He rose a great while before day, and went up into a mountain to pray." Anna "served God with fasting and prayers night and day." It is evident that her's was not a spurious service. The secret of the Lord was with her. He did not hide from her the thing which He did when He sent His Son into the world. She recognized Him in the infant and thanked God for Him. "*And she spake of Him,*" and made no mention of a person called I. *Christ was her theme.*

Your brother S. was telling me about a conversation he had with a young woman he met with one day. They had not talked long when she began speaking about a young man named Tom, and during the conversation Tom was mentioned repeatedly, until he began to wonder in himself why Tom was being spoken of so much. "Ah," he said, "I found out the secret. She loved Tom, and she spake of him." And she taught me a lesson. When the heart is glowing with love to Jesus, then Jesus will be our joyful theme. An unconverted woman said to her husband one day,

"John, you are always speaking about Christ or nothing."

Blessed John! It would be well if his fault were the only one that the world could find with the people of God.

Mr. Spurgeon says our tongues require a seven-fold sanctification.

It is a truth too little realized. In Luke ii. 17 we have the shepherds also speaking of *Him*: "They made known abroad the saying which was told them concerning the Child." "And all they that heard it *wondered*," etc. Yes, and well they might; it was the most wondrous announcement that mortal ear ever heard.

Another has beautifully remarked that the angels, though they have known of the incarnation nearly these nineteen hundred years, have never ceased from astonishment for one single moment. Isaiah, in chap. ix. 6, tells us the name of the Child born unto us, the first of its five syllables is "*Wonderful*." We have got much more to fill us with wonderment than these Jews who marvelled at the tidings of His birth. They heard about Him, but we, by the Spirit through the Word, have heard *Him* who "spake as never man spake." "God hath spoken unto us, by His Son." They saw the Child; it is ours to gaze at the Man—the *perfect Man*. As ray after ray of His moral glory revealed in the four Gospels shed forth their light and beauty on our souls, again and again we are filled with holy wonder. But, Oh! the more perfect manifestation of divine love to sinners we see at the cross produces deeper emotions of surprise still. I love that verse we often sing—

Oh, the wonders of His love!
See Him coming from above,
To atone and die for thee;
Praise Him, praise Him cheerfully.

And, Oh, the wondrous value of His priestly ministry for us within the veil. A remark of C. H. M.'s has been a wonderful consolation to my soul for years: "Jesus lives to

keep us always right in heaven and to put us right when we go wrong down here."

Ver. 19. Mary's heart was much engaged in heavenly contemplation. As I said already, we have a more perfect revelation of the mystery of divine love, to make our meditations of Him sweet. May yours and mine be thus.

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen." Yes, but they had to leave the blessed Jesus behind them, although no doubt He had a place in their hearts. You have got the privilege of leaving a blessing behind you, and of taking him with you wherever you go. Soon we shall all go home together, glorifying God for what we have seen and heard; aye, and shall see Him we long to see,—Himself as He is, and we shall be like Him.

I wrote dear M. M. soon after I saw you. Am just going to write again. I had a sweet letter from her. "*He has made her heart His own*." What shall I say of mine? It deserves to be labelled with the word *treacherous*; still, as I pen this, it glows with desire to be all His own.

Yours with much love in Christ,
C. C. L.

TRUST YOUR FATHER.—A Highland boy was offered some money if he would allow himself to be suspended over a cliff to bring up some rare flowers; he hesitated, but said, "I'll go, if my Father holds the rope."

[Publications on View at Conference.]

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Notes on Jonah.

(Continued from page 105.)

CHAPTER III.

“And the word of the Lord came unto Jonah the second time, saying.” When God spoke to him previously it was as one who had been obedient in times past (2 Kings xiv. 25); but here we have him as one who has been disobedient, who has received chastisement, and been restored. What he refused to do at first he has got to do still, reminding us very forcibly of what is noticeable in the lives of many of God’s children. They have learnt believer’s baptism, separation from the sects or some such patent truths, but have refused to obey; they make no progress in their souls, nor can they do so until what has been revealed to them as the will of God has been fulfilled. Our God is love, but He is not as an indulgent parent. His will is paramount, nothing can be substituted for it.

If there was any room for variation as to what he might say had he gone to Nineveh, the first time,

there is none now. “Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.” God tells him to “arise,” as if all God’s dealings had not yet brought him so that he could stand as Jehovah’s servant before God. (See 2 Kings v. 16.) There is no variation as to the place. How much easier it would have been to have gone straight, instead of the round about road that he took. How full of compassion our God is! Jesus went through all the towns and villages preaching. He yearned over many places, but over Jerusalem He wept. God had one message for Nineveh, and that has got to be delivered. How important, then, for His own servants not only to be sure of the Word, but to be sure of the message for that time and place. We have His word, but He also gives His message. God’s servants are responsible to Himself alone. He sends His own messages. Results can then safely be left with him. The sent one has no choice as to the message. There are no agents employed. The servant is brought

into the presence of the Master and there commissioned. Jonah got the message before he went to the place. How blessed for a servant so to know the call of God! May God write it on our souls. Possibly this might help "laborers" in moving from place to place; and thus they would give themselves to much prayer, that they might know the right place and discernment as to the message.

Now Jonah moves, a commissioner with his commission. He was obedient in that he went, not according to his own inclination, but according to the word of the Lord. Blessed pathway! The true "Believer's Pathway!" If Jonah had only known what joy it is to walk with God, and what reward it will bring in the day of Christ, how particular he would have been for obedience, not merely in the letter, but also in the spirit.

"Now, Nineveh was a city great of God, of three days' journey." "Nineveh was greater than Babylon, being in circumference sixty miles, or twenty-four hours journey, equal to three days. Its walls were one hundred feet high, and so thick that three chariots were able to drive abreast upon them; there were also no less than one thousand five hundred towers in the walls at proper distances, of two hundred feet high. Jonah iii. 3, gives 120,000 who could not discern between their right hand and their left, *i. e.*, little children, which would make the inhabitants, according to the usual computation, under seven hundred thousand."

"And Jonah began to enter into the city a day's journey," and there delivered his message. He did not wait for one thing and another, but started whenever he reached his destination. He had the material one might say to make a faithful prophet, but he had a lack. He did not care very much for the cross of walking with God, and being faithful to His name continually, nevertheless he delivers his message now; "and he cried, and said, 'Yet forty days and Nineveh shall be overthrown.'"

Why this period of respite? Why not immediate destruction? Nineveh might be looked at as a picture of this agreeable, polished, educated, amiable world. Let the world be as it may, there is nothing for it but destruction on ahead. Whether it be sensual Sodom, money-making Egypt, religious Babylon, or war-like Assyria, no matter, nothing can avert the judgment of God. True, there is a moment's respite for all, but ungodliness must be punished. Jonah's message was of judgment to come. Paul's reasoning before Felix was of judgment to come, and possibly, did we read aright, our message would be more salted in the power of God, with "judgment to come," than it is.

God is the God of *all* grace, and here He lingers. He did so before over this guilty world, in Genesis, chap. VI., and over guiltier Sodom later on. The case of Egypt and great Babylon are both dealt with in the same way, judgment certainly following mercy despised, and privileges abused.

"The people of Nineveh believed God," and yet this message was one of judgment. They may not have understood how God could avert what was threatened, but it was averted, and how the turning point was reached, was by their believing God. This, then, was the work of faith, next follow faith works, the fruit of faith. They had God's truth presented ere they could repent. The faith of God was there, contrition of the sinner follows. Their believing God may mean salvation or it may not, they certainly repented at the preaching of Jonah. The fruits of repentance followed that.

Repentance is a change of mind. Truth displaces error. Water and soap displace filth, and God's voice silences the devil. God's judgment warnings were given. There was a response in their hearts with the result that they abandoned their ways of sin and shewed the reality of it in their contrition. This may take us to salvation or it may not. I know that I am lost through believing God, but then that does not mean that I am saved. I may go a-mourning all day long, neither is that salvation. Salvation is found in Jesus alone.

Jonah's history in the previous part of this book contrasts markedly with what we read about the men of Nineveh.

Jonah went down, down, away from the presence of God; but the men of Nineveh got down, down in the presence of God.

"They proclaimed a fast," etc.

This was most natural,—afflicting their bodies for the sin of their souls. Even with God's own children, outward manifestations marked their fasting, characteristic of the dispensation in which they lived. To-day the order is reversed,—see Matt. vi. 16-18.

(To be continued).

Correspondence.

SEPTEMBER 28, 1885.

My dear brother in a loving Christ,—Impute it not to ingratitude or forgetfulness that I have been long in returning your valuable instructive letter which refreshed me and a good few besides. Inability deters me from doing so much as I desire. It was very kind of you to take the trouble to send me such a long letter. I have thought specially upon the 12th verse of Neh. iii. where, as you said, we see Shallum and his daughters busy at the work. Also verse 30, Meshullam repaired "*over against his chamber.*" May I have grace to embrace similar opportunities afforded me.

We had dear G. A. last month. He had precious meetings among the saints. I got a rich feast to my soul at one of his meetings here. I wish I could have sent you the whole of his address in his own words exactly. I shall send what I gleaned as best I can—it is too good to keep to one's self.

He spoke on the first nine verses of the 1st chapter of the 1st epistle of Peter. Peter writes to the saints of God as individuals, the most of Paul's epistles are written

to the saints united in a church capacity. But before that Peter begins to teach them how they ought to walk; he sets before them a "glorious inheritance—incorruptible and undefiled, and that fadeth not away—reserved in heaven," for God's redeemed people. (Verse 4.) In verse 3 we read our *bona fide* title to the inheritance; no title deeds could give us such a sure right to an earthly inheritance as our sonship gives us to the heavenly inheritance. We are not children of God by adoption merely, but by a heavenly birth—we are rightful heirs. All praise to His name! Verse 6. The saints Peter wrote his epistle to were rejoicing greatly in the hope of the inheritance above. There are many of God's children who in these days of callousness and indifference cannot go that length, their minds are oppressed with business, family and household cares—so much so that their souls are unable to rise above them to rejoice greatly in the heavenly heirship. God would fain be His people's counsellor in all their secular affairs (Prov. iii. 6), and where business is conducted in faith and with a single eye to His glory He frequently makes His grace abound towards them in the granting of temporal as well as spiritual blessing. But instead of relying on a faithful God to supply them with such things as are requisite in order to live to His praise and glory in the world and being content therewith, some are putting forth efforts in business to the extreme in order to be rich,

whether God means them to be or not. Where this is the case there is departure of the heart from the Lord and lack of capacity to rejoice in Him. In verse 7, Peter speaks of the trial of our faith as something more precious than gold that perisheth. We frequently bring trials on ourselves—many of our trials are self-inflicted. God cannot give any of us a very long tether, it is the very last thing He will do to let us loose to stray from the paths of virtue. When His ancient people refused to hearken to His counsel and would have none of His reproof time after time, He allowed them to have their own way. "He gave them their request, but sent leanness into their soul," (Ps. cvi. 15.) God frequently has to deal with His children after the same manner still, when they are self-willed and obstinate. He permits them to run in ways of their own choosing until they are filled with their own ways and learn by a sad experience that Wisdom's ways alone are ways of pleasantness and her paths peace.

But there are trials of a very different kind which God often permits His children who are walking in the path of obedience to pass through. His gracious design in this is to lead them into a deeper experience of what He is to the soul that trusts Him, and to mature their graces. Faith grows by being exercised, and frequently shines brightest in the furnace, and then glorifies God most. Moreover faith has its trials in the present time for a glorious purpose in the future. If we have to pass

through fiery trials, the results will be all the more glorious at the appearing of Jesus Christ. By our habits here we are being fitted for a place in the kingdom. Those who live near to Christ here, seeking to please and glorify him in all things, will be near him up there. Probably some lone person in a house whose heart is occupied with Jesus, or some servant girl endeavoring to serve the Lord Christ in her humble calling, and to bring glory to His name by her fidelity and her consistent life, will have a higher place in the kingdom than some who are being applauded on the platform. This is solemn!

But Peter not only sets before the saints a glorious inheritance in prospect, but likewise an object to fill and satisfy the heart for the present, *i. e.*, the *Lord Jesus Christ Himself*, "Whom, having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with *joy unspeakable* and full of glory." It is very evident that Christ who is God's object for the heart, was indeed filling the hearts of the Christians whom the apostle wrote to, for they were rejoicing in him with joy unspeakable. How far is this applicable to us? Let us as individuals put home the question to ourselves; how far is this my daily experience? The dullness and deadness of many meetings give evidence of little personal communion with the Lord, and consequently lack of power to rejoice in Him. It appears as if Christians have been for the last fifteen years living on their work instead of on Christ.

It is like sending a man out to cast drains in order to satisfy his hunger, instead of giving him a good meal to strengthen him for his work.

Verse 1 of the first chapter of Solomon's Song connected, "Let Him kiss me with the kisses of His mouth, for His love is better than wine,"—not, let me kiss Him, but let Him kiss me. In this book it is the Lord *giving*,—divine love flowing out to its object. *Sin* nor *service* is not mentioned in it. In Ecclesiastes we have what the world gives to satisfy the heart of man; and in Solomon's Song we have what God gives to satisfy it. Solomon was the richest Jew we read of. He made silver and gold at Jerusalem as plenteous as the stones. No man was ever better capacitated to enjoy the world than he with his wise head and great heart, and none ever gave the world such a fair trial to see whether or not there was to be found in it that which would satisfy the craving of the human heart. And what is his testimony respecting it? "All is vanity and vexation of spirit." What a contrast to what God has given us in the Book of Songs, a satisfying portion,—an object perfectly delightful—too large, indeed, for the heart to contain.

Chap. i. 2. "Because of the savour of Thy good ointments. Thy name is as ointment poured forth, therefore do the virgins love Thee." The Lord Jesus was a fragrant ointment in the long back eternity, but it was not until He was *poured forth* that the savour was felt. What a savour

emanates from His life—a savour of perfect grace sufficient to meet every form of human need. It was the delight of His longing heart to soothe human sorrows and to still human fears and give poor suffering ones relief from mental and physical pain. Wherever the need was greatest it was there His divine power and sympathetic love was most fully manifested. Who was it among all the multitude of impotent folk at the pool of Bethesda that Jesus healed. It was the man who had none to help him, and no ability to help himself. No doubt the Lord met many funerals, but He stopped only one, and the young man whom he raised from the bier was the only son of his mother, and she was a widow. How sweet it is to the soul to inhale the savour of His life. But there is the savour of His atoning death also (none can tell what it was and is to God), and the savour of His priesthood and the savour of His coming again.

“Virginity” means purity. In Rev. xiv. 3-4, we read of an hundred and forty and four thousand who are called virgins. This portion of the scripture has reference to that company of the children of Israel who in a future day will be sealed for the millennial blessing. (See chap. viii. 4.) The number in both passages, and their purity of which the Holy Ghost makes mention, particularly innocency, that during the great tribulation they have been kept undefiled from the abominations of Babylon. Meantime, it is the PURE ONES that the Lord Jesus cherishes with salu-

tations of endearment and with the kiss of fellowship. In verse 3 of chap. ii., the Bride is feeding on the fulness of Christ and delighting in Him. “I sat down under His shadow with great delight, and his fruit was sweet to my taste.” Christians lose greatly through lack of carefulness to embrace every opportunity given them to feed their souls. How much time do we spend morning and night in the attitude in which we here find the Bride? It is the one who in verse 3 “sat down under his shadow,” who says in verse 5 “I am sick of love.”

Verse 15, latter half. “Let me see thy countenance, let me hear thy voice; for sweet is thy voice and thy countenance is comely.” The Lord Jesus misses us when the heart wanders away from Him. He is sensitive of neglect—He is jealous of our love. If the heart is fixed on Him our delight will be to charm His ear with the sound of our voice.

“Take us, the little foxes * * * that spoil our vines, for our vines have tender grapes.” (Verse 15.) Little worries among saints, business worries and cares of this life mar our fruitfulness. The foxes of hell are very subtle and are continually on the alert to nip the vines. Unguarded profitless conversation is very injurious to the soul. The Lord make us *sensitive of evil*, and fill our hearts with love to Himself. “I have espoused you (says Paul), to one husband, that I may present you as a chaste virgin to Christ.”

A local conference was held in E. on the 26th of August. There was a good attendance from the local assemblies. Bro. A. and Bro. B. addressed the meetings. The Lord gave much liberty in preaching the Word, and the saints had a blessed season of refreshing.

I should have liked to have been present, but His way is always the very best. A few items were conveyed to me by others. Brother B. spoke on 1 Thess. v. 23, "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The *spirit* is the thinking, reasoning power—the power of intelligence in man. The *soul* is that part which feels and longs. Jesus said: "My soul is exceeding sorrowful, even unto death." David said: "My soul longeth for the courts of the Lord." In 2 Tim. ii. 17-18, we read of two that were not blameless in spirit. Hymenæus and Philetus concerning the truth erred, saying that the resurrection was past already. In chap. iv. 10, we learn that Demas went wrong in soul; he forsook Paul, having loved this present world. In 1 Cor. v., we are told about one who was not blameless as to the *body*.

May He who is mighty to save keep us by his power.

C. C. L.

R. Telfer has been at Lowell, Ind., trying to help on the christians, etc.

Without Carefulness.

Master! how shall I bless Thy name
For Thy tender love to me,
For the sweet enablings of Thy grace
So sovereign, yet so free,
That have taught me to obey Thy word
And cast my care on Thee.

They tell of weary burdens borne
For discipline of life,
Of long anxieties of doubts,
Of struggle and of strife,
Of a path of dim perplexities
With fears and shadows rife.

Oh, I have trod that weary path,
With burdens not a few,
With shadowy faith that Thou would'st lead
And help me safely through,
Trying to follow and obey,
And bear my burdens too.

Master! dear Master, Thou didst speak
And yet I did not hear,
Or long ago I might have ceased
From every care and fear,
And gone rejoicing on my way
From brightening year to year.

Just now and then some steeper slope
Would seem so hard to climb,
That I *must* cast my load on Thee
And I left it for a time,
And wondered at the joy of heart,
Like sweetest Christmas chime.

A step or two on winged feet,
And then I turned to share
The burden Thou hadst taken up
Of ever-pressing care;
So what I would not leave with Thee
Of course I had to bear.

At last Thy precious precepts fell
On opened heart and ear,
A varied and repeated strain
I could not choose but hear,
Enlinking promise and command
Like harp and clarion clear.

"No anxious thought upon thy brow
The watching world should see,
No carefulness! O child of God,
For *nothing* careful be!
But cast thou *all* thy care on Him
Who always cares for thee.

T. D. W. Muir has had a series of good meetings at Ypsilanti, Mich.

Notes of Questions and Answers.

QUERY XCVI.—What are we to understand by the doctrines “Election,” “Predestination,” and “Foreordination”?

Ans.—Election means choice; predestination means what He predestines the objects of his choice to, and foreordination the same. Israel was elected, Christ was elected and precious, all the saints are elected and predestined to be conformed to the image of His son and ordained for the same glory.

If there were no elections there never would be salvation at all. It is God alone that saves, none else could or would do it.

We remember at one time a certain old professor in Lanarkshire, Scotland, fell out on us about this blessed Election. We simply first proposed to him a word of prayer, and then while he was engaged in it he certainly appeared to us to make salvation as dependent on the Lord as ever we did; after which he was asked, “Don’t you admit that all are sinners?” “Surely.” “And you acknowledge that sinners have been saved?” “Yes, true enough.” “And you will doubtless own that it was Christ only that saved them?” “Yes, assuredly.” “Well you know that all are not saved—only some?” “Yes.” “Well, what is this but selections, or what?” No answer.

We believe that pride of heart alone causes opposition to the Lord’s way. Wherever infidelity pervades society, election, predes-

tinuation, new birth, etc., are rebelled against as if, forsooth, man could or would save himself or at least help to do it,—or, in other words, lay God under some obligation to do so. There is nothing more unmistakably taught in God’s word than Election, Predestination and Foreordination. (Rom. ix. 10–11; Eph. i.)

QUERY XCVII.—Give a short explanation on Baptism. 1st. The mode. 2d. To whom should it be administered. 3d. What does it carry as pertaining to salvation?

Ans.—1st. The mode of Baptism is burial in water. We do not read of sprinkling in the new Testament, except in connection with the Blood, and what more easy than to use the same word in reference to water if such were the idea meant to be conveyed. But it is not so used—it is always burial or its equivalent, and it is unanimously admitted that immersion in water was the practice of the primitive Christians.

2d. *Believers* are the only fit subjects of baptism. It is not the door of salvation, or of fellowship, but to use the sublimely simple language of Scripture, “They that gladly received His word were baptised.”

3d. It does not save or help save any one. Roman Catholics and others maintain that partaking of the bread and wine in communion conveys virtue to the partaker, using as their argument the scripture in John vi., “Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you.” In like manner “Disciples,”

as they call themselves (perhaps thereby claiming relationship to those we read of in Jno. vi. 66), argue that baptism in water has some intrinsic virtue, making it more or less an absolute necessity to salvation, and using sundry scriptures to support them in their false position. But the one is as untenable as the other, and both rest on a misapplication and perversion of passages of God's word. But our space is limited and we cannot occupy it further with this subject. There are various small books which take it up in detail, and we refer our readers to them. See our advertisement on last page.

In His Name.

The Lord Jesus meanwhile "received a name above every name, that at the name of Jesus every knee shall bow," of intelligences in heaven, on the earth, and under it, according to Phil. ii. 8-10.

1. When the Holy Spirit descends into this scene to work, while the Lord Jesus is rejected and on the Father's throne. We read, John xiv. 26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my *Name*," etc. Here we have the Holy Spirit in coming, recognizes the authority and rights of Christ, though wickedly rejected by men.

2. After the Spirit comes to the Son's sphere in the name of the Son. He also acts therein in the name of the Son (1 Cor. vi. 11): "And such were some

of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God," i.e., the Holy Spirit acts, but in the name of the Son.

3. In the Book of Acts we find that repeatedly the disciples, etc., were asked, "Who gave you this authority?" etc. In Luke xxiv. 46, 47 we read that "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His *name* among all nations, beginning at Jerusalem." So the authority for preaching repentance and remission of sins by Christ, who bought the field which is the world, is Christ Himself.

4. After sinners believe the record that God gave of His Son, then comes that which clearly and forcibly indicates the believer's new position, as not of the world though in it,—as dead as to his old place and relations, but as entered into new and blessed associations and connections, as no longer in the old Adam but as now in the Second, viz., "the Lord from heaven;" as not being the same person he once had been, but "a new creation in Christ Jesus." That which most befits him in his new circumstances is surely burial—buried in water with Christ, dead with Christ, buried with Him, raised with Him, and seated with Christ the Head, as Israel were baptized unto Moses (1

Cor. x. 2). This burial, or baptism, we also have "in the name of the Lord," (Acts x. 47, 48): "Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord," or rather, "in the name of Jesus Christ" (see R. V.) Thus, baptism is to be by the authority of the Lord. We also read they were not only baptized by His authority, but to His name (Acts viii. 16): "Only they were baptized to (*eis*) the name of the Lord Jesus." In Acts xix. 4, we read that some disciples who previously were baptized by John's baptism were afterward baptized to the name of the Lord Jesus and in the name, or by the authority of the Lord.

5. The next step is, "This do in remembrance of me; for as often as ye eat this bread and drink this cup, ye show forth the Lord's death till He comes," (1 Cor. xi. 24-26), Matthew, Mark, Luke, John, etc. The Lord's people are to partake of the Lord's supper by His own authority, i.e., in His own name.

6. How are the christians to meet? They are become christians already through union with Christ. This is the "engrafting into Christ" of which many of us have heard and read so often. They are *saved already, being saved, and to be saved* thus—not by joining a church or working, or making a start, or reforming. Why,

then, should anyone join themselves to a society? If Christ saved them without any help, cannot He keep them thus saved? Yes, verily; Christ is enough for any saint. If they are not to be unequally yoked together with unbelievers (as He said by His Spirit in 2 Cor. vi. 14, "Be ye not unequally yoked together with unbelievers," but rather "Come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you," ver. 17), what are they going to do? Matt. xviii. 20: "For where two or three are gathered *into My name* (not in), there am I in the midst of them." This is the next step—by His own authority gathering together "into the name." All scripturally taught christians who have their consciences active, and who have faith in Him, will be found to respond to this arrangement and gather to Him. There He always is found. He never is absent and never late. Obeying Him thus is also honoring to the Father. He said, John xiv. 23, "If a man love me, he will keep my words; and my Father will love him, and we (Father and Son) will come unto him, and make our abode with him."

7. Prayer is to be in His *name*. John xiv.: "If ye shall ask anything in my *name* I will do it." (John xvi. 23, 24): "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my *name* He will give it you. Hitherto have ye asked nothing in

my name; ask and ye shall receive, that your joy may be full." There never was prayer before this in His name. That prayer He taught His disciples was not offered in His name; but from the moment of His rejection to His reception when He comes, prayer must be in His name if it is to secure any attention in heaven.

8. Discipline must be in His name (1 Cor. v. 4, 5). When gathered to the name they were to act in His *name*. And if action is to be thus by His authority, His word must be acted out. Therefore man's feelings, judgment, likes and dislikes, must be set aside, and chapter and verse possessed and given for action.

9. Finally, whatsoever saints are to do must be done as members of His body, in subjection to Him, the Head (Col. iii. 17): "Whatsoever ye do, in word or deed, do all in the *name* of the the Lord Jesus, giving thanks to God and the Father by Him," i.e., by His authority. Unscriptural conduct has no "Thus saith the Lord" for its support. O, how much heart-breaking should be saved if God's dear children should daily ask, "Lord, what wilt thou have me to do?"

With the Old Year drop old habits, and with the *New Year* begin anew, in beautiful subjection to the Lord, and have His authority for all your doings.

The Orillia brethren are working as usual. We know of nothing special.

The Fulness of God.

On looking around us at the Lord's work, and the vast amount of machinery of one kind and another in operation, it must strike even the most careless observer that the results are terribly small in proportion to the means used. It is true that the gospel is to be preached for a *witness*; it is true that what is required of us is that we be found *faithful*; it is true that the people being *taken out of the Gentiles for His name* will never be more than a "little flock" compared with the world around; and yet, making every allowance, does not a single glance convince us that there is a terrible want somewhere? There is a great lack; and what we have got to do is not to gloss it over, but to look the matter straight in the face. With the appliances which are at work, souls ought to be flocking to the Christ of God; and there should be such a living power about every saint of God, that the ungodly would feel in their presence as if standing within the very confines of eternity. Is it so, beloved brethren? We know it is not. We thank God for the mighty wonders He has done in the past; and we praise Him for those of His saints—few though they be—who are men (we feel are) living in the very presence of God. But do we not look on these few as *exceptional* cases? We settle down on our lees and are satisfied; and we begin to wonder at the "insignificant results;" and we "can't understand" the worldliness of so many of the saints; and perhaps

there are other things we wonder at too. But need we wonder, beloved? Surely not. God neither wills nor wishes it to be so. What we need is to be *filled* (Eph. iii. 19). What is needed is that there be room in us for God to *fill us with Himself*. God wants every bit of us—a whole-hearted surrender. If “consecrate” means a filling of the hand, as the margin has it in 1. Chron. xxix. 5, then we must be *filled with God*; and, if filled with Him, there is room for nothing else. You may call it a “full surrender,” or any other name; but it is the *reality* we want—the fact accomplished in each one’s experience that *I am God’s*. It is easy to sing “All for Jesus;” but we want to live in the power of it—to dwell in the secret place of the Most High (Ps. xci. 1)—“all the day” (Ps. lxxxix. 16) and evermore, abiding under the shadow of the Almighty. Thus abiding, what does God say shall be the result? “Much fruit”—“*much fruit*” (John xv. 5); not the meagre results of long and laborious striving; but the spontaneous outcome of a life hid with Christ in God. Ah! that is what we want, beloved. And it is within the reach of every one of us—yes, of every one. The same storehouse have we all—even the whole resources of the risen Christ of God. Thus abiding, what would happen *then*? The gospel would be preached with the Holy Ghost sent down from heaven (1 Pet. i. 12). God’s Word, going forth out of *His* mouth would not return to him void (Isa. lv. 11). (It does not always go forth out of *His* mouth). *Then* speaking out

from God’s presence—His very mouthpieces—the saints of God would hear His voice in our simplest utterances. Speaking in the calm consciousness of the power of the Holy Ghost, every word would be as a nail in a sure place—every sentence, a messenger of God. Mere “filling up time” would be out of the question. Having simply “a nice meeting” would be no object. *Business done for eternity*—that would be it. And the dear humble saints of God, who look to us for the bread of life “broken small,” and to be lifted above themselves into the very presence of the risen Lord, would not be disappointed. They would have a royal feast, and be borne upwards as on eagles’ wings. That is the cure for growing worldliness—God’s remedy for ease in Zion. It may be, some will say that this is just a dream. If so, we shall be sorry; for, to them, it will be but a dream. But it will be no dream to those who long to see the saints of God a testimony for Him in more than profession—a testimony that shall bring glory to his name, and cause all around to declare that “they are the seed which the Lord hath blessed.” Why should it not be so? “Feeble folk” though we be, is there aught to hinder our testimony from being what is described in the Song of Solomon vi. 10—“Fair as the moon, clear as the sun, and terrible as an army with banners”? When we see a Stephen *full of faith and power*, and how he did *great wonders and miracles* among the people (Acts vi. 8)—when we behold a Barnabas *full of the Holy Ghost and of faith*, and

how that *much people* was added unto the Lord (Acts xi. 24), we ask, Were these "men of like passions" with ourselves? (Acts xiv. 15.) Verily they were. But in immediate connection with the mighty results, the Holy Ghost has taken care to record that they were men *filled with Himself*. That's it, beloved—*filled with God*. That explains the wonderful results. But do not misunderstand us about results. We do not mean *success*, as it is called in so many quarters—that is, great crowds, great popularity, and much profession. We mean results as *God* reckons results—fruit to the praise of His glory—fruit in the godly walk of His saints—fruit in sinners turned *unto God*—as the Word has it; "*fruit that shall remain*" (John xv. 16). Oh, then, to be filled! Every one needs to be filled. The humblest saint (supposed to have no "gift") needs to be filled; for the silent walk with God—the life bright with His praise—what a power is there!

We have not spoken hurriedly on this all-important matter. It has been done with due consideration and waiting upon God. As those redeemed by the precious blood, and delivered from the grave-clothes of men's traditions, we are affectionately desirous of the saints (1 Thes. ii. 8). We joy in beholding their order in the Lord, and to see each one spreading around him a savour of that Name which we have found to be above every name. We have felt compelled to deliver our message; we could not have done otherwise. If the trumpet give an uncertain sound, who shall prepare himself to the battle? (1 Cor.

xiv. 8.) Shall we not then go in and possess the land? (Num. xiii. 30.) Shall we not walk through the land in the length of it and in the breadth of it? (Gen. xiii. 17.) Let us no longer measure ourselves by ourselves and compare ourselves among ourselves (2 Cor. x. 12). Let So-and-so, however influential, be no rule for us. Let us hear the Master's words, what is that to thee? follow *thou Me*" (John xxi. 22). At every suggestion of Satan the adversary, that "it's no use"—"impossible"—and so on, let us reply, "*All things* are possible to him that believeth" (Mark ix. 23)—"Nay, in all these things we are more than conquerors through Him that loved us" (Rom. viii. 37). And, like Caleb—speaking of the land *given*—let us "go up at once and possess it."

Work and Workers.

J. K. McEwen is working in Nova Scotia, and writes of a good hearing and open doors, and none to occupy them.

Brethren Case and Faulkner are laboring at Bird's Creek in the backwoods of Ontario, Can. May the Master bless them.

Brethren Goodfellow and Fortier have been preaching at Forest, Ont., and neighborhood for some time back.

C. J. Baker and J. M. Carnie have had ten days' meetings at Turner Junction, Ill., which were fairly well attended. The Aurora meetings are meanwhile dropped.

Brethren D. Munro and John Smith have been visiting the

Western meetings previous to the Chicago conference, and intend, we believe, to go east after that.

There usually are special meetings in several parts of Ontario during the holiday season, i. e., between now and the Hamilton conference in January. Will the saints of God remember these before the Lord, and the laborers, whether giving themselves wholly to the work of the Lord, or working with their hands, and embrace such opportunities as fall to their lot, and thus commend Christ to others. There are many such.

The whole world seems entirely in the Devil's hands, and there is little or no power to do anything. It is true, one and another and another are led to receive Christ, and whenever there is Gospel work there are droppings of blessing, but not at all as we were accustomed to see twenty years ago, and many who "profess" now turn out badly. This we partly attribute to the increasing clearness in preaching substitution and decreasing power of God. Walking in the Spirit does not seem to us cultivated as was wont; closet prayer certainly is not now, as was once, the continuous habit of God's dear people. They have gone from the one extreme of great ignorance in the things of God and habitual prayer, to intelligence in the truth and little closet work. This, of course, we say of a certain class of preachers, who forget that being sealed by the

Spirit, and being filled with the Spirit, do not mean the one and the same thing, we ought not to forget that any amount of intelligence in the doctrine is not "believing with the heart." Of course, sect preachers, as a rule, have neither godliness nor intelligence, and talk either nonsense or infidelity.

There is another class of workers recently come on the harvest field, who are neither intelligent in truth or error, talk neither law nor Gospel as a rule, but simply confusion, and lean specially for their popularity among the roughs of society on their "nice songs" and "tomfoolery." They, like the Colorado beetle, will increase and extend as long as there is any green thing to eat, after which they migrate to other and richer pasturage. Doubtless, what gave them being and continued it is the revulsion against the stiff, cold, dry, written, withering sermon and the total inadequacy of the sects to cope with evil, christianize the masses, or even hold all they claim as their own. The dead formality and unreality in the "churches" have already turned away many thousands, who nevertheless have their consciences unsatisfied outwards as they were inwards, and in short, this burlesque of Gospel work fastens on them for the time being, to be cast off after a while.

Beloved, while the confusion increases let us cleave all the closer to the living God and the Word of His grace.

This is the last number of the *BARLEY CAKE* for 1885, and the last of the fifth volume; "Hitherto hath the Lord helped us."

Its circulation as yet is limited although continuously on the increase. Still, it is conducted without any money remuneration whatever for the work, labor and time expended on it. However that may be, it has become a necessity for some of those saints who professedly gather to the Name above every name, and others of them seem to read little or nothing of any kind.

With thankfulness to God we wish to say that the profits confessedly attained by Christians through it, as acknowledged in their own letters to us, is our reward. On account of it we have also some little abuse from those who in profession gather to the precious name but lean also to the sects, as if God and not the Devil were the maker of them.

It is (D. V.) our intention to continue publishing the *BARLEY CAKE* through 1886, if the Lord continue us so long, and wish to say as to its future that we will try to make and keep it substantial, original and fresh. For this the Holy Spirit is a necessity without whom 'twill be neither sound, moderate nor profitable. Vapory, empty and wordy publications characterise our times.

We wish to withhold nothing that God would have us publish, and if we know it will do so without any fear whatever of any man, meeting or gift,—but wish to do all in subjection to the Lord and Master, the Head of the Church. We desire to please Him.

Our subscription list requires overhauling. There are some quite able to pay for it who have not been doing this as they ought to. Will you, reader, kindly intimate during the month of December whether you wish it continued or not. A one-cent post card will carry the message to us. Will you entrust it with your mind on the subject. If you wish it continued please remit your subscrip-

tion for 1886 as early as convenient and oblige.

Sometimes we have been annoyed by subscribers changing their homes and giving us no notice of it till, in some cases months after, they write us they haven't had their paper for such a time and wish us to send duplicates to their new addresses of those papers mailed already to their old. This is not right, and we are sure did they think of the labor connected therewith as soon as they remove from one place to another they would gladly apprise us of that fact.

Moreover, if any regular subscriber wish to forward one or more copies of the *BARLEY CAKE* for a year to friends at a distance, if on this continent we will gladly do so at half price, *i. e.*, 25 cents for the twelve copies if the order is given in time that we may be able to mail what they wish along with the other papers at the beginning of each month.

The five volumes, *i. e.*, for 1881, 1882, 1883, 1884 and 1885, will be mailed free to any address on the continent for \$3. Any single volume will be forwarded for 75 cents, U. S. stamps, P. O. orders or postal notes. Canadian and Old Country orders should be accompanied by P. O. orders. Canadian or British stamps or coin are of no use to us in Chicago.

The *BARLEY CAKE* is published on or as near the first of each month as possible for us; and so also is *The Testimony*, a gospel paper of eight pages, which Christians ought to get for themselves and scatter abroad amongst their unsaved friends.

The prices of *The Testimony* for 1886 will be at the following rates, as for 1885, free by mail:

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