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NOTES ON HEBREWS.

PART VII. CHAP. II. 8.

“That He, by the grace of God, should taste death for every”—in the Greek there is neither *man* nor *thing*. In the revised New Testament *man* is inserted, but in italics, to show there is no *man* in the Greek, and, indeed, the insertion of *man* limits the scope of the passage far within its proper, natural and intended range.

Probably the truth of the sentence is, that the reconstruction of all, whether in the heavens or on the earth, and everywhere in fact, was dependent on the death of the Lord Jesus, and that God, in re-organizing all his belongings, begins with Christ's “resurrection from among the dead.” See BARLEY CAKE, Vol. 1 for 1861, page 78, where the death of Christ is looked at as being the settlement of the sin question, and that, both prospective and retrospective. In one word, in the death of Christ we have God's con-

demnation and judgment of sin in the flesh; sin, the unholy thing that wrecked the whole of God's old creation, and God afterwards beginning anew from the grave of Jesus Christ, “who is become the beginning, the first-born from among the dead, that he might in all things be holding the first place,” for “it pleased the Father that in him should all the fullness dwell, and by him to reconcile all things to himself; by him to reconcile all things, whether they be things on earth or the things in heaven, and you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh, *through death*, etc.” Col. i. 18-23. Let us, beloved, beware of the unholy philosophy of the last days, which characterizes the death of the Lord Jesus as the “*butcher theory*,” but which the apostle Peter calls “the precious blood of Christ.” 1 Pet. i. 19. Take away the shedding of Christ's blood out of the book of God, and nothin

for us is left but the "blackness of despair." There is no book more meaningless than it, if the death of Jesus is dropped out. And the "gospel" preached for money's sake by intellectual fools, who never were "born again," is rubbish and senseless jargon.

The sacrifices of the law dispensation, were at best but types, shadows and figures of the great sacrifice. "Wherefore when he cometh into the world (*Kosmos*) he says, sacrifice and offering thou wouldst not, but a body hast thou prepared me." *Those sacrifices that could not put away sins, were said to make atonement, but Christ's sacrifice of himself, that did put away sin, is not said to make atonement, but to put away.* We read in John i. 29, "Behold the Lamb of God which *taketh away* the sin of the world." Heb. ix. 26, "Now once in the end of the world (consummation of the ages) hath he appeared to *put away* sin by the sacrifice of himself."

What is the difference, then, if there be any, between making an *atonement* and putting *away*?

We never find the word *atonement* applied to Christ's sacrifice at all, but once, and that only by a mistranslation, in Rom. v. 11, which runs thus: "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we

have now received the *atonement*." That last word is incorrect, therefore in the margin we have it corrected thus: "Reconciliation." See marginal readings. Possibly from this error is derived the nonsensical theory of at-one-ment, as used by some divines to explain what the sacrifice of the cross has accomplished. In the New Testament we have the same Greek word in the same or in other forms, altogether ten times, and in all excepting the above exception, it is rendered reconciliation (see also revised New Testament). *Atonement* is never in the New Testament at all, but we find it in the old, many times, in every one of which the word so rendered *atonement* means covering up, or covering over. The first time it ever occurs is in Gen. vi. 14, and rendered thus: "Thou shalt pitch it within and without with pitch," i. e. thou shalt *cover* or *atone* it. The thought is to *cover* the ark with pitch. The sacrifices of animals, etc., before the transaction of Calvary, never *put away* any sin, but the sacrifice of Christ *put away* the filth covered up by all the previous sacrifices for atonements.

Therefore we read in Rom. iii. 24-26, revised New Testament, "Christ Jesus, whom God set forth a propitiation through faith, by his (Christ's) blood, to shew his righteousness, because of the passing

over of the sins done aforetime in the forbearance of God for the shewing of his righteousness at this present season," i. e. (at least one thing is) that God, in his forbearance, passed over the sins of them who believed, because, not of the sacrifices that made *atonement* (covered over), but because of the blood that should *take away*. And thus, at that special period, he showed forth his righteousness, in so passing over the sins of believers, before the purification was made by the precious blood of Christ, on Calvary, or in the most holy place.

Another Scripture of similar import is Heb. ix. 15, after the apostle in the 13th verse speaks of the blood of goats and bulls, and of the ashes of an heifer cleansing only the flesh, "how much more shall the blood of Christ . . . cleanse your conscience from dead works," etc. Then he adds, "And for this cause he is the Mediator of the new covenant, or testament, that, a death having taken place for the *redemption* of the transgressions that were (or that happened) under the first covenant, they that have been called may receive the promise of the eternal inheritance." The transgressions committed under the Mosaic law were still unsettled for, notwithstanding the many atonements made, till the Lamb of God came and made *purification* of the vile

heap by his own precious blood. Heb. i. 3.

He put away sin, the root, and bore our sins, its fruit or its outgoings, in his own body, on the tree, for, 2 Cor. v. 21, "He who knew no sin was made sin for us that we might be made the righteousness of God in him." Thus he became our substitute, and then, though "He saved others, himself he could not save," for it was by dying and going *under* he saved us. Ps. cx. 7, "He shall drink of the brook in the way, therefore shall he lift up his head;" lxxix. 2, "I sink in deep mire where there is no standing; I am come into deep waters where the floods overflow me;" 19, "Thou hast known my reproach, and my shame, and my dishonor." Yes, he was crucified between the two thieves, who, in addition to their individual and personal identity, represented doubtless the thief before the date of the cross and the thief after it. He truly "was numbered with the transgressors, bare the sins of many, and made intercession for the transgressors." Is. liii. 12. Reader, look at this scene till your "heart burns within you." Luke xxiv. 32. We may well sing,—

Take the world but give me Jesus,
All its joys are but a name;
But His love abideth ever
Through eternal years the same.

Oh, the height and depth of mercy!
Oh, the length and breadth of love,

Oh, the fullness of redemption,
Pledge of endless life above

Take the world but give me Jesus,
Sweetest comfort of my soul;
With my Savior watching o'er me;
I can sing though billows roll.

Take the world but give me Jesus,
Let me see His constant smile,
Then throughout my pilgrim journey,
Light will cheer me all the while.

Take the world but give me Jesus,
In his cross my trust shall be;
Till with clearer, brighter vision,
Face to face my Lord I see.

On the ground of *DOING*, for which man has so many predilections, there could be no salvation at all. The gospel of the grace of God brings salvation, deliverance and redemption, through the blood of the Lamb. Eph. i. 10; Col. i. 14: 20, 21, 22.

The Lord's Supper can have no meaning at all to the unconverted, excepting as a matter of work, and consequently of merit, but oh, how precious to his own! The bread, His body given; the cup, His blood shed for the remission of sins to many, and, profession of Christianity without this, is simply a "fooling around," and a playing at mock religiousness.

BETHEL.

Will you turn to chapter xxxv. of the book of Genesis and read at the beginning, "And God said unto Jacob, Arise, go up to Bethel and dwell there." This is part of a

series of incidents in the life of Jacob, which are to us deeply instructive, and may the Spirit of God direct us in our searching of the Scriptures, to learn the lesson he would teach us in this portion of his word. In Romans xv. 4, the Holy Ghost, through the apostle Paul, states that "whatsoever things were written aforetime, were written for our learning," and the history of the life of Jacob furnishes us with most striking examples of this principle. Let us then observe the circumstances in which we find Jacob when thus addressed by God, and these we can learn from the seventeenth verse of the thirty-third chapter: "And Jacob journeyed to Succoth and *built him an house.*" At once we must be struck by the singularity of such language, as applied to one who was professedly a pilgrim and a stranger, and we search in vain to find such an incident recorded of either Abraham or Isaac. Ah! no, they indeed had the promise of the land from God as much as Jacob, but their time for taking possession had not arrived; "the iniquity of the Amorites was not yet full," and content with God's declaration that every foot of it was theirs, they were satisfied to dwell in tents until God saw fit to order otherwise. "They confessed that they were strangers and pilgrims on the earth." But, sad to

learn, failure in this respect had come in. Jacob apparently was getting tired of his nomadic style of life. It was so isolated, and to him it may have seemed so unneighborly to live in this pilgrim way, that he felt constrained to change. Besides, who knows but he may have reasoned that this alteration in his style of life would conduce to the introduction of the knowledge of Jehovah among the heathen much better than a persistence in following the footsteps of his fathers and the will of God. A little farther down the chapter, at the nineteenth verse, we read that he "bought a parcel of a field where he had spread his tent," and here at last we have Jacob settled down among the inhabitants of the land. His thoughts and intentions or motives for this unusual course are not revealed to us, but that it was failure on his part we cannot doubt, and the sequel will dispel any misgivings we might have on this point, for, in the beginning of the next chapter we read, "Dinah went out to see the daughters of the land." If it were his plan to make himself at home among his neighbors, he has certainly progressed in its development, for he has got the length of making friendly calls, and in all probability of receiving them. We cannot refrain at this point from making a few comments. Alas!

that Jacob's failure here should be repeated by so many of God's people. Perhaps a few Scriptures, to show the similarity of our position to Jacob's, will be helpful; and we do desire that in our examination of them, the truth should be borne in mind that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." What then was Jacob's position in this land of Canaan, and wherein did his failure consist in thus being upon such friendly terms with his neighbors? The twelfth chapter of Genesis reveals to us, that away back, many years before this, God had said to Abraham, "Get thee out of thy country and from thy kindred, unto a land that I will shew thee," and from the eighth verse of the eleventh of Hebrews, we learn, "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went." The land which was shown to him was the land that Jacob was now dwelling in, and all the way down from Abraham's first call, God had given repeated promises that it was to be given to them for an inheritance; and on one occasion (Gen. xxii.) he confirms it with an oath. The reason for the non-fulfillment of the prom-

ise up to this time, we find stated in the fifteenth chapter, sixteenth verse, "for the iniquity of the Amorites is not yet full," and so, as the Holy Ghost states, in Hebrews xi. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, for he looked for a city, which hath foundations, whose builder and maker is God." That this course was the right one, the Holy Ghost evidently shows by thus stamping it with his approval, and if this is so, then undoubtedly we must conclude that in this instance Jacob had departed from the path of faith. Here Canaan is not to be taken as a type of our position in the heavenly places in Christ, fighting with wicked spirits, but rather as a figure of the world we now live in and walk in, and this will be readily seen from an examination of the passage last quoted. Bearing this in mind then, we must inquire what is the relation of a Christian to the world around him, and we shall discover from a few Scriptures that in many respects it is similar to that of Abraham, Isaac and Jacob to the land of Canaan. Let us turn first to the seventeenth chapter of John, where we have the Lord's prayer, and we have most beautifully defined by Him who is unerring, our exact relations. At the

fifteenth verse of that most blessed chapter, we read. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world," and this is confirmed all the way through, both by history, as found in the Acts of the Apostles, and by the truth, as stated doctrinally in the Epistles. A hurried glance at some of these portions must be given ere we pass on. It would be almost impossible to select any portion of the Acts of the Apostles in support of this truth; we commend the whole of it to the study of the reader. In Gal. i. 3, we read, "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins that he might deliver us *from* this present evil world, according to the will of God and our Father," and in Titus ii. 14, "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a *peculiar* people, zealous of good works." Now, turning to 1 Peter, which is characteristically a pilgrim epistle, we find its address to be to the "*strangers* scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia," and at the seventeenth verse we have an exhortation to "pass the time of your *sojourning* here in fear." Then we

read at the eleventh verse of the next chapter: "Dearly beloved, I beseech you as *strangers and pilgrims*, abstain from fleshly lusts which war against the soul." It is surely unnecessary to quote farther on this point; that already adduced establishes quite clearly that the Christian is one who is separated from the world to God, and that after being thus separated he is to walk in the world as one away from his home. But, to carry the parallel farther, it would be well to bear in mind that this world belongs to the Lord Jesus Christ. It is stated in Hebrews i. 2, that God hath appointed him heir of all things, and in the parable of the treasure hid in the field (Mat: xiii. 44) we have the truth brought out, that not only did He purchase the church, but also the world, for He bought the field. To this agrees the second Psalm, where we have Jehovah addressing his Son (eighth verse). "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." These are sufficient to establish the truth that this world is in the meantime out of the hands of its rightful owner, but that it shall yet be His. "He came unto his own and his own received him not," but "the Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy

footstool." He was refused a place down here. The husbandmen said, "This is the heir; come, let us kill him, and let us seize on his inheritance." Then his Father gave him a seat at his own right hand until such time as He shall dispose of his foes. But, apart from the fact that we have an interest in all this, because it concerns our Lord, there is a much more personal way for us to look at it, for what is it we read in Rom. viii. 17? "And if children, then heirs, heirs of God and joint heirs with Christ." Why, we have got a joint interest in the inheritance; and oh! how blessed in view of all this, is the truth applying it to Him that He is "dwelling in tabernacles with us, the heirs with Him of the same promise." Surely we cannot fail to learn the lesson taught us here. How many children of God there are forgetting their pilgrim character and laying up for themselves treasures upon the earth! Let this speak to your conscience, child of God; how is it with you? Where are your treasures? Are you living for this world, or are you, as a pilgrim and a stranger, looking for the city which hath foundations? Oh, how much and how often have we to lament the fact that many of God's people have, like Jacob, got tired of the isolated, separated walk, and compromised the truth of God. And what makes

it worse, alas! is that nearly all excuse themselves on some ground. Is it the business man who, to extend his business, has gone down into the world, in but a little measure, it may be? Then he defends his course lustily and readily quotes: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." It is needless to enumerate all the other classes of Christians who get thus away from the mind of God; let the reader examine himself in this respect. But what was the sequel in Jacob's case, of this departure from God? We need not here repeat the story of shame and bloodshed—all the result of the first false step, but we should like to point out that this is perfectly in accordance with the principles upon which God deals with his children. "The backslider in heart shall be filled with his own ways."

Then comes the word to Jacob, "Arise, go up to Bethel," and it is the message to you, my reader. Of course you are aware that the word Bethel means "the house of God," and in this connection it would be well to bear in mind David's prayer: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to in-

quire in his temple." In the case of Jacob, there is an immediate response to God's command, and he instantly prepares to act on it. But there has to be some purging first, some putting away, some judging, and so "Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments." * Ere there can be the ascent to Bethel there must be self-judgment, and so the idols must be put away and the garments changed. The idol is that which may be unseen but cherished in the heart, referring probably to the Christian's secret life, while the garments are used in Scripture as a figure of our outward walk before men. Read in connection, 1 John v. 21, and Eph. iv. 22, 23.

Again, let us repeat, "Arise, go up to Bethel and," as it is most significantly added, "dwell there." May David's desire, already referred to, be the expression of the heart of every believer reading these words. Ere we close, let us notice the effect of this movement upon the inhabitants of the land. "And they journeyed, and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob."—*Conference Talk.*

NOT FEELING BUT KNOW- ING.

In the things of God the natural man is a fool. His reasonings, etc., avail him not. "They became vain in their reasonings or imagination; professing themselves to become wise, they became fools, and changed the glory of the uncorruptible God to an image made like corruptible man, and to birds and four-footed beasts and creeping things." Rom. i. 21, 22, 23. How true! In the history of the past, it is fully exemplified, and among the living nations who are without the revelation given us in the written word of God, it is as manifest as anything can be. that "they are Gentiles who know not God." "The world by wisdom knew not God." 1 Cor. i. 11. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. ii. 9, 10. We have them by the Spirit in the written Word, i. e. in the Old and New Testaments. Whatever trustworthy knowledge there is of God, is derived either from the written Word or the Living Word—Christ Jesus, who said, "No man knoweth the

Father but he to whomsoever the Son revealeth him," and "no man knoweth the Son but the Father." Matt. xi. 27. Luke x. 22: "A man can receive nothing except it be given him from heaven." John iii. 27. For no other source is trustworthy. We are wholly dependent on God himself, not only for any knowledge we may now have of him, and for any additional knowledge, we yet may have of him in the future; but we also are equally helpless in our daily supplies of good things for our temporary life. Let us clearly understand, also, that there is a *knowl-*
edge and a *knowledge* of God. All who are not infidels are not Christians. There are millions of people who have the nominal knowledge who are not saved. Christ himself said: "This is life eternal, that they might *know* thee, the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3.

In looking around us, we find the largest number of people have not the knowledge of Jesus, are not in fact, saved at all, though amongst this large unsaved mass there are not a few who profess to be God's people, but are deceived and rushing headlong on to hell, thinking they are fairly on the safe way to heaven. What a disappointment is in store for them!!!

This present inquiry is, How can

we account for the present condition of matters? or can we do it to any appreciable degree? The answer is, that much of it may be easily traced to the introduction of man's thoughts and words to the exclusion of God's Word.

For instance, probably the readers of this paper on this continent, will have noticed the introduction of the word *feel* to the exclusion by it of the scriptural word *know*. In regard to *salvation*, *feel* is never once in the Books; but the word *know* is oftentimes, in the First Epistle of John, alone. Read the following, 1 John ii. 3: "Hereby we do *know* that we *know* him if we keep his commandments." Do you, reader, keep his commandments? If not, you may conclude you know him not. "He that saith, I *know* him, and keepeth not his commandments, is a liar, and the truth is not in him." That is plain speaking, reader. What says your conscience to it? Away forever with sham. Read also verse 13: "I write unto you fathers, because ye have *known* him that is from the beginning, etc." Known Christ. See verse 14: "Have written unto you fathers, because ye have *known* him, etc." That is, Christ. All labors, efforts, failings, knowledge, etc., all ended in increased knowledge of *Christ*. Paul prayed, "That I might know him." Phil. iii. 10;

and in verse 28, same chapter, he says, "Yea, doubtless, and I count all things but loss for the excellency of the *knowledge* of Christ Jesus my Lord." And in 1 Cor. ii. 2, he says: "For I am determined to *know* nothing amongst you but Christ Jesus and him crucified." This is the sum of all knowledge; experience is cast aside. The critical knowledge of the Word even is cast aside, as well as the tid-bits of smart theology. The vanities of the world as well as its pleasures Christ stands *unique* and alone before the Father's eye, and if not alone and unique before my eye, I am not a father, according to God's way of assorting the family by John the Apostle. ii. 18, 19. "It is the last time, and as ye have heard that Antichrists shall come, even now are there many Antichrists; whereby we know that it is the last time. They went out from us, but they were not of us, etc." This is the last time, and it is characterized by a denial of the Father and the Son. The Jew denied the Son but not the Father, verse 22. Antichrist denies what the Jew believed, and what the Christian believes; and, these Antichrists would appear to have been once professors, and possibly preachers; "They went out," etc. The Old Testament, they characterize as fables, and the New as untrust-

worthy, and Jesus as at most only a mere man!!! Now, however, we can go farther, and *know* the last days of the last time are come; read 2 Tim. iii. 1-5.

In John iii. we learn the last heresy is invented and practiced largely. "Diotrephes, who loveth to have the pre eminence among them, receiveth us not; he prateth against us with malicious words, and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church." Reader, can you guess who does this? This is come. Therefore we know it is the *last time*, and the *last days* of that same last time. All is ripening for judgment fast, and for the manifestation of the Antichrist who shall be revealed, and unto whom knees bow and tongues many confess.

1 John ii. 20: "But ye have an unction from the Holy One, and ye *know* all things," or rather, "ye all know things," i. e. all who are the members of the Anointed Christ, have also an anointing by the Spirit, whereby they all may and do *know*. It is not by humanly invented and devised education that believers see and *know* what is of God, but by the Holy Ghost, and this was typified by the anointings we read of in the Old Testament. Reader, "Quench not the Spirit."

1 Thess. v. 19. "Grieve not the Spirit," Eph. iv. 30. Usually all heresies begin with unconverted, learned men's speculations.

Verse 21: "I have not written you because ye *know* not the truth, but because ye *know* it and that no lie is of the truth." Yes, the infant in Christ *knows* the truth concerning Christ, the Son of God and the Savior of the world. Not as a shadow, but as a living, real man, now in heaven. Verse 29: "If ye *know* that he is righteous, ye *know* that every one that doeth righteousness is born of him, i. e. it comes of His own nature. The same nature is in Christ and in the believer. Righteousness is not of the flesh. This comes of the one and same source. Righteousness imputed is one thing, and righteousness practiced is another. In iii. 1. we read "the world *knows* us not for the same reason for which it *knew* him not. But in verse 2: "It doth not yet appear what we shall be, but we *know* when he shall appear we shall be like him, for we shall see him as he is." We *know* it. It is revealed that we are predestined to be like the Son; conformed to his image. We have his life now. At the resurrection our bodies shall be like His. We have borne the image of the earthly Adam; we shall bear the image of the Heavenly Adam. The grace that began with us will

perfect its work in a worthy manner—to God's own satisfaction.

Verse 5: "And ye *know* that he was manifested to take away our sins, and in him is no sin." What a blessed knowledge this is! "Behold the Lamb of God, who taketh away the sin of the world." John i. 29. "Now once in the end of the world hath he appeared to put away sin, by the sacrifice of himself." We *know* it; we don't feel it; we *know* it by reading it, or having heard about it; the revelations of the first 4000 years all pointed on to it, and the past 1,800 years of gospel work point back to it. *It is done*, for "by one offering he hath perfected forever them that are sanctified." We *know* it; and consequently we have peace. Sin has been judged—in the flesh of Christ.

"Halleluia, 'tis done."

Verse 14: "We *know* that we have passed from death unto life, because we love the brethren." The enmity between the two seeds is active and strong as ever, and what is of God is contrary to the world, and what is of the world is contrary to God. A change is come. We have by a "new birth," or a "new creation," passed from the world's side to God's, and now are not only reconciled, but "become children of God by faith in Christ Jesus." The believing Thessalonians at once consorted with Paul and Silas, instead

of with the lewd fellows of the baser sort. We love the brethren; we like to be together. Reader, who are your companions? Verse 15: "Whosoever hateth his brother is a murderer, and ye *know* that no murderer hath eternal life, abiding in him." Yes, ye *know* that a hater of his brother is a murderer, and that this hatred is not one of the fruits of the Spirit, and quite contrary to Moses' law, as well as to Jesus' teaching. It is of the devil. Verse 16: "Hereby perceive (rather *know*) we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren." "God commendeth his love toward us in that, while we were yet sinners, Christ died for us." Rom. v. 8. Yes, by this, His gift of love, we know *love*, with which there is nothing to compare. It eclipses all.

Mercy and truth unite,
O, 'tis a wondrous sight—

All sights above!

Jesus the curse sustains!
Guilt's bitter cup He drains!
Nothing for us remains—
Nothing but love

Love that no tongue can teach,
Love that no thought can reach;
No love like His.

God is its blessed source,
Death ne'er can stop its course,
Nothing can stay its force;
Matchless it is.

(To be continued.)

Christian Conference in Hamilton, Ontario, Canada.

On 19th, 20th, 21st and 22d January, 1882.

The "Academy of Music," situated on James Street, near the Market House, has been secured for the meetings.

As on former occasions, agreements have been made in writing with various hotels for the accommodation of visitors at 75 cents per day; other places can be had at reasonable rates.

Meetings will be: On Thursday, Friday and Saturday at 10 A. M. and 2 P. M., for praise, prayer and ministry of the Word, and gospel meetings at 7 P. M. On Lord's Day, 22nd January at 10 A. M., for breaking of bread, at 2 P. M. for ministry of the Word, and gospel meeting at 7 P. M.

The hall will be open each day from 9 A. M. until 10 P. M. Visitors are requested to call there on their arrival, to register their names and addresses, and to receive cards of direction for their various places of residence while in the city.

The earnest and unceasing prayers of God's children are asked on behalf of this Conference, that Christians may be revived in soul, led more fully into the light and liberty of the glorious gospel of Jesus Christ, to live for God and eternity, and in view of the Judgment-seat of Christ.

Perilous times have come, the love of many waxed cold, many are professing godliness but denying the power thereof, and multitudes are passing into eternity unsaved, with but few to warn them of their danger, and point them to the "Lamb of God that taketh away the sin of the world." Heb. x. 25.

HAMILTON, 25th November, 1881.

Answers to Correspondents.

We will be glad to answer questions asked, according to our light and ability, provided we judge it for edification to do so. All ought to prove these answers by the ONE TEST, the Written Word. Isa. viii. 19. Let correspondents give their addresses; we wish to know who they are.

Query XXXIII. Is it scriptural for saints gathered to the name of the Lord, on Lord's Day morning to break bread, to go to a Baptist church and hear a so-called clergyman preach his so-called gospel in the evening? and is it scriptural for evangelists professedly out to the name to have fellowship with clergymen in the churches?

ANS.—The question divides itself into two, and covers much of the whole question of separation. We cannot conceive of any, truly and intelligently gathered to the name of the Lord who could do it; but we do know some who are gathered with them, who gather to the Name, who do it, and would like to do it oftener were they not ashamed, and labor hard to get others to do it.

Sects are absolutely unscriptural.

First.—They deny the headship and sufficiency of Christ in the matter of giving evangelists pastors and teachers. Then, they elect, hire and ordain, instead of receiving such as He gives.

Second.—In that they deny His name as the rallying Center, and substitute therefor the name of their own sect, whether it be that of an ordinance, a doctrine or a manner of rule.

Third.—In that their humanly made “churches” consist of the few saved and the many lost, whereas His church is composed entirely of saved ones,—theirs being only a sad mixture and a miserable imitation of his real church.

Fourth.—The gorgeousness and glory of their churches is that which commends itself to the natural man, and is patterned in some respects after the typical Jewish services, instead of after the model of Acts ii. The earthly glories, etc., are such only as commend themselves to the carnal eye, and whatever of it was to be found in the Temple did but typify the spiritual glory in the better dispensations of the present, but specially of the millennial. The music, vestments, etc., in the tabernacle did but typify the spiritual worship of saved and resurrected saints. These things, as they exist in the so-called “churches” now, are neither supposed nor said to be types of anything, but of themselves are believed by them to be true worship. The organ whistles or pipes, operated, it may be, by a child of the devil, is no worship to God. When He wants that kind of thing, He has but to blow on the forest, and its moanings are real, as well as sweet and poetic. Yet the “whistlings” of an organ are not half so offensive as the mock worship of

boys and girls, who spiritually are blind as bats, and under the leadership, it may be, of an infidel, a hypocrite, a whisky toper or an hireling.

Fifth.—The elected instead of the Christ-sent preacher being an hireling, must and will flatter his hearers. He may be unconverted, whose only use of the Bible is to get a text out of it, and then hang on that text all the infidel notions, ignorant theories, heathen quotations, etc., that come into his mind; and even should he be converted, he is then in virtue of man’s call and man’s choice, his hireling, and hearers should understand that “evil communications corrupt good manners.” 1 Cor. xv. 33. Surely no intelligent Christian, taught of God, could by any means be guilty of countenancing the decapitation of the body of Christ in the evening, to be replaced next Lord’s Day morning. The two things are absolutely incongruous. And as Christians rise spiritually, they give Christ his place in proportion to that spirituality, and as they sink they deprive him of that honor.

There are of course a number of Christians who turn away with revulsion from the glaring abominations in the man-made sects around them, and break bread in simplicity (with them who do gather to the Lord because they cannot endure

the other) who never did, and possibly never shall see in this life "Christ is for the church, and the Church for Christ,"—though in another sense,—“the man is not for the woman, but the woman for the man.” 1 Cor. xi. 8, 9.

The “Running around” Christians, as some may be designated, may boast of their charity, but the Book of God is decided on “not doing evil that good may come.” A man is not to get drunk in order to get with the truth at the drunkard in the police cell—never. And one out-and-out Christian will make more progress in the knowledge of the truth in three years, than the “running around” ones will make in thirty-three.

In regard to the other part of the question about the evangelists, we must say that as the word fellowship is very comprehensive, we do not exactly know what is meant, but we lay down the principle, that the command to preach is *world-wide*, and if the evangelists could get at the Roman Catholic “churches” in this country to preach, ’twould be well, and on no account whatever “sell the truth,” but give it out gloriously, and in its native fullness and simplicity. But, to go there with God’s truth, on the understanding there is to be a restriction in giving any part of the Bible, is another thing; to go

there to get is very different from going there to give. The Book warrants us to go and preach in all places where we can get, on honorable terms, but it does not warrant us to go to hear.

It says, Mark iv. 24: “Take heed, what ye hear;” as well as Luke viii. 18: “Take heed therefore how ye hear;” and in Prov. xix. 27: “Cease, my son, to hear the instruction that causeth to err from the words of knowledge.”

The sin of Balaam, Numbers xxv., is denounced in Rev. ii. as that of encouraging to join with the world in its worship.

There never was any time since the beginning of the Christian dispensation when thorough separation was so required as at present; for instead of separating the bride from her people, Christ the Son is brought down to dwell with the bride.

Query XXXIV.—Heb vi. 18: “That by two immutable things (God’s word and God’s oath) we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.”

When, and what is this oath?

If the oath recorded in Genesis xxii. 16, is the one referred to, did not that pertain largely to temporal blessings for the Israelites, and if so, how does that give *us* a strong consolation?

ANS.—Under the law the more scriptural and correct the life, the greater were the temporal blessings, etc. The present dispensation contrasts with this. Living godly in Christ Jesus is accompanied with persecutions, etc., etc. Usually the most godly are not the richest, but the opposite. The temporal blessings enjoyed by Israel as the rewards of obedience, were typical of the spiritual enjoyed by the Christians, as well as of that yet to be by them enjoyed, as rewards given at the judgment-seat of Christ, for though salvation is free, (Rom. vi. 21), yet there are rewards for services.

The word or promise of God is as true as his oath, but the latter was given to Abraham in condescension to his weakness and unbelief. The oath referred to above is declared in verse 14. The original is expressed in Gen. xxii. 16, 17, etc., but the oath itself formally made is in xv. 17: When the smoking furnace and the burning lamp passed between the parts of the three year old heifer, she-goat, ram and turtle-dove and young pigeon. What condescension to Abraham's unbelief by Him whose word he doubted! This is like God.

Now at present God has acted similarly. He has given us his Word for faith, and his oath for unbelief, because he is desirous that we should rest secure and peaceably in our faithful and unchangeable God.

NEW subscribers are received at any time, but the beginning of a new year is the most fitting.

MANY subscriptions have expired with 1881, and all of them have not yet been renewed. Please do so quickly.

WE may say once for all, that the BARLEY CAKE is not a money-making business, but a service, however, imperfectly performed.

THE BARLEY CAKE will, D.V., be continued for 1882 in same form and size as at present. It will be published on or about the first of each month.

WE intend to have a free list for 1882 as we had for 1881, and will be glad to send copies to persons who may wish it, or to whom it may be useful. Write us.

THE Gospel Hymn-book is now ready, and supplies of it will be forwarded at 5 cts. in paper covers, 10 cts. in limp, and 20 cts. in stiff boards. All letters addressed to M. S. Ross.

THE yearly volume for 1881 is ready. Any who wish the twelve monthly numbers for the year, bound in cloth, can have them forwarded post free for seventy-five cents per volume.

THIS being the first number of the BARLEY CAKE for 1882, we beg to ask our readers to make an effort at the beginning of the year to secure new subscribers, that the word of God may go forth. It is imperishable.

WE invite all parties, who wish to be helpful in scattering the truth, willing to supply others with the BARLEY CAKE for 1882, to kindly forward their names and addresses, for publication in the February number. Such become fellow-helpers with us in the truth.

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CHICAGO, FEBRUARY, 1882.

No. 2.

NOTES ON HEBREWS.

PART VIII. CHAP. 9.

Christ suffered death.

In that death we see—

1. Man's enmity to God. His effort to kill God. How wicked!

2. God's love to man. In the gift of the Son so to be treated.

3. God's justice. When he was made sin for us, he must suffer.

4. God's mercy. Grace to man reigning through righteousness.

There are four purposes accomplished in the sufferings and death of Jesus:

1. Christ died for every purpose and object, and fulfillment of all the shadows, &c. Verse 9.

2. Christ suffered that he might be perfected for bringing many sons to glory. Verse 10.

3. That he might destroy or annul the devil. Verse 14.

4. That he might deliver them who through fear of death were all their lifetime subject to bondage. Verse 15.

In his death, He is—

Our Covering. Gen. iii. 21. Put ye on the Lord Jesus Christ.

Our Passover. His blood gives security and his flesh is meat.

Ex. xii; 1 Cor. v.

Our Burnt Offering. Lev. i; Eph. v. 2.

Our Meat Offering. Lev. ii. The bread of God is he who cometh down from heaven, and giveth life unto the world.

Our Peace Offering. Lev. iii. And he is our peace who hath made both one. Eph. ii. 14; Col. i. 20; and put away sins.

Our Sin Offering. Lev. iv. This is the continual application of the blood to our own self whenever sin is detected. And also the ashes of the red heifer for purification.

Our Trespass Offering, when one has gone over the fence of the written word by self-will.

Our Scape-goat. Not a yearly atonement, but one sacrifice for sin, forever. Heb. x. How great the

riches of his grace to us the guilty.

His sufferings were manifold and many-sided.

He suffered through sympathy with his people. In all their afflictions he was afflicted. Is. lxiii. 9.

He suffered through the miserable circumstances into which they brought themselves in subjection to the Roman yoke through breaking the covenant.

He suffered *from* them, for they persecuted Him to the death, and even after he was dead a spear was thrust into His side.

He suffered, the Just *for* the unjust, to bring us to God. This is substitution.

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. Luke xxiv. 46, 47. Everything must be put on a new basis, viz., that of Resurrection, in association with the New Man, the second Adam, not in the flesh, but in the spirit.

Abraham passed through many things, but the culmination of all was, when at the expense of some most cherished things he learned of his seed becoming heir through Resurrection, and hence Substitution; he received Isaac from the dead in a figure—Christ was the reality.

God can do nothing with flesh,

Israel was under probation from Sinai to John. "The law and the prophets were until John" (Matt. xi. 13), but Christ, the grain of wheat, must die if there is to be a wheat crop. Christ in resurrection is the first sheaf (Lev. xxiii) and the others come in course as the consequent result.

Rise my soul, behold 'tis Jesus.

Jesus fills thy wondering eyes;
See Him now in glory seated,

Where thy sins no more can rise.

There, in righteousness transcendent,

Lo! He doth in Heaven appear,
Shows the *Blood of His atonement*
As thy title to be there.

All thy sins were laid upon Him.

Jesus bore them on the tree;
God who knew them laid them on Him,
And, believing, *thou art free.*

God now brings thee to His dwelling,
Spreads for thee His feast divine,
Bids thee welcome, ever telling
What a portion there is thine.

In that circle of God's favor—
Circle of the Father's love—
All is rest—and rest forever—
All is perfectness above.

NOT FEELING BUT KNOW- ING.

(Continued from page 12.)

1 John iii., verse 19: And hereby we *know* that we are of the truth and shall assure our hearts before him, How? verse 18: "My little children, let us not love in word, neither in tongue, but in *deed* and in truth." And by thus loving in deed (or works) and in truth, "we know that we are of the truth

and assure our hearts before him." We *know* that this loving in deed or in works and in truth is no mere sentiment, but the outgoing, of the new life which we obtained when we received Him, who is our life by faith, as our individual Savior, "Who loved me and gave Himself for me."

There is always an inimitable reality connected with the new life that inevitably manifests itself in unselfishness, as was seen continually in Him who is our life, even Christ, "Therefore," it is written, "if any have not the Spirit of Christ, he is none of his."

Verses 20, 21: "For if our heart condemn us God is greater than our heart and *knoweth* all things. Beloved, if our heart condemn us not, then have we boldness toward God, etc." We ourselves who do not *know* all things are often conscious of failure and shameful shortcomings resulting in undermining our confidence before Him; rather, indeed, a shrinking from the light and from His scrutinizing gaze. If that be so, how clearly defined and repulsive must all our shortcomings be to Him, when they are so loathsome to ourselves, and how many must He see of them that we never noticed. The grosser ones only are seen of us. Surely in these circumstances, it behoves us to "go softly before him."

In the verse following, i. e. the 22d, our *being heard* of God in prayer is connected by the Holy Spirit with *our hearing* Him, and if we do not hear him in his requests of us, He will not hear us in our requests of Him. We have also the same truth in 1 Peter i. 17. Reader, this is a solemn thing. It is a wonder if these things be so that any prayers are heard by Him at all. The Jews knew well that God hears not "sinners" as they expressed it in John ix. 31, and in Ps. lxxvi. 18, we read, "If I regard iniquity in my heart the Lord will not hear me." Yes, fellow believer, God "*knoweth* all things." This is most solemn. Whatever deception may have been practiced on men, He has not been deceived; He *knoweth* all things.

John iii. 23, 24: "And this is His commandment, that we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in Him and He in him, and hereby we *know* that He abideth in us by the Spirit which He hath given us." These two are inseparable, Faith in Christ and loving one another.

The believer's relationship,—
To the Father, is that of a child.
To Christ, a member of Him.
To the Spirit, His Temple.

To other Christians, a brother.

To the world, a light.

All, then, go together. Christ is in the believer in any case, but the believer is not always abiding in Christ. Keeping the two commandments, believing in the *name*, and loving one another, indicate the two things, viz: that the person so doing is *indwelt* by Christ, and dwelling or *abiding* in Christ.

"Hereby we *know* that He abideth in us by the Spirit He hath given us." It is not an effort to gain or get at something by the real Christian, but as sure as the union between Christ and the believer is formed, so sure is then the life imparted and the Spirit given. And thus going on believing in Christ for all things, testifies that the believer dwelleth in Him and He in him.

We know all people were once ungodly, and now if we don't see in them evidences of a new life in a godly walk, talk and habits, we are to take them as ungodly. The scriptural way is *not* that we take all to be Christians unless we see evidences to the contrary. No: we are to take all to be unconverted unless we see pointed evidences to the contrary. And we *know* that many ungodly people are quite moral according to men's standard of it; and we *know* there are many

most religious and superstitious people who never were "born again," and the Word warrants us to conclude all who never give positive evidence to the contrary, never were born again at all. "Bring forth fruit therefore meet for repentance," said Jesus. Many, indeed, act the reverse of this, and conclude all are Christians who are neither infidels nor immoral, provided they attend meetings. This, of course, is the result of leaving out of view the "new birth." Beloved, let us not forget that it was to the moral religious teacher in Israel, Christ said, "Verily, verily, I say unto you, Except a man be born again he cannot see the kingdom of God." John iii. 3.

GERMS.

"To be much in service we must be much in communion."

"God had One Child without sin, but no child without suffering."

"Born once—die twice. Born twice—die but once."

"Look to the cross, and be saved.

"Look up, and worship.

"Look around, and do good.

"Look forward, and press toward the mark.

"Look at what you were, and be humble.

"Look at what you are, and be thankful."

"LOOKING."

- Looking to Jesus*, looking to Jesus; Isa. 45, 22.
 Finding in Him satisfaction below, Psa. 107.9.
 Trusting Him ever, saved now forever, Isa. 26. 4.
 Cleansed by the blood, he shed long, long ago.
 1 John i. 7.
- Looking to Jesus*, looking to Jesus, Heb. xii. 1-2.
 Trusting Him only, as onward I go, Psa. cxviii. 8.
 Onward to glory, telling the story Acts xx. 24.
 Of love, so dearly proved, long, long ago.
 Gal. ii. 20.
- Looking to Jesus*, Only to Jesus, Micah vii. 7.
 As, from my lips, the glad tidings may flow :
 John iii. 16.
 Knowing that blessing follows confessing Luke xii. 9.
 His precious name, given long, long ago.
 Phil ii. 9-11.
- Looking to Jesus*, following Jesus John x. 4.
 By the still waters, where green pastures grow,
 Psa. xxiii. 2.
 None ill betides me while He still guides me,
 1 Peter iii. 13.
 As he engaged to do, long, long ago. Ps. xxxii. 8.
- Looking for Jesus*, looking for Jesus, Phil. ii. 20.
 Once the rejected One suffering below; Isa. liiii. 8.
 Now to the glory He's gone before me,—
 1 Tim. iii. 16.
 Gone to prepare a place, long, long ago. John xiv. 2.
- Looking for Jesus*, waiting for Jesus,— 1 Thess. i. 10.
 Soon He will come again, this I do know ;
 Heb. x. 37.
 Looking and waiting to see the clouds breaking,
 1 Thess. iv. 13-18
 And His return, promised long, long ago,
 John xiv. 3.
- Looking for Jesus*, longing for Jesus, Rev. xxii. 20,
 Oh ! how this hope sets my poor heart aglow !
 Titus ii. 13, 14.
 For He will take me, change me, and make me
 1 Cor. xv. 51-58.
 E'en like Himself, as He said, long ago.
 1 John iii. 2.
- Looking at Jesus*, only at Jesus, Isa. xxxiii. 17.
 As at His feet in the glory I bow, Rev. v. 8.
 And, for salvation, yield adoration,— Rev. v. 9.
 Singing His praise for His love, long ago.
 Rev. i. 5, 6.
 T. D. W. M.

HAGGAI.

CHAP. I. 12.

The word from God now meets with a response. "Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, *obeyed.*" O, the joy of obedience! "To love all obedience is essential to happiness." Can I truthfully call Jesus, Lord? is a question for each believer. "Sarah *obeyed* Abraham, calling him lord." Here the remnant obey. "When thou wast little in thine own sight," is the time when Jehovah is most likely to get *obedience* from his own.

"Then spake Haggai, the Lord's messenger." They had received so much of God's word with a hearty response, so that to them there were further revelations made. "If any man will *do* his will, he shall know of the doctrine." We have no notice of Haggai's genealogy. His work commends him, and his words prove him. There is nothing to show that he was a priest. Ezra and Nehemiah point out the much abuse that then existed in connection with the priest's office, and Malachi, of a later date, shows further declension and departure from God. Assuming Haggai was not a priest, is not the order here followed the same as in 1 Sam. ii. and iii., where in the failure of

the priest, a prophet was raised up and through him the word of God was spoken? In Malachi ii. 7, the priest is called Jehovah's messenger. Verse 8 speaks of failure and departure from God, and then in chap. iii. 1, we have the Messenger of the covenant in the person of the Lord Jesus Christ. There trial and failure end. He is a priest forever, to be superseded by none. The lesson we may learn here is, that though we may pride ourselves upon our fancied right *position*, the truth is, that now God recognizes no *position* apart from the right condition of soul. We mean ecclesiastical position.

The priests as Jehovah's messengers find their counterpart in the New Testament by the whole church—the pillar and ground of the truth, (1 Tim. iii. 15,) but in Rev. chap. ii. and iii., the professing mass has got turned aside, and God's call is *now* to the individual to hear the word of the Lord.

"I am with you, saith the Lord." This sounds like the stirring note in the last verse of 2 Cor. vi., where God having called His own to separation, that they in that separated place might alone think of their weakness, He pledges himself as the Lord Almighty specially to look after them. Man's solution of the difficulty which arises through his own weakness is found in a "con-

federacy." God's remedy is himself. "Sanctify the Lord of hosts himself, and let Him be your fear and let Him be your dread, *and He shall be for a sanctuary.*" Isa. viii. 12-14. Their spirits were stirred within them by such an assurance, immediate action was the result, and the work was then begun in direct responsibility to the Lord. This is no less the privilege of his people to-day.

CHAP. II.

Truths after truths will now be revealed to his own, when once they have "obeyed." Difficulties in the past had caused them to cease, and were they not as likely to be overcome now as in the past? It is God's interest that the work makes progress, and so in another book, Zech. iv. 6, he encourages his servant by these words, that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." God gave the like encouragement to Joshua, see Josh. i. 7-9; and for you, weak, failing child of God, there is this, "Be strong *in the Lord* and in the power of His might." The first thing on the part of the child of God is the inquiry, What does God say? and having learnt that, the next step is obedience,—obedience which brings joy to every heart which loves the Lord Jesus.

Verse 2. The whole are addressed, priest, governor and people, with

the prophets of God helping them. They had already begun to work, but now comes further exhortation to go on. They had a great deal to overtake when they turned their thoughts to what we have in verse 3, viz., the house in her first glory. Strength was needed, as it was arduous work, but it is Jehovah who sets them to work. Paul says, "I can do all things through Christ which strengtheneth me." By him difficulties are overcome that otherwise would seem insurmountable. David says, "For *by thee* I have run through a troop; and *by my God* have I leaped over a wall. It is God that girdeth me with strength, and maketh my way perfect." If our work is according to his word, we then have the "backing up" of the everlasting God. "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear, *but of power.*" This was Paul's letter to Timothy; he had already proved it true. "At my first answer no man stood with me, but all forsook me. Notwithstanding, the Lord stood with me, *and strengthened me.*" "Most gladly therefore will I rather glory in my weaknesses, *that the strength of Christ may rest upon me*" (cover me, marg.) R. V. 2 Cor. xii. 9. In responsibility to God," every man

shall bear his own burden;" God's faithfulness comes in with "my grace is sufficient for thee." This is for the individual fulfilled markedly in Paul's case, and for the mass just in proportion as the individuals who go to make up the mass abide in the fellowship of God. 1 John i. 3. This is beautifully illustrated in Acts ii. 41-47; iv. 23-33.

"For I am with you, saith the Lord of hosts." Blessed word! "Lo, I am with you always." God would always have us remember that, and then in the many conflicts we have with the Adversary, we would come off victorious—more than conquerors through Him that loved us. "The Lord stood with me." Jehovah has ever been the companion of his people. We can only worship and adore. This is not his people making him their boast, but the rather he pledging himself to his people. "The Lord is with you while ye be with him." We cannot *count* upon his presence with us save when we are obedient or willing to be. The promised presence of Jehovah helped them at the beginning, and now it must sustain. "Being confident of this very thing, that he which hath begun a good work in you will perform it (or finish it, marg.) until the day of Jesus Christ." The Lord knows all about our spiritual

need, and never yet sent any man to war a warfare at his own charges. 1 Cor. ix. 7.

GOD'S CONCLUSIONS ARE MINE.

I conclude I am a sinner, guilty, and justly condemned. I have come to this conclusion alone from God's word. I have learned from that blessed book that I have sinned, and sinned, and am a sinner, and can do nothing but sin; further, that I hate God and His Christ. Some people have said to me, "How do you know you are so bad; has your conscience or feelings told you so?" I answer: "My conscience is a bad one, and my feelings are changeable; I cannot trust either. I simply believe what God says. He has made me out a sinner, and written it down for me, so that I may read it for myself, and have His mind and His thoughts upon me, and I believe it; that's all I can say." I indorse every word of Romans iii. 9-23. That wonderful summing up of what man is tells me what I am. I can only bow before it, and confess my sin and guilt. I have also concluded that every effort on my part to make peace with God must be given up. I have given up working, feeling and striving as absolutely useless, concluding from God's own word that "salva-

tion is of the Lord," and that by "deeds of law" shall no flesh be justified. I was also led to read Romans iv. 4, 5, and of course, as it was God's own word, I simply believed it—"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Whenever I read these verses I gave up all trying to save myself. I clearly saw that God justified the ungodly; that is, the ungodly who give up working and believe on God. I also discovered that "righteousness"—the very thing I was laboring to get—was imputed *without works*; this made me very glad.

I conclude I am saved now because God tells me in His own Word that I am. Am I wrong in believing him? Can I be mistaken when I simply believe what He says? Some of my friends say: "You are too sure; you are too presumptuous; you are deceiving yourself." They tell me that the good and excellent of all ages feared and doubted, and were made fit for heaven, and sure of it only at the last moment. I can only say that I am neither, "good nor excellent," but am quite content to believe, and give thanks too, for *having* been made meet for the in-

heritance of the saints in light. I can say, and sing also, "*hath* made meet," "*hath* delivered," "*hath* translated," "*have* redemption." (Col. i. 12-14.) I do not believe that these "*haths*" apply at the moment of death; for how, then, could I give thanks? They are for me *now*.

I conclude that, having believed on the name of the Lord Jesus I have "remission of sins;" for the "Word" says, To Him give all the prophets witness, that whosoever believeth on his name shall receive remission of sins." (Acts x. 43.)

I conclude I am "justified from all things;" for the "Word" says, "by Him all that believe *are* justified from all things." (Acts xiii. 39.)

I conclude I have "peace with God," having been justified by faith; for the "Word" says, "Being justified by faith, we have peace with God." (Romans v. 1.)

I conclude that I am an heir of glory, that the heavens and the earth are mine. I know it is too wonderful to believe this, or receive it on human testimony, and sometimes the Devil says to me that it's all a piece of respumption; but when I turn to my English Bible and read the printed statements of God, I get fully assured. I had to read Romans viii. 17 several times over before I could take

it in, but the moment I recollected that they were the *very words* of God, at once I received them and am so happy. "If children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified *together*."

I then got to travel a little through the extent, magnificence, variety and grandeur of God's inheritance, as presented in Psalm viii. and Eph. i.; and got to conclude that I have enough in God's holy Word to engage my thoughts night and day. I have lost somehow all relish for flower-shows and public spectacles; I am going to behold the King in His beauty. *Are you?*

I have come to other and most happy conclusions from the Word of God alone; but in summing them up I most certainly conclude that God has done His very best for me—a sinner; and also done His very best for me—a saint. My fears are all gone, my present position is fully settled, and my future prospects are positively grand.

The most blessed conclusion I have come to is, that I will be with Christ through the unending ages of eternity; I am positively certain of this. I was asked by a friend to read the first eight verses of Rev. xxi., and as the eternal blessedness and glory there described

passed before me, I could only rejoice with joy *unspeakable*.

And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, in His Son Jesus Christ. This is the true God and eternal life. (1 John v. 20.)

FORMALITY.

Formality in any meeting of Christians is an opposing force hindering the freedom of the Spirit's workings.

It is quite generally recognized in the gatherings unto the NAME of Jesus in the breaking of bread, that formality would grieve the Spirit. So thoroughly is this understood by Christians "outside the camp," that it might seem superfluous to call attention to it. But by these same Christians in a gospel meeting is this matter not lost sight of, to a great extent at least, insomuch as to hinder the Spirit's power?

I have often thought of this when attending gospel meetings where the usual manner of opening a meeting was after the style of all sectdom. As a matter of course there must be "a prayer" to preface the preaching, and sometimes two prayers, after the mixed audience of saved and unsaved were gathered together. Surely

nothing could be said against this thing if the Spirit so led, but the question is, is it not done because it is *customary* to do it? It would seem as though, out of all the instruction contained in the New Testament, given for the guidance of called-out ones, there would have been some direct teaching or hint given upon this point, if it were to be an inevitable procedure. There is no doubt but that prayer, if sincere, is meant only for God's ear, and in order that prayer should be answered it is not necessary that human ears should hear it. See Matt. vi. 5-8. Without occupying time with scriptural illustrations on this point, it is enough to call the attention of the sincere soul to the scripture just alluded to. As preparatory to preaching, there must needs be prayer. Illy fitted, unfitted, indeed, would he be to come before an audience with God's message of love who had not first spoken to Him about it and sought His blessing. "Without me ye can do nothing." Has the Book established a precedent by which all preachers are to look to the Lord in the presence of an audience of unsaved people who know nothing of prayer, or does it teach, "When thou hast shut the door," etc? Do we read anywhere in the Word of Paul or Barnabas or Timothy or any others doing

the work of an evangelist, praying in the presence of an audience to whom they preached? Is there any account given where the Lord Jesus did it? But we do read about prayer-meetings where saved ones were gathered together. It is possible that many of our earnest Christian brethren who are preaching the gospel of the grace of God might find, upon comparing their action with scripture regarding this matter of *public* prayer, that they were yet somewhat under the influence of traditions. May God help them to see where they stand, that in everything they may be *real*.

[We never read of Paul having either public prayer at a gospel meeting, or a singing of hymns, or the carrying about with him of an attractive organ, nor as much as a French violin. These only came in to make up for the loss of the power he had.—Ed.]

UNION.

In vain ye say, "Let sects and systems fall,
And Jesus' precious name be all in all;"
In vain ye say, "By His blest name alone
His members should, while here on earth,
be known;"
Yet cling to what that gracious Jesus
pains—
Sectarian union and sectarian names.

And can it be that "Baptist" sweeter
sounds
Than the dear name which *each* believer
owns?

Does "Independent" tell of Jesus' love,
Or efficacious in conversions prove?
Is "Bible Christian" God's appointed term
By which he'd have mankind His own discern?

Or does the spirit in "the Word" insist
Their being known by "Friend" or "Methodist?"

That word is silent—not one single name
Of all the multitudes which now obtain,
Is sanctioned there, but *His*, whose precious
blood
Has sanctified the family of God.

Say not, "How otherwise shall we be
known?"

Did Paul or Peter such distinctions own?
Say not, "Names nothing mean;" alas!
we see

How oft they move the heart to jealousy.
Say not, "they're harmless," for too well
we know

How under them what fierce contentions
grow,

They gather to their standard—not the
Lord:

Enforce their own enactments—not "the
Word."

Just think of heaven, where happy oneness reigns,

A gathering place for parties, sects and
names!

Ah, no! 'twould dim the glory of that
place,

'Twould throw a cloud o'er every saved
one's face.

One name ALONE the heavenly host adore;
Nor is there space or room in heaven for
more.

Jesus is there—His name alone is sung,
His blessed name's the theme of every
tongue!

Jesus is there—no other name *they* know;
Why should we hear of other names below?

Survey the vast profession of the day;
How many men—how few the Lord obey!
Men's systems, rules and principles abound,

While cleaving to "the Word" how few are found.

"Our cause" now takes the place of Jesus' fold—

"Our church" the place of Church of God, of old—

"Our pastor" now is bound by space and time.

And paid accordingly—is that divine?

Oft fills his place in priestly robes arrayed,
Spurning alike the vulgar dress and trade.

Before his name the prefix "Reverend" stands,

Which God, in Scripture, for Himself demands;

Usurping thus the title due alone

To Him who sits on the eternal throne!

O how unlike the noble few of old,

Whose labor was for souls, and not for gold,
Distinguished by their spirit, not their dress,

Patterns of godlike, holy loveliness!

For these majestic edifices rise
Of every character and shape and size;
Gorgeous in structure, costly in their plan,
Majestic 'mentoes of the pride of man!

These buildings reared are called "the saints' abode,"

The "sanctuary" and the "house of God;"

The "place of worship," and the "temple" too,

Names so applied, the Apostles never knew.

Alas! 'tis *earthly worship* that they teach,
And hinder souls that would beyond it reach;

Keeping at distance those love bids draw near,

To worship in their priestly character,
Within the temple pitched by heavenly hands,

Where Christ, our Great High Priest, our Surety, stands.

There is the *only* proper "saints' abode;"
The purchased Church, the *only* "house of God;"

Where Jesus is, our joy it is to know,
Our "place of worship" is, and not below.

"Nevertheless, Afterward."

Heb. xii. 11.

Now, the sowing and the weeping.

Working hard and waiting long;

Afterward the golden reaping,

Harvest home and grateful song.

Now, the pruning, sharp, unsparing;

Scattered blossom, bleeding shoot!

Afterward, the plenteous bearing

Of the Master's pleasant fruit.

Now, the plunge, the briny burden,

Blind, faint gropings in the sea;

Afterward, the pearly guerdon

That shall make the diver free.

Now, the long and toilsome duty

Stone by stone to carve and bring;

Afterward, the perfect beauty

Of the palace of the King.

Now, the tuning and the tension,

Wailing minors, discord strong;

Afterward, the grand ascension

Of the Alleluia song.

Now, the spirit conflict-riven,

Wounded heart, unequal strife;

Afterward, the triumph given,

And the victor's crown of life.

Now, the training, strange and lowly,

Unexplained and tedious now;

Afterward, the service holy,

And the Master's "Enter thou!"

—*Frances Ridley Havergal.*

"THE man that wandereth out of the way of understanding shall remain in the *congregation* of the dead."—Prov. xxi. 16. "Awake, thou that sleepest and arise from [Gr. *from among*] the dead, and Christ shall give thee light."—Eph. v. 14.

A CHRISTIAN.

1. In faith, a believer in Christ. "He that believeth and is baptized shall be saved." (Mark xvi. 16.)
2. In knowledge, a disciple. "If ye continue in my word, then are ye my disciples indeed." (John viii. 31.)
3. In character, a saint, or a holy one. "Called to be saints." (Rom. i. 7.)
4. In prominence, a light. "Ye are the light of the world." (Matt. v. 14.)
5. In conflict, a soldier. "Thou, therefore, endure hardness as a good soldier of Jesus Christ." (2 Tim. ii. 3.)
6. In communion, a friend. "Henceforth I call you not servants, . . . but I have called you friends." (John xv. 15.)
7. On the earth, a pilgrim. These all "confessed that they were strangers and pilgrims on the earth." (Heb. xi. 13.)
8. In relationship to God, a child. "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii. 16.)
9. In relationship to Christ, a member of His body. (Eph. v.)
10. As to the Spirit, His temple.
11. In possession, an heir. "And

if children, then heirs; heirs of God, and joint heirs with Christ." (Rom. viii. 17.)

HINTS FOR THE TOILET— THE DRESS OF CHRISTIAN WOMEN.

How should a woman, "professing godliness" dress? how adorn herself?

In "modest apparel." 1 Tim. ii. 9.

With "shamefacedness," i. e. with no attempt to draw the eye. 1 Tim. ii. 9.

With "sobriety," i. e., with nothing conspicuous. 1 Tim. ii. 9.

Not with "braided hair"; not with "plaiting of hair," i. e., elaborate arranging of the hair. 1 Tim. ii. 9; 1 Pet. iii. 3.

Not with "gold." 1 Tim. ii. 9; 1 Pet. iii. 3.

Not with "pearls." 1 Tim. ii. 9.

Not with expensive clothing. 1 Tim. ii. 9.

Not with clothing (as an adornment). 1 Pet. iii. 3.

Observe, there are three points as to clothing the body: Let it be modest; let it be inexpensive; let it be unobtrusive.

There are two points as to the sort of decoration to be avoided: 1st, no jewelry; 2nd, no fanciful dressing of the hair. And there

are two points to be observed as to adorning: 1st, a meek, and 2nd, a quiet spirit; "good works."

Surely a woman professing godliness should be careful in this matter, which the Holy Ghost has not considered unimportant. Truly she should clothe herself in all "modesty," "shamefacedness," and "sobriety," while she adorns herself with a "meek and quiet spirit" and with "good works."

Now if she be *so* adorned, she will not be anxious to attract the gaze of admiration by heaping jewelry upon her person, or decorating it with handsome clothing, nor will she be much busied in the way she arranges her hair. If given to good works, she will have neither time nor money for the decorating of her body.

The above is merely a summing up of Paul's and Peter's words in the matter, as contained in 1 Tim. ii. 9, and 1 Pet. iii. 3; and as these thoughts are very clear to my own mind, I now write them for others who may be exercised on the subject, and honestly anxious to walk in simple obedience to the Word of God.

HAMILTON CONFERENCE.

As intimated in the January BARLEY CAKE, the conference meetings took place in the Academy of

Music at 10 a. m., 2 p. m. and 7:30 p. m., on Thursday, Friday and Saturday. On Lord's day the first meeting was in Larkin Hall (which is rented for regular Lord's day meetings by this assembly), the other meetings, at 2 and 7:30 p. m., were held in the Academy of Music, excepting an overflow gospel meeting in the Larkin Hall, after the other large hall, which holds about 1200, was full; and on Monday, at 10 a. m., Brother D. Munro addressed a parting meeting of the workers chiefly, in the Gospel Hall, which was about full, and it was good.

The attendance at the meetings was larger than ever. Upwards of four hundred broke bread together on the Lord's day morning, and all the other meetings were largely attended. Among the audiences we have noticed repeatedly several clergymen.

There were Christians present from the States of Ohio, Massachusetts, Indiana, Illinois and Minnesota, and from most parts of the province of Ontario, Canada.

It is possibly known to the readers of the BARLEY CAKE that the Lord's work in Canada (*striving lawfully*, 2 Tim. ii. 5) has been chiefly confined to Canada West.

Several Christians from that province have gone to the Northwest Territory of Canada, and to

Manitoba, and are spreading the good news, and not a few saved in Canada have crossed the line into the United States, especially into Michigan. A few of these are trying to live Godly, and not a few are sleeping. As John Bunyan would put it, the fumes of the silver mines have been to them soporific. Better still, read Luke viii. 14.

At these meetings there were very young converts from the Orillia and other districts. The most of the regular old believers were also present, and one thing is most evident, i. e., God blessed the evangelist's labors. Most blessed truly it is to meet at every conference with numbers of newly saved believers. There would also be present fifteen or sixteen preachers who are devoted altogether to the work, besides many others who preach and work with their hands also.

The Academy of Music, where the meetings were held, was full at all the Gospel meetings, and at the Lord's day afternoon meeting.

Addresses were given by Brethren John Smith, A. Marshall, Charles, Irving, Douglass, Bain, Carnie, C. W. Ross, Martin, Charles Arne, McEwen and D. Munro, of Forrest, whose health is improving.

The weather was propitious, the arrangements were good and the order quite satisfactory.

One striking feature was twenty transparencies (illuminated) having Scripture texts painted on them, carried through the streets, and a considerable number of Christians with those who carried them, singing such psalms, hymns and spiritual songs as contained the gospel of the grace of God. Doubtless this novel mode of presenting the truth to a naturally conservative people induced not a few to come in to see the supposed curiosities. There were also conversions.

These conferences are growing largely in power and importance. The influence of this last will be widely extended, and in the future, if the meetings are preserved clean and out-and-out for God's truth, the power for good will be most valuable. And if unfortunately the effort be made to smooth things so as to attract and propitiate the world, they shall fail, as all in which man had any responsibility failed, and as many saints and meetings have done already.

Many of the believers, who knew it was good to be there, reluctantly left for their homes by the midnight train, praising God and loving one another.

On Monday Bro. D. Munro gave a parting address in the Gospel Hall, at 10 a. m., to the workers. The hall was almost full and the meeting was good.

At these meetings there was no attempt whatever at presenting what is called "High Truth." One object was continually kept in view, viz.: "godly living." The place to learn in is the "presence of God," i. e., to learn effectually, so that the truths learned will have power in molding us after God's order.

Brethren J. M. Carnie and John Smith remained behind in Hamilton for a few further meetings, to gather up the conference fragments, that nothing be lost.

The other preachers also left, and have scattered themselves abroad to preach the gospel to others equally necessitous. How blessed 'twould be if every gathering of Christians should have one prayer-meeting in each week, for the work and for the workers; also, they ought to have fellowship with the evangelists, not only when they themselves are visited by them, but also in breaking up new ground elsewhere. Each believer ought to be laying up as God prospers him a gospel fund, and we ought never to rest satisfied till every sinner on the continent is told the good "old, old story of Jesus and his love."

Fellow brethren, praise the Lord with us now for good, godly and profitable meetings.

Next month, D. V., we will have jottings from these conference talks.

DETROIT, MICHIGAN.

The Christians meeting in the name of the Lord have removed from 232 to 223 Michigan Ave., over Lapham's store.

Meetings on Lord's day at 10:30 A. M., at 3 P. M., and at 7:30 P. M. On Wednesday and Friday evenings Bible Reading at 7:30.

THIS being the second number of the BARLEY CAKE for 1882, we beg to ask our readers to make an effort at the beginning of the year to secure new subscribers, that the word of God may go forth. It is imperishable.

THE Gospel Hymn-book is now ready, and supplies of it will be forwarded at 5 cts. in paper covers, 10 cts. in limp, and 20 cts. in stiff boards. All letters addressed to M. S. Ross.

WE have a free list for 1882 as we had for 1881, and will be glad to send copies to persons who may wish it, or to whom it may be useful. Write us.

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NOTES ON HEBREWS.

PART IX; CHAPTER II. 10.

“For it became him for whom are all things, and by whom are all things, to make the Captain (leader or author) of their salvation *perfect* through sufferings, to bring (or in bringing) many sons to the glory.”

The beginning of the new creation is from the grave of the Lord Jesus Christ. He has the pre-eminence, or first place.

Moses was the apostle of Jehovah's congregation in the wilderness. He, at forty years of age, was mighty in words and deeds (Acts vii. 22)—too much so, in fact, for God's purposes, and so rash as to take the avenging of the Egyptians into his own hands. Therefore he must go to the back side of the desert to keep a flock for other forty years. During the first period of forty years he had the privileges, refinements, temptations, dishonesties and flatteries of Pharaoh's court life; during the second

period he may have had his dog, a shepherd's staff, and possibly a plaid to shelter him from the night dews. Whatever else he may have had, he had *solitude*, including golden opportunities for meditation, reading, writing and prayer. When his forty years of wilderness training were over, he shrank from that which forty years previously he rushed at. Therefore he says to the Lord (Exodus iv. 10), “I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant, but I am slow of speech, and of a slow tongue.” Forty years in the solitude with God in the wilderness had wrought wonders. Reader, do you spend time in solitude, or are you one of those empty, shallow, endless talkers, who inflict so much injury on others? Nevertheless, Moses failed. He was in the flesh and his people were also in the flesh.

David also was trained for his work, while “following the ewes great with young” (Psa. lxxviii.

71). Then and there he could pray, meditate, sing, play or compose a psalm. Yet he also failed. There is no possibility of keeping the flesh right. It must be killed and then buried if there is to be peace from it.

Saul the King also was a man of rural life. It was when looking after lost asses he first knew of his call, and when sought out afterwards for his anointing, he shrank from publicity and was found "hiding among the stuff" (1 Sam. x. 22). But alas! afterwards by self-will he went sadly astray. So it is written; "They that are in the flesh cannot please God, but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (Rom. viii. 8, 9).

The Lord Jesus himself was perfected through sufferings for bringing many sons to the glory. "For in that He himself hath suffered, being tempted, He is able also to succor them that are tempted" (Heb. ii. 18), "For we have not an high priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we, yet without sin" (iv. 15). "Though he were a son, yet learned he obedience by the things which he suffered, and being made *perfect*, he became the author of eternal salvation unto them that obey him, called (named)

of God an high priest after the order of Melchisedec" (v. 9, 10). Christ in resurrection is the Author, the Leader, the Shepherd, the High Priest, the Advocate, the Head, the All-in-All.

What is this perfection which he attained to? Notice the word *perfection*, in its various forms as we have it in this Epistle. It is peculiar to it, as will be seen from ii. 10; v. 9, 14; vi. 1; vii. 11, 19, 28; ix. 9, 11; x. 1, 14; xi. 40; xii. 2, 23. In v. 14, the word is rendered *of full age*, but in the margin it reads more correctly *perfect*; in vii. 28, the word is rendered *consecrated*, but it also is corrected in the margin; in xii. 2 the word is translated *finisher*, but *perfector* of faith conveys the thought more correctly. Comparing all the passages in which the word is used, in every case the sense is Judaism, the imperfect, or man in the flesh contrasted with the Christian dispensation termed the *perfect*. "Ye are not in the flesh, but in the Spirit" (Rom. viii. 9).

Christ Jesus was thus perfected through sufferings passed through and under, perfected for His blessed work. He has not only the power and the experience needed, but He is also perfected in resurrection (2 Cor. v. 16, 17).

Thus, dear Christian reader,

there was none of his precious life wasted. The sufferings he had from the crooks among his own followers, as well as the contradiction from sinners, are all turned to account. Grace is reigning through righteousness.

Moses, the type, having failed, died in the wilderness and was buried there by God. Jesus became our leader after his death and resurrection. He dieth no more. Moses, notwithstanding his meekness, lost his temper; Jesus never. Moses invited his brother-in-law to accompany them, in order to be instead of eyes to them; Jesus could say, "When thou wast under the fig-tree I saw thee." He himself is our wisdom. Moses knew the failings of his people by experience of them; Jesus knew ours before He began with us, and in view of all He undertook our case.

After Moses died, Joshua had to come on the scene to perfect what Moses began, and divide the land for such as remained alive; Jesus said "Because I live, ye shall live also" (John xiv. 19). He will not lose a hoof, as He himself expresses it. "This is the Father's will who hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." He will give a good account of the whole; Moses did not, and could not, give

that either of himself or them. But little thanks, I'm sure, our Lord gets for his work now, but by and by there will be one chorus: "To Him that loveth us and loosed (or freed) us from our sins in His own blood" (Rev. i. 5).

At present He our Shepherd has under-shepherds, who in some measure look after the flock. A thankless service truly it often is, but they in many cases have to blame themselves for this, in that they encourage a spirit of "Ecclesiastical Democracy," which inevitably turns, sooner or later, against themselves. Whatever difficulties they have to contend with, the consoling word is, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Again, there are others who assume this place, who have neither the spirituality nor disinterestedness required in shepherds. The Lord raise up good and capable ones. Possibly, under-shepherd, you may be saying, "What is the use? I am ready to give up." Then if so, just turn to Hebrews xii. 3, 4, where we read, "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind. Ye have not yet resisted unto blood, striving against sin." Whether your troubles, come from the Devil, the world, professors, pre-

tended friends, religious teachers, or your own brethren, "He was in all points tempted like as we are, yet without sin" (Heb. iv. 15). Hungerings, thirstings, sleeplessness, poverty, wanderings, all this and much more he knew. "Foxes had holes, and the birds of the air had nests, but the Son of man had not where to lay his head" (Matt. viii. 20). He was "a man of sorrows, and acquainted with grief." Isa. liii. 3.

What it was to be criticised and misunderstood in his preaching and lied about, he well knew. To be isolated and alone, was to him nothing unusual. He said to his immediate followers, "Could ye not watch with me one hour?" (Mark xiv. 37); but so far were they from sympathy with him that when he was taken "they all forsook him and fled," Peter alone following him, and that afar off. Paul also knew something of this. All of Asia turned away from him (2 Tim. i. 15), and all who wish to do the will of the Lord must have more or less experimental knowledge of this. In many cases this forsaking is experienced from those from whom it should be least expected; in some cases, even from those who have been saved through the one who is thus deserted. This Paul knew, and others also since his day.

Jesus was mocked, scourged and

crucified by His enemies, but troubled most of all when his crowning sorrow came, as expressed by His own unerring lips, "My God, my God, why hast thou forsaken me?" Matt. xxvii. 46. The Messiah dies for sins, but not his own. Adorable Redeemer!

How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrow, heals his wounds,
And drives away his fear.

Thus the man of Sychar and of God's right hand was perfected through suffering to bring many sons to the glory.

After the resurrection, Mary did not know Him. She stood without at the sepulchre weeping. Looking at Him she thought He was the gardener, such was the change, (John xx. 11-17). The Lord is risen again from the dead. He is no more "the Man of sorrows and acquainted with grief;" the bitterness is past forever.

This is God's masterpiece, the new creation, Head and body. "And without controversy, great is the mystery of godliness. He who was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 16).

Fellow believer, Christ is all and in all. The just shall live by the faith of the Son of God.

WORK AND WORKERS.

John Bain, of Edinburgh, and John Martin, of Aberdeen, have returned to Scotland. They sailed from New York on February 9th. Besides family matters, we believe they required a change on account of health. Operating a Gospel Tent in summer on this continent is most arduous labor, especially if gone into zealously. We pray God to bless our dear brethren who have been a help and a blessing on this side the Atlantic.

John Smith and John M. Carnie remained in Hamilton a little more than a week after the Conference, to utilize whatever blessing was received in that city. Since that Brother Smith has held a series of meetings (assisted at times by Brothers Bain and McEwen) in Brockstreet Hall, Toronto, Canada. These meetings were good we believe.

Alex. Marshall, W. P. Douglas and R. Irving returned to Orillia, Canada, and are going on with meetings in that neighborhood.

E. Rushbrook and W. Faulkner are still working successfully in Nebraska.

John K. McEwen has gone to Nova Scotia, Canada, a new field.

T. D. W. Muir is still holding forth in Detroit, Mich.

Jas. Goodfellow and Wm. Kernohan have been in East Missouri,

Canada, for some time and have seen considerable blessing on their labors there.

E. Ronayne and J. Harcus are conducting good meetings in Lowell Ind.

D. F. Hughes has had good and successful meetings in Fowler, Ill.

C. W. Ross and another went to Harrisburg, Pennsylvania, from Conference, and have had a series of capital meetings in the Gospel Hall of that city.

W. P. Charles and John M. Carnie are putting forth a special effort in the South Side Hall, Chicago.

D. Munro has been at Watford since the Conference and had a good time there. He has returned to Forest for further rest.

We commend these workers to the Lord's dear children for prayer and sympathy. We truly believe from some little experimental knowledge of these matters, that many Christians have no idea of the difficulties, trials and disappointments connected with the work.

There are many other workers, also, who are heartily in for the Lord's work, and they likewise need encouragement, and to be upheld in prayer. Some of those are being thrust out, one by one, into the field. Pray for them and encourage them. May the blessing of God be with them all.

NOT FEELING, BUT KNOW- ING.

(Continued from page 20.)

1 John iv. 2, 3: "Hereby *know* ye the Spirit of God. Every spirit that confesseth that Jesus is come in the flesh is of God, and every spirit which confesseth not Jesus is not of God, and this is that Antichrist whereof ye have heard that it cometh, and now it is in the world." R. V.

This is but one of the spirits of Antichrist, that denies that Jesus Christ is come in the flesh, and asserts that he was man only, like any other man, though a good one. Another of these spirits denies Jesus altogether. This is specially Jewish. Another of them is referred to in the 2d Epistle of John. 7th verse. "For many deceivers are gone forth into the world, even they that confess not Jesus Christ cometh in flesh." (*Coming in flesh*, it ought to be.) "This is the deceiver and Antichrist." R. V. How many professors are there who deny His coming again? In fact, the most do. This truth of His coming is nevertheless spreading. At the time this blessed expectation of his reappearing will become general, many will come pretending to be Him. "Lo here and Lo there" will then be common (See Matt. xxiv. 5), and many shall be

deceived thus. The Devil always traffics on God's truth.

The spirits are easily *known* by what they delight in. Jesus already come—on the Cross—at present in the holiest, and coming again, is the sum of a saved person's religion. The present work of the spirit of God is holding up Christ before men—to them and for them, and every spirit that does not act harmoniously with Him is Antichrist. Honoring Christ indicates every spirit that is of or according to God. Depreciation of Him and flattery of fallen man characterizes every other. This spirit of antichrist was in the world in John's day. There are many of them now. Opposition to the Lord Jesus and flattery of man in every case is the ruling spirit. Little of God and much of man is their theology—always and everywhere.

Indeed, the largest number of professedly religious people tell us only of what *they do* or *mean to do* or *try to do* or *hope to do*. They exalt themselves instead of Christ. We well remember the Chief Elder (Ont., Canada) reciting his "conversion" without the name of Jesus ever gracing the story. The most of the unconverted are thus blinded by their supposed doings. The Devil uses this plan largely. When he cannot be successful in ruining men by strong drink or by

other coarse indulgences he usually takes this way, and the one though not as gross as the other is equally effective. Israel attained not to righteousness because they sought it by their own doings.

There are other professors of religion of the intensely objective school who, when asked to give their reason for the hope that is in them, will quote John iii. 36. It appears that instead of telling forth Jesus' grace to them, they trust to *their own* faith instead of to Him; in fact, it would seem as if they were reasoned unto peace—and, as shall sooner or later appear, are equally unconverted with the *workers* for salvation. Probably this bad result is partly due to the arguments brought to bear on such, to convince them they are saved, with the view of swelling the numbers of professed converts, seeing they think they believe in Jesus, and who does not. If they are really saved, reader, you need not try to convince them of it. The Holy Spirit does that. It is wrong and wicked (though ignorantly done, it may be) to reason any one into the conviction of security. Many miss salvation altogether through this kind of personal dealing—and it is sooner or later discovered—probably after precious opportunities are gone, and, it may be, never to come back any more. The Devil is well

pleased if he can succeed to deceive by any means. Reader, beware that you heal not slightly, crying *peace, peace*, when there is no *peace*. Jer. vi. 14; viii. 11. Our business is to place God's word concerning themselves, and the Lord Jesus Christ before them. If they receive Him, they'll not require your, mine, or anyone's arguments to convince them they are saved. They receive His life when they receive Him. They receive also the Holy Ghost's sealing there and then. At that instant the Believer is saved and *knows* it, and this business is at once settled, and never before. Nothing less and nothing else than union with Christ is salvation.

Chapter iv. 6. "We are of God; he that *knoweth* God heareth us; he that is not of God heareth not us. Hereby *know* we the spirit of truth and the spirit of error." How did he *know* and how may we *know*? "He that *knoweth* God heareth us, and he that is not of God heareth not us." Whom do they hear? Verse 5. "They are of the world, therefore speak they of the world, and the world heareth them," for they can appreciate their talk, their ways, their pleasures and their pursuits. The primary reference in the passage evidently is to the ungodly preaching of unconverted preachers, and the world's

appreciation of them. But, "we are of God," therefore our talk is of Jesus, not of the world's sciences, arts, music, architecture, mines, politics, or speculations; therefore they do not like our talk. By this we *know* who they are and what spirit actuates them. There is no life in them. They are as dead as "a painted ship upon a painted ocean."

Chapter iv. 8. "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and *knoweth* God. He that loveth not, *knoweth* not God, for God is love." Herein is another manifestation of the new life, love. As in the last we read of the place Christ gets in the believer's heart and confidence, so here we read of the activities of that same new life towards man.

Men before they are born again and while under the dominion of sin and under the power of the Devil are backbiters, *haters* of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, *without natural affection*, implacable, unmerciful." (Rom. i. 30, 31.) What a sad picture! "For we, ourselves, also, were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, *hateful and hating* one

another" (Titus iii. 4), another humiliating picture of unlovely man. "And you being dead in offenses and sins wherein in time past ye walked according to the course of the world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others." (Eph. ii. 1-3.) "Now the works of the flesh are manifest which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, *hatred*, variance, emulations, wrath, strife, seditions, heresies (sects) envyings, murders, drunkenness, revellings and such like: of the which I tell you before as I have also told you in times past that they which do *such* things shall not inherit the kingdom of God. But the fruit of the Spirit is *love*, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law; and they that are Christ's have crucified the flesh with the affections and lusts." (Gal. v. 19-24.) Hence "every one that loveth is born of God and *knoweth* God. He that loveth not, *knoweth* not God." What a contrast! And the more the children

of God are in fellowship with God, the more lovely and loving they become. On the other hand, there are some professors, like Nabal, Abigail's husband, so unloving and unlovely that a person cannot speak to them without having some of their venom, wormwood and gall in return. We would as soon cross the path of a skunk as come in contact with such. As sure as the new man feeds on the sincere milk of the word, and breathes forth prayers in return, so sure does he love. Reader, how is it with you? Are you a loving one? "He that loveth not, knoweth not God."

(To be continued.)

HAGGAI.

(Continued from page 26.)

CHAP. II. 5.

"According to the word that I covenanted with you when ye came out of Egypt." This takes us back to God's "I wills." "Wherefore say unto the children of Israel, I am the Lord, and *I will* bring you out from under the burdens of the Egyptians, and *I will* rid you out of their bondage, and *I will* redeem you with a stretched out arm, and with great judgments, and *I will* take you to me for a people, and *I will* be to you a God, and ye shall know that I am

the Lord your God, which bringeth you from under the burdens of the Egyptians, and *I will* bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac and to Jacob, and *I will* give it you for an heritage; I am the Lord." Ex. vi. 6-8. Further on we get, "Tell the children of Israel, Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine, and ye shall be unto me a kingdom of priests, and an holy nation." Ex. xix. 3-5.

In the first quotation we have God's gracious covenant, His pledged word. He led them forth, interposing himself between them and their enemies. "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; so that the one came not near the other all the night." Ex. xiv. 19, 20. God's covenant was an unconditional conditional covenant; unconditional as far as the general facts were concerned, but particularly

conditional regarding the enjoyment of any details. God said to Abraham unconditionally, "I will," "I will make thee exceeding fruitful, and I will make nations of thee, and I will establish my covenant between me and thee, and thy seed after thee, in their generations for an *everlasting* covenant, to be a God unto thee and to thy seed after thee, and I will give unto thee and to thy seed after thee the land wherein thou art a stranger, for an *everlasting* possession, and I will be their God." Gen. xvii. 6-8. Abraham's part was simply to keep the ordinance of circumcision, but then God could say "I know him," and again, "for now I know." The word was to Abraham and his seed, which is Christ. The same nearness of God is manifested in the already referred to chapter (Ex. vi.), but in succeeding portions we have as it were a covenant within a covenant, blessings promised to obedience. Please read the whole of Exodus xxiii. 20, to the end; Lev. xxvi. 3-13; Deut. xxviii. 1-14. The curses attached to these portions had in great part been fulfilled; (See verses 6, 9-11 of Chap. 1), and now His faithfulness is seen. If in the distance to which their sin had brought them, they were restored to God, He was there ready to give them the fullness of blessing once more (Deut.

iv. 29). The truth of this word His own have all along proved. "The Lord is with you while ye be with Him."

The application of all this to the child of God is not difficult to discover. The covenant of everlasting life belongs to every child of God "without a cause," "freely," but fellowship with God is both the result and cause of obedience. Fellowship with God is the birthright of the family of God, but enjoyed by none save those who walk with God. The fact of God's redemption is the basis whence the exhortation to fellowship proceeds. "I bare you on eagles' wings, and brought you unto myself; now, therefore, if ye will obey." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice," and again, "for the grace of God *salvation bringing* to all men hath appeared, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world," Titus ii. 11, 12. The soul that has not learned the obedience of faith, has not yet learned the salvation of God, and if the former, then he must know, "if a man love me, he will keep my words," "without me, ye can do nothing;" and again, "if ye abide in me, and my words abide in you, ye shall ask what ye

will, and it shall be done unto you." John xv. 5-7. Also, "he that keepeth his commandments dwelleth in Him, and He in him." What God sought in Israel's case was obedience, and if that was yielded up, then they would know continued enjoyment of God, and uninterrupted possession of the land. So also with God's children realizing their birthright, they might have gone on till now, conquering and to conquer, had there not arisen many an Annanias, Baalim, Demas and Jezebel, "men of your own selves," and "certain men crept in unawares." But so it is, the once glorious church has got sadly turned aside, yet from amidst the captivity, there are those who are apprehending the Lordship of Christ, the priesthood of all believers, and the oneness of the body, and who now seek to occupy the first place in carrying out God's truths. To all such there is a special word in 2 Tim. ii. 19, 21-26, and who can hinder the promise of the Father given long ago, of His abiding with His own? When we have that, what need we more?

One thing is clear, that Israel was not now in Egypt, and it is equally plain that God's children will not be condemned with the world, "Ye shall henceforth no more return that way." "For when we are judged, we are chastened of

the Lord, that we should not be condemned with the world." 1 Cor. xi. 32.

"So the Spirit remaineth among you." This is a reminder of His faithful finished word. They are thus brought back to his everlasting, unconditional covenant. "If ye forsake Him, He will forsake you," is true as to fellowship; but He will not forsake thee, is true as to salvation; so that, however much His Spirit might be grieved, yet He could not leave them to themselves, but was then waiting to bless and sustain whenever there was one step of return to himself. So with the believer to-day. "The Comforter will abide with you forever," but that does not hinder that same Holy Spirit from being grieved and insulted. Then in the distance to which our sin has taken us we need God the restorer. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," then only can we enjoy the fellowship of the Spirit.

"Fear ye not," as if His name and presence pledged to them was not enough. Weak ones need all the encouragement they can get, as the one who supplies "all your need." He attends to that. There *seems* to be an absence of these assurances in the New Testament, as if the fuller revelation of His

higher truth left no room for the constant and continued departure in heart from himself, as was manifest in Israel's case. For the Church of God there is the same ever-living One, bearing with her until the glad notes resound of a full redemption-day.

(To be continued.)

BACKSLIDINGS.

Thus saith the Lord, What *iniquity* have your fathers found in me that they are gone far from me, and have walked after vanity, and are become vain? Jer. ii. 5.

Have I been a wilderness and Israel a land of darkness? Verse 31.

My people have changed their glory for that which doth not profit. Verse 2.

Can a maid forget her ornaments or a bride her attire? Yet my people have forgotten me days without number. Verse 32.

For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water. Verse 13.

Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity. Jer. iii. 12, 13.

Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth? Verse 40.

If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1 John i. 9.

Reader how it is between your soul and God? If you be saved, do you joy in God, and find your satisfaction in Him? If you don't, why not? Read the above. If you persist in your backslidings, remember He says, Jer. xxvi. 21, 24, 28, "If ye will walk contrary unto me and will not hearken unto me, I will walk contrary unto you and will punish you yet seven times for your sins. I will walk contrary unto you also in fury, and I, even I, will chastise you seven times for your sins."

FORMALITY.

In our last issue an article with the above title and sent us by an esteemed brother was accidentally inserted. We need not explain to our readers how that occurred.

While there is a most important truth stated in it, there is another truth of equal importance omitted, or at least too feebly referred to; and therefore its whole scope is liable to be and has been misunderstood.

Whether there were prayers and singing at Paul's Gospel meetings, we have no record. But we do

we read of his prayers otherwise, and we read his teaching to others and to us on that point. "I will therefore that men pray *everywhere*, lifting up holy hands without wrath and doubting (or reasoning)" (1 Tim. ii. 8); "Praying always [or in every season] with all prayer and supplication in the Spirit" (Eph. vi. 18); "I exhort, therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men" (1 Tim. ii. 1), even for persecutors; and moreover, "*for everything*" as well as "*in everything*."

What we have to guard against is the universally entertained idea of "public worship," that is, that the unconverted can either pray or join in prayer or praise, a view which is totally unscriptural. They are "dead in trespasses and sins," and "shall the dead arise and praise Thee?" There is no such thing as "public worship" joined in by a congregation composed of saints and sinners. Public speakers can pray for the ungodly in their presence, at their meetings or anywhere else, but the Lord himself says: "I am the door; no man can come to the Father but by me." We ought most distinctly to keep the line of demarkation between the living and the dead very clear.

It is a solemn fact, that there is so little of the drawing power of Christ about the preachers, that often they resort to musical attractions instead. We are not to suppose the Holy Ghost will advertise our meetings; that is our responsibility: but we are to expect that the fire once kindled will have a drawing power.

FAITH.

Faith in Christ for one's self every Christian has, but faith in Him for others is something all have not.

Faith has eyes to look with, and sees Christ, ears to hear with, and behold, the Lord's voice is heard and received.

It has a mouth to receive and eats the Roast Lamb—the flesh of the son of God—and drinks His blood.

Faith's feet walk away from one's self unto Christ for help in every time of need, and carry a person in the ways of His commandments.

The hands of Faith have their back on one's own self, and open towards Christ to receive whatsoever God has to put into them.

Faith throws *one's self* entirely overboard as worse than useless, and takes hold of Christ and is satisfied with Him.

Faith honors God and God honors faith, and whatsoever is not of faith is sin.

The disciples said (Luke xvii. 5,6), "Lord, increase our faith. And the Lord said, If ye had faith as a grain of mustard seed ye might say unto this Sycamine tree, Be thou plucked up by the roots and be thou planted in the sea, and it should obey you."

There is no merit in faith. It is need and helplessness stretched out to another—the Lord Jesus.

Lord, increase my faith.

Answers to Correspondents.

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

QUESTION XXXV.—*Is Acts ii. 45, "And sold their possessions and goods and parted them to all as every man had need," and iv. 34, a rule for the assemblies at present?*

ANSWER.—No. They did it, but the practice did not continue long. If the assemblies now were what they once were, it could be done safely. Not so at present. The most of the saints have so little grace that if there be Christians already who work little, there would be many who then would not work at all, so long as any one had property to divide.

That it is a privilege and duty to remember the poor, is quite clear, but it is not commanded that believers sell what they have. We are told only the historical fact that it was once done. "We hear that there are some who walk among you disorderly, working not at all, but are busybodies. Now, them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread" (2 Thess. iii. 11, 12). This is the other side. Read in connection with this, 1 Tim. vi.

17, 19, and Acts xx. 35. See also question xxxviii.

QUES. XXXVI.—*Please explain Jeremiah xxxiv. 18.*

ANS.—The reference is to a covenant made in the form of Genesis xv. 10–17, the covenant made by Jehovah with Abraham. An animal or animals were slain, the carcasses divided into two, and the contracting parties passed between these parts. As the emblem of God, (see Exo. ii. fire) a burning furnace passed between the parts to satisfy Abraham and put to shame his unbelief.

QUES. XXXVIII.—*Is there any Scripture forbidding a Christian making provision for the support of his family in case of his death, especially when his wife is in too delicate health to work?*

ANS. Rom. xii. 17.—"Provide things honest in the sight of all men." 2 Cor. viii. 21, "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." 1 Tim. v. 8. If any provide not for his own and specially for those of his own household, or kindred, he hath denied the faith and is worse than an infidel."

1 Tim. vi. 8. "Having food and raiment, let us therewith be content." (See also answer to question xxxv.)

There is another side to the ques-

tion. There are Christians who live for their own business only, not for Him or His, and they are not to expect if they thus attend solely to their own affairs, like the worldlings, that He shall treat them differently in regard to these affairs. We doubt not there is a radical error entertained in regard to such Scriptures as Matt. v. 33, 34; Mark x. 28-30; Luke xii. 22, 23. These things were not spoken to one and all, but to those disciples who *submerged their own worldly interests* entirely to attend to His, and they are as true for any such now as they ever were. The Christian who serves himself on worldly principles will find he shall be so dealt with in regard to these matters; and such as attend to His affairs will have theirs attended to by Him. This last is true, not only of those who give their whole time to His work, but also of those Christians who conduct their worldly business for Him. Again there are Christians who attend neither to God's business nor their own, who can only be described as "busybodies." See from 2 Thess. iii. how to treat those.

QUES. XXXIX.—*Should we conclude from the Apostle Peter's words in Acts v. 4, that it is not wrong to own property, or to keep the proceeds from the sale of such*

for our own use or to do what we please with it?

ANS.—There was no necessity from without that Annanias should sell his property, and after he sold it he might or might not give the whole price or part of it or none. The sin lay in *misrepresentation*. He pretended for human glory's sake to give all, whereas he gave a part only. The Scriptural path for rich men is—1 Tim. vi. 17-19. The path for all is marked out from the 6th to the 11th verse of the same chapter.

Worldliness is perhaps the great sin of the continent. Agur's prayer (Prov. xxx. 8), "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me," is rusted up or frozen over long since. We have been at many prayer-meetings, but never heard that prayer offered yet.

QUES. XL.—*What does Christ mean to teach in John xiii. 1-17? Is the washing of the saints' feet obligatory now?*

ANS.—Christians should keep their own feet clean, but alas! they don't. (See laver) Exo. xl. 30-32. Therefore Christians should wash one another's feet. How? By the application of God's truth one to another; the washing of water by the word with tears for your erring brother. This is soft water. See

Lev. xix. 17, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him;" 1 Thess. v. 14, "Warn them that are unruly;" Jude. 23, "Others save with fear, pulling them out of the fire;" Gal. vi. 1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted;" Numbers xix. 18, 19, "And a *clean* person shall take hyssop and dip it in the water, and sprinkle it * * * and the *clean* person shall sprinkle upon the unclean on the third day, and on the seventh day * * * *"

QUES. XLI.—*Did Jesus need to be baptized and to pray to the Father in order to prepare him for his work as per "Advanced Quarterly"?*

ANS.—We do not know what the "Advanced Quarterly," or any other Quarterly, says, but we know that if our correspondents would read God's word in order to teach it to others, instead of reading such helps or hindrances, the teaching would be clearer and more effective probably. Jesus' whole life was a *voluntary* offering of Himself to God. It is written, "He gave Himself." Let us beware of speculation.

QUES. XLII.—*Will you be kind enough to explain Heb. vi. 4, 5, 6, and Heb. x. 26?*

ANS.—Both scriptures have been misapplied by the majority of writers. The misapplication consists in applying to the Church or to believers at large what has been addressed to the Hebrews.

THIS being the third number of the BARLEY CAKE for 1882, we beg to ask our readers to make an effort at the beginning of the year to secure new subscribers, that the word of God may go forth. It is imperishable.

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No. 4.

NOTES ON HEBREWS.

PART X; CHAPTER II. 10-18.

The Captain, Leader, or Author, of the sons' Salvation "was perfected through sufferings to bring them to glory." It was necessary that as Christ died for them, so also that He should have the charge of them till they be safely and securely housed in the glory, for ever.

Already at their new birth they are very highly privileged, being brought into the family of God by a spiritual birth. This is *now* glorious—but it is equally true also that the present is the time of our Lord's rejection and that He never yet has been on His own Throne, but is set down with the Father on His Throne (Rev. iii. 21) till this church period is over.—After that both He and they are glorified together.

"For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

"And again, I will put my trust (be trusting) in him. And again, Behold I and the Children which God hath given me.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy (annul) him that had (has) the power of death, that is the devil. And deliver (set free) them who through fear of death were all their lifetime subject to bondage—for verily he took not on him the nature of angels, but took on him the seed of Abraham,

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour (help) them that are tempted."

Both the sanctifier and the sanctified "are all of one." God is the source. Christ says He is of the Father (John vii. 28, 29) and John says (1 John iv. 6) "We are of God." As the mercy seat and cherubim were beaten out of the one piece of gold, so Christ and His dear people are all of one—or out of the one.

Christ sanctifieth them, "where-

fore Jesus also that he might sanctify the people with his own blood suffered without the gate' (Heb. xiii. 12). Thus guilt is removed, sin is judged, and the sanctified sons have "now no condemnation to them"—"He suffered without the gate." The flesh was consumed by the fire, and the blood was brought in to the Holiest and sprinkled before the mercy seat, that thus there might be a blood-sprinkled, and consequently a *safe, standing-place* before the blood-sprinkled mercy seat. Such had been the vileness of sin that nothing less than the "*precious blood*" of the Son of God could give either a standing-place or acceptance before God.

Therefore "He is not ashamed to call them brethren." They are *of the one* and have *one life*. There is at present a resurrected family (Christ's generation and children of God) being born in the world. These have eternal life and need not have natural death at all. Some of them "shall not die." It is written "We shall not all sleep, but we shall all be changed" (1 Cor. xv. 51; 1. Thess. iv. 17). He is the first-born of this blessed and happy family (Col. i. 18). The first time they are called brethren in the New Testament is recorded in John xx. 17. In Ps. xxii. 22 they are called brethren prophetically.

"I will declare thy name unto my brethren; in the midst of the congregation will I praise thee."—This is rendered in verse 12, "In the midst of the church (assembly) will I sing praise unto thee."

As saints are His brethren—by reason of their new life (second birth) so the Jews are His brethren also in the other (natural) connection. In the future He will own them as such (Matt. xxv. 40). When once they own His Messiahship, He will own them as brethren, but as long as they reject Him, the gospel of the grace of God will be preached to them, much the same, as to sinners of the Gentiles; until the end of this dispensation—in the rapture of the church. Then we all shall see Him—a great sight.

Moreover, "In the midst of the assembly"—He sings praise—praises ascend to God by Jesus Christ—and Jesus Christ is the beggetter of praise. Whenever Christ is received into the heart praises begin to ascend—no worship to God out of a Christless heart. And the amount of worship ascending to Him is in proportion to the place Christ has in the affections and the satisfaction found by the worshiper in Him.

He identifies Himself with them also by active faith in God. This He had done while on earth (Luke

iv. 3, 4). When His forty days' fasting was ended, the devil said to him: "If thou be the Son of God, command this stone that it be made bread." And Jesus answered him saying, "It is written that man shall not live by bread alone, but by every word of God." (This is a quotation by Him from Deut. viii. 3.) We thus see how He lived by trust in God. When He hungered after forty days' fasting, though He did and could relieve the hunger of others, He would not move a finger for His own relief.—Why? In this case He was suffering hunger in the place where God would have Him be, and while doing the will of His Father, in that sphere He was quite passive in His Father's hands. What a lesson to us of faith in God. He could have summoned legions of angels to His aid, but did not (Matt. xxvi. 53). When Peter used the sword and struck a servant of the high-priest in self-defense, He said to Peter, "Put up thy sword into its place; thinkest thou that I cannot now pray the Father, and He shall presently give me more than twelve legions of angels." He sums the meaning of all this in the words: "I came not to do mine own will; but the will of Him that sent me" (John vi. 38; v. 30; Matt. xii. 30).

In this present interval, even

while on the Father's throne, He displays no impatience to occupy His own throne (Rev. iv. and v.) He leaves all with His Father, and therefore His patience is commended to saints for an example, by the apostle Paul in these words: "The Lord direct your hearts to the love of God and to the patience of Christ" (2. Thes. iii. 5, R. V.)

"And again, behold I and the children which God hath given me." These children are certainly in some senses His own. He redeemed them and they are the fruit resulting from the "grain of wheat" having "died." They are also "His generation," His only. But they are not said to be His own children, and are never spoken of as having been born of Christ, but of God. They are God's children, and as the younger members of the family are often by parents put under the guardianship of the stronger and older, so Christ having been intrusted with the care of the whole family, presents them all to the Father, by and by, saying: "Behold I and the children which God hath given me." Not one is missing; not a hoof is left behind. All are "raised up at the last day." "Forasmuch (verse 14) then as the children are partakers of flesh and blood, he also himself likewise took part of the same."

“He took not on him the nature of angels, but of the seed of Abraham He taketh hold”; and the sons are Abraham’s spiritual seed, as the stars of heaven, whether Jew or Gentile. Through union with the seed Christ, they themselves become seed in their turn. Wonders of grace! “Wherefore (verse 17) in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, He is able to help them that are tempted.” His identification with them is so wonderful and perfect that we marvel.

1. He died, for them and sanctified them by His own blood, etc.
2. He was perfected through sufferings for taking them safely through to glory, etc.
3. He and they are all of one, therefore he calls them brethren, etc.
4. In the midst of the assembly He sings praises to God *through them*, etc.
5. He trusted the Father while on earth as He now does in heaven. Theirs also is a life of trust, etc.
6. The Father’s babes are under His—the eldest Son’s—care. He is in charge, etc.
7. He also took flesh and blood like them, that He might be able to die their death as son of man etc.
8. He was tempted and tried with all their trials and thus he is able to sympathize and succor them who are tempted, etc.
9. In order to do all this, and more perfectly, the devil must be annulled through death, and this is done.

10. The life and immortality (*incorruptibility*) of the gospel is brought to light. The title “God of all Grace” characterizes Him well.

So all has been accomplished and made ready. Every difficulty has been solved and every hindrance removed, and the great Shepherd is in full charge of the sheep, and they are His own purchased possession.

Beloved reader, such is a very small bird’s-eye view of some of these truths. Christ is the perfect Savior. Reader, are you saved?

(To be continued.)

NOTES ON GALATIANS.

PART I; CHAPTER I 1-5.

This Epistle was written by Paul to antidote the legality introduced among the Galatians by certain preachers and teachers, who got in amongst them, with the view of introducing law-keeping along with faith in Christ, as necessary to salvation, and surely if this then was so much required, how much more so now, when so little is made of God’s grace and so much of man’s efforts. God is robbed; man is glorified, and frail woman is flattered.

This portion of the epistle between 1 and 5 forms the introduction to the epistle which had for its object the resurrection of the gospel which once they had, but was now being mixed up, or covered over

with the Mosaic ritual, which at best served its day as the feeble, flickering taper till the "true light" shone, or as the painted hand pointing the traveler forward to Him who was to come, and was the sum of all.

Doubtless these "troubling" teachers or preachers who defiled the Galatian Gospel Fountain did then, as, in similar cases is usually done now. In order to get a footing for themselves and their doctrine, they cast doubts on Paul's apostolicity, credibility and trustworthiness. Therefore in the first verse he asserts his authority: "Paul an apostle not of men neither by man, but by Jesus Christ and God the Father, who raised Him up from the dead."

True enough, Paul was a differently called and fitted apostle from the others. Man had nothing whatever to do with his conversion, his call, or his work. Others of them were called of the Lord Jesus when He was in the flesh, and they had the advantage of witnessing His life, and hearing His teaching. Mathias had the advantage, or disadvantage, of being called and approved by man. Acts i. 20-26. Christ alone had anything to do with Paul. True, Ananias had been commissioned to *baptize* him and *lay his hands* on him. Both these, however, were results of sal-

vation, and not causes or means of it. He was, as stated by himself, "an apostle not of man, neither by man, but by Jesus Christ." Believers are scripturally baptized, *not* in order to be saved, and being filled with the Spirit is not for salvation, but because saved previously. It is sad but true that many improper uses are made of the blessed ordinance of baptism. There are baptismal regenerations, both of babies and of adults. The former is insisted on by Roman Catholicism and her eldest daughter, Episcopalian High Churchism, etc.; and the latter maintained by "Disciples," as they call themselves, or Campbellites, as others often call them. There are other sects also who hold this in a greater or less modified form. Presbyterians, Methodists, and others are sometimes seen rushing to get their "minister" to sprinkle a baby when it is sick and thought to be dying, as if the water applied in drops to the face helped to cleanse the soul. This is simply Roman Catholicism modified—ritualism.

Being filled with the Spirit is the result of the obedience of faith. Acts v. 32. "And we are witnesses of these things, and so is also the Holy Ghost whom God hath given to them that *obey* Him." In Acts x. 47, this seems reversed. "Can any man forbid water that

these should not be baptized who have received the Holy Ghost as well as we?" We apprehend, however, the difference is more apparent than real, and lies in *that* between having received the Holy Ghost and being filled.

Experience teaches the same truths. All God's people have received the Holy Spirit, but certainly all are not full, nor are they likely to be, till they get into God's current of *thoughts, words and ways*. Reader, have you?

Paul, as stated already, was called after the Headship began. Eph. i. 22. From Eph. iv. 1-17, we learn that as Head he gave apostles, prophets, evangelists, pastors and teachers. These are five gifts to men that began with his ascension, and continue co-extensive with the Lord's table, with prayer in the NAME, and with His rejection, *i. e.* "till all come in the unity of the faith * * unto a perfect man, and the measure of the stature of the fulness of Christ," *i. e.* completion of the body.

We have now evangelists whose work is to preach the gospel to the world, and get the people saved. Then the pastor's work comes in; to visit the sick, look after the driven away, etc., see that the sheep have good and proper pasturage, etc. The teacher is to search the Book, and tell out what he finds

there. These three gifts we have now to a greater or less degree in all the assemblies. We do not have the apostles and prophets in person, but we have their writings. Themselves we find in the foundation of the house. Eph. ii. 22. "Being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Thus we have them in the foundation, but not in the walls. The prophets referred to, are the New Testament ones. (See Eph. iii. 5.)

Efforts by men to raise up these gifts always proved a curse and a snare, though men occasionally in their choice have fallen or stumbled on Christ's choice; yet the results are sad in many respects. Certain men, because of other men's ordination, are encouraged to assume a position which is not only totally unscriptural, but for which they themselves are altogether unfitted. Other Christians are gagged into silence in their seats who ought to minister, and the whole affair becomes for the hireling a money-making business, and to the people ruin. More dreadful still, however, is the insult to the Lord Jesus, the Head, whose prerogative it is to give to the assembly which He himself makes, what gifts are needed till the end, and we all meet Him in the air.

In this introduction to the epistle the people mentioned as addressed are the churches, or rather the assemblies of Galatia. The word *church* is an old ecclesiastical term, the origin of which has been a matter of contention for many days. Some maintain it comes from *Kurios*, Lord, and others say it comes from the German *Kirchentag*, but one thing is plain: the word in the Greek is *ekklesiai*, assemblies, and means an assembly of persons gathered out from others to attend to matters pertaining to the King. The word was first used thus in regard to the Grecian assembly, separated from other people, and convened to attend to governmental matters, etc. So the one assembly composed of the many belong to the Lord Jesus. It is an assembly of assemblies, gathered out for the NAME.

That word assembly is 115 times in the New Testament, and 112 times it is translated "church" and three times "assembly."

Then comes the prayer for them, "Grace be to you," and His large heart went out to them and to God for them.

Christ Jesus gave Himself for our sins that He might deliver us from the present evil age. In answer to a question, a Jew lately admitted to the writer, they had no sacrifice for sin, and could not tell

how, then, they could be delivered at all, but that God was merciful. They reject the *One*, and have none else. Christ died for us. This is ours.

Every Christian is by a new birth delivered from this present evil age, and then sent back to it for testimony, or at least most of them are. No doubt some are taken away to home and heaven almost as soon as saved. Happy change! but no service.

The Savior died in darkness that I might live in light;

He closed His eyes in death that mine might have the heavenly light.

He gave up all His glory to bring it down to me,

And took the sinner's place that He the sinner's Friend might be.

His Spirit shines upon His word and makes it sweet indeed,

Just like a shining Lamp held up beside me as I read,

And brings it to my mind again, alone upon my bed,

Till all abroad within my heart the love of God is shed.

(To be continued.)

COPY OF A LETTER ON EVIDENCE IN CASES OF DISCIPLINE.

DEAR BROTHER:—Yours of 6th to hand. I find, from experience, that I must on no account pronounce a judgment upon a matter until all sides are before me; therefore, in my present reply to yours

I only speak in a general way of broad principles which should guide:—

1st. When a matter occurs requiring to be investigated, it ought to be done at once and thoroughly, and not by two or three only, but with the cognizance and fellowship and prayer of all having oversight. Thus unity of mind and judgment in the oversight can be maintained.

2nd. I believe the asking of one whom *some* believe to be guilty to “*sit behind*” is an unscriptural course. He might be told, so as to reach his conscience, that, in your belief, *that* was his true place; but if he denied it, then you have no power to go further until evidence is forthcoming to convince *all* that unity of action may be secured. If the Lord knows that you have no fellowship with the sin, and that you are only waiting till *He* manifests it, so that all may act together, then he will not hold you guilty of participating in that which, as an individual, you have judged already (see 1 Cor. v. 3).

3rd. I can see no scripture for refusing the privilege of sitting in the room during the time of meeting to *any one*—whether an unbeliever or one put away—who is simply put back into the place of the *heathen*. (Matt. xviii. 17; 1 Cor. xiv. 23, 25.)

4th. In matters of *evidence*, some

minds are so much more easily *convinced* than others, it may be necessary to wait *long* and patiently until all can act as one. To force action either one way or other upon those who are *not convinced*, is to compel such to act on Ecclesiastical authority, and not in faith before God.

5th. But in order to put away from fellowship, which in the grace of the new covenant answers to the extreme penalty of *putting to death* under law, it is monstrous to condemn if there be only one witness. (Matt. xviii. 16; 2 Cor. xiii. 1; Deut. xix. 15.) Where such a course is adopted, it is hopelessly impossible for a whole assembly to act in faith. Better to wait on God for further proof any length of time that may be necessary. No principle of righteousness is clearer throughout Scripture than this—that in the congregation of the Lord we are bound to hold a man innocent until he is proved to be guilty. See Lev. xiii. 6; Deut. xiii. 14.

If there be no proof of guilt, it is hard, and might be absolutely unrighteous, to ask a man to establish his innocence.

6th. Whilst those who have oversight and rule,—the ones with Shepherd hearts ought to *lead* in all such matters,—their care must ever be to carry the hearts and consciences of the whole assembly in-

telligently *with them*. It is, therefore, necessary that so much of evidence as may be necessary to convince the whole assembly be laid before them. *All Israel* stoned Achan with stones. The "putting away" will fail of its due effect if it be not the intelligent act of the whole.

7th. Whilst the counsel of wise and godly brethren is a privilege greatly to be desired in difficult cases, nevertheless, it must only be their *counsel* that is sought, and not their *verdict*.

To agree to submit to the *verdict* of the godliest, before having heard and considered it, and the grounds of it, would be to agree to be bound by the judgment of one as fallible as myself; but, hearing the judgment of such, and the grounds of their judgment, and weighing it before the Lord, would very probably result in like conviction.

8th. I may now mention, that I know of a case of false accusation, where the innocence of the accused was established to the satisfaction of all but one. The accused sat outside the fellowship—for I believe 7 years—and at last the opposer was convinced that it had been a false accusation, by the *godliness* of the accused, and he was heartily received again and richly blessed.—From *N. Witness*.

WORK AND WORKERS.

D. Munro, of Forest, Ont., Canada, has been making Watford, Ont., Canada, his own special parish as his increasing strength admitted.

Douglass Russell has arrived from the old country and began preaching in Hamilton, Ont., Canada. Of his arrival some, no doubt, will be glad.

E. Ronayne has been laid up sick at his home in Chicago, but is rapidly recovering and will soon be able for work again, we hope and pray.

T. D. W. Muir, of Detroit, Mich., has been having some good meetings at Bay City, Mich.

E. Rushbrook has been at Lowell, Ind., but we cannot say with what success.

John McEwen is at Nova Scotia, Canada, and some sinners were led to Christ through his ministrations.

Wm. Kernohan has been working with Jas. Goodfellow at East Nissouri, and "the Lord gave blessing with the word preached." He now is returned to his farm for summer work, and both Goodfellow and Wm. Reith are going at the work in Embro', Ont., Canada.

John Grimason is at Lyndoch, Ont., Canada, speaking as he is able.

D. F. Hughes was at Braidwood, Ill.

Brethren Irving, Douglass, Harcus and Falconer are working successfully in the district around Orillia, Ont., Canada.

At Sparta, Ill., also several meetings have been held. The saints of God require helping all over.—God raise up unselfish shepherds.

John Smith and C. W. Ross have been holding meetings in Gospel Hall, Harrisburg, Pa., with some success and fruit. It is very desirable that if possible an effort should be made in that State as long as some little respect for the Bible remains in it. That is fast now going. The youth are generally losing faith in it, as a trustworthy book; and no wonder, when the great mass of the people know nothing of its contents. The series of Sunday-school lessons published regularly "to aid" teaching has, we are afraid, proved throughout the country a great curse, instead of a blessing. We ourselves have seen teachers trying to teach with the "Lesson" and without any Bible at all. This is parrot-like talk surely. Moreover, the lamentable departure from the truth in sects gave rise to Young Men's Christian Associations. These again are giving way in Biblical teachings, etc., to concerts and ungodly rubbish of that sort, so that now the name may fairly be changed to Young Men's Amusement As-

sociation—or Musical Association. But meanwhile Y. M. A. A. will suit nicely—dash the C. out and insert the A.

A. Marshall is about leaving for a summer's change in Scotland. We pray that when he returns he may be in a filled condition; that the streams may overflow out and over, for great blessings to others.

W. P. Charles, J. M. Carnie, and A. Marshall have had a series of meetings in Southside Hall, Chicago. The latter is now gone East, and the two former are now conducting a series of meetings in the Gospel Rooms, corner May and Fulton, Chicago.

Bro. Bassett, from Valparaiso, has also, during the past month, been breaking up new ground in the neighborhood of Crown Point, Indiana. We don't know with what success.

We have no doubt the *younger men* ought to give themselves more to breaking up new ground, and the *OLDER* ones, who ought to be wiser, should visit the meetings more. Let us all pray for the work.

A new Gospel Hall has been erected and paid for, at 5th concession of East Guillimbury, York county, Ontario, Canada. In it there is breaking of bread every Lord's day, at 10 a. m. Bible-class at 2:30 p. m., and gospel meeting

at 7. Prayer-meeting Wednesday evenings at 7. No collections.

We have just heard that A. Marshall and Douglass Russell are holding meetings in Galt, Ont., Canada.

FICKLENESS.

2 Cor. i. 17-22: "When I therefore was thus minded did I use lightness (fickleness, R. V.)? or the things that I purpose, do I purpose according to the flesh, that with me there should be *yea, yea, and nay, nay*. But, as God is true (faithful, R. V.) our word to you was not *yea and nay*. For the son of God, Jesus Christ, who was preached, among you by us, even by me, and Silvanus and Timothy, was not *yea and nay*, but in him is *yea*. For all the promises of God in him are *yea*, and in him *Amen* unto the glory of God by us. Now he who *stablisheth* us with you in Christ and anointed us is God, who also *sealed* us and both given us the *earnest* of the Spirit in our hearts."

What a plain testimony of every thing being said and done after God's order, *i. e.* entirely free in *purpose* in *teaching* in *preaching* and in *promises* from a zig-zag character, *i. e.* *fickleness*. As God's purposes, word, promises, etc., are all true and faithful as well as for *eternity*, so ours ought to be, and no doubt, if God was consulted before having purposes and mak-

ing promises, there would be less of that *changeableness*, etc., so characteristic of many of the Saints of God.

Reader, is the above quotation a rebuke to you? Solemnly ponder over it. Jas. iv. 13-15. "Ye ought to say, If the Lord will, we shall both live and do this or that."

Doubtless if there was more conscience in doing all things to the Lord there would be more carefulness in cherishing purposes, making declarations and giving promises; and as God is faithful our promises ought to be. Not *yea, yea and nay, nay*, but the *one* or the other, and free from that miserable *fickleness* which characterises so many.

Be ye therefore followers of God as dear children. Eph. v. 1.

THE BLOOD.

Cleansing by blood in Scripture is always an expiation, and has to do specially with substitution. An abuse of 1 John i. 7, is now frequently to be met with in the continuously published statements in Holiness papers, that "the blood of Christ extracts all stains from the soul." God removes sin from his sight, and puts it away by the blood, but the only extraction of sin that God's Word knows, is that which is effected by the power of the Holy Spirit in regeneration and perfected in resurrection

ALWAYS ON THE SAFE SIDE.

A remark made by an old Christian lady to the late Duncan Matheson has much force and point in these days. They were talking together on various subjects, and the remark she made, which is well worthy of preservation, was, "Be ye aye in wi' God, Duncan, for He's aye right." That's the principle we need to inculcate more than ever, and the principle we ourselves need to learn better than we have done yet. If we are with God, we are right, for He is, always.

A WORD FOR YOUNG CHRISTIAN MEN.

There is one, and only one, right path for every man—for each one of you to follow in order to insure the full approbation of God, and the greatest success in your efforts to do good and glorify Him. Seek that one path. There may indeed be some other path not very far from the right one, in which you can accomplish something for the cause of Truth, but nowhere can you do so much, as in that one. Do not, my brethren, content yourselves with anything short of finding *the one* path marked out for you by the Head, and when you have found it walk in it straight forward, and let nothing turn you aside.

But, to find that path. That is

the question, and one not to be settled without diligent inquiry. To determine the point in your own case, try all your schemes by the unerring Word of God. Reject at once what has not a firm basis there. Let this blessed Word be to you the Golden Lamp of Heaven, to guide you *into* and *along* the pathway of duty; and do not for a moment turn your backs upon this glorious light, to follow the feeble tapers of your own lighting. Watch the development of God's providence also.

Seek for a deep and abiding conviction of duty. Do not act from the impulse of mere feeling. There is great danger here. Feelings often mislead; good men sometimes mistake transient impressions, or the whisperings of their own vain imaginations, for a sense of duty, and thus they follow satanic influence instead of the Spirit of Truth. You must be very cautious here. It is this settled conviction of duty to Christ—a feeling that necessity is laid upon him, and this only, that will sustain a man under the trials and labors of an itinerary preacher. Without this he will soon be discouraged and faint by the way, especially if he is a pioneer preacher; but with the assurance that having humbly submitted himself to the divine teaching, he has the approval of

Christ; he is prepared for any event. With this he can labor; by this he can die. And when brought into difficulties from which there seems no escape, he knows that he has gone thus far in obedience to the Lord's command; that he is doing his Master's work; and that whatever befalls him, all is well; it is the will of Christ.

If you have this unwavering conviction, my dear brethren, that God requires you thus for Him to go forth to preach, go. But do not go without it. It is indispensable to your success. More than one preacher has broken down for want of this assurance, and doubtless more shall. Oh, to live in His presence!

EXTRACTS FROM CORRESPONDENCE.

IOWA, KEOKUK CO., March 10, 1882.

Dear —,

It is with pleasure that I drop you these lines about the Lord's work here.—Br. E. W.—and I came along here about the end of January last. We found a few of the Lord's own before us, and then we set about procuring a place to meet in for remembering the Lord till He come. We got the use of the public school for that purpose. So we met for the first time on the morning of Lord's day, the 19th of February. Six of us

gathered together then to Break Bread. We have also since then, received several of the Lord's people from Kansas. We have been witnessing for the blessed Master in the open air, and also in the school-room, at 6:30 P. M. The believers meet at 11 A. M. for Breaking of Bread. *We desire the prayers of the Lord's people that we may be kept*—or found faithful, ever witnessing for our absent Master in this large state.

R. M.

March 1, 1882.

—Send us the paper, and give us some explanation from God's own Word how we ought to remember our blessed Savior, on Lord's-day morning, as there is no assembly of believers here. We all belong to the one fold. Yes, thank God! Jesus is our Shepherd, and that while alone in this wilderness and in this city: He is our all and in all. Pray for us that we may be guided by His own word—that we may not turn to the right or to the left, but that we may have the sure guide of His own word in doing the will of our heavenly Father. We are only two years and nine months old in the new birth,—were brought out of darkness unto light through the preaching of T. D. W. M. and J. S. in the village of Langton, Norfolk Co., Ont., Canada. Emigrated to California May, 1881, and have had

many battles to fight; but, thanks be to God, He is able as He promised, and I know he will carry us through and safely over. O that we could only trust Him and do His will.

Brother W— has been preaching here, and many precious souls have been saved (for he preaches the same as you do, but does not practice the same). He did not form any assembly here, neither did he baptize any. Consequently all the converts joined to some of the many sects and are now being taught under the hirelings and not under the good Shepherd. Is this right or wrong, or according to the word of God?

What are we to understand by Acts vi. 1-8—especially the last clause of 2nd verse? Please explain and send us some plain words on baptizing, for the benefit of some new-born souls who want to be sure of the right way, for they are taught so many different ways. But God's word says: "One Lord, one Faith and one Baptism," and I believe it. But oh, these sects that say, *Any way you think is right!* No wonder God says: Woe be unto you pastors. May we look to God to be taught by His own word and led by His own Spirit into all truth. Yours in the risen One who is coming again.

Sacramento City, Cal.

Answers to Correspondents.

We will be glad to answer questions asked according to our light and ability, provided we judge it for edification to do so. All ought to prove these answers by the ONE TEST, the Written Word. Isa. viii. 29. Let correspondents give their addresses.

QUESTION XLIII.—*See in above extract.*

ANSWER.—Christians in the early days of the dispensation have had both vigor and heart. They began to sell their possessions and goods to help the poor, as doubtless shall yet be more fully done in the coming millennial glory. It was not long, however, till they discovered the millennium was not begun at that time, and that instead of the LORD being governor among the nations, that the devil was the God of the age and that the whole world lay in him (1 John v. 19). In Acts vi. we read of common tables being provided for daily ministrations, and that the Twelve attended to them. Soon, however, there were complaints of partiality. The Grecian widows were said to be neglected. Thereupon the Twelve called the multitude together and proposed—as it was not reason that they should leave the word of God and serve tables—that they themselves should choose seven men from their own number to attend to these tables.

But they (the twelve) should give themselves continually to prayer and to the ministry of the

word. This was done. It is like Numbers i. 1-17, etc. Hereby the responsibility to see it disbursed is thrown on them who were at the expenses. See also 1 Cor. xvi. 3.

God's order evidently is—

1. That the spiritual gifts come directly from the Head by the Spirit—see Eph. iv. 4-16.

2. That the elders should be appointed by the Apostles or their delegates. We have none such now.

3. That assemblies should have the choice of such as handle their own money—men in whom they have confidence.

4. And that such as teach His word and evangelize should give themselves wholly to prayer and ministering that word—and go from house to house.

There are, it is true, some dear men who can do a little of both, *i. e.* work and preach. We are afraid they are not very many—competition is pressing hard on many a dear saint.

QUES. XLIV.—*Does Scripture warrant that any of the collections made on the first days of the week should be taken for ministering to God's servants who are wholly given up to His work—or how should they be ministered to?*

ANS.—There are three ministrations that ought to be attended to: 1st, local expenses—rent, light, etc.;

2nd, poor saints; 3d, gospel work. Some assemblies have no poor saints; some meetings have no local expenses, but most have. All ought to have fellowship in gospel work, and there can be no healthy or scriptural meeting without it. Some meetings have a box for each purpose—and others have only one box, and out of it pay, first of all, local expenses (all are interested in that) and then devote the surplus to gospel work or poor saints, as comes first to hand. Doubtless the better and the scriptural way would be to have a box or bag for each purpose. Here we would take the liberty of pressing on every assembly in the land their own privilege of sending the gospel to every creek and township on this immense continent. This can be done by tracts, papers and ministry to them who are engaged in the blessed work, *i. e.* such servants as *assemblies* have confidence in. Many assemblies can help collectively to some extent. We are afraid many have never been taught this privilege, because it is a delicate subject for the laborers to handle. Alas, we have to look at this country not as Christian, neither as heathen, but as much more difficult to evangelize than that, for the people have got something much worse than unadulterated heathenism—corrupted Christianity.

WITH the BARLEY CAKE (which is specially for Christians and assemblies) for May will be issued the first number of the *Ram's Horn*, a gospel monthly paper of eight pages, and same size of page as the BARLEY CAKE, so that both may be bound together in one volume, at the end of the year.

The *Ram's Horn* is intended to be both varied and choice in its make-up. Gospel articles of some value, both new and old, will be found in it. Among all classes of people, both saints and sinners, it will be adapted for general distribution. Its one theme will be the gospel of the grace of God in its many-sidedness, and chiefly in short articles for busy people, who have little time to spare.

Of the need for such a paper and the room for it, there is no doubt whatever. The *Gospel Herald*, of Toronto, is admirable in its sphere, and many ought to avail themselves of it who have not done so.

The *Ram's Horn* will be of a different cast, and is likely to occupy a midway position between the BARLEY CAKE and the *Herald*.

Reader, your orders will be promptly attended to. Send for specimen copy. Prices will be as below.

It is not a money-making business, but as it is intended to have it scattered abroad in *thousands*, if it covers its own expenses in paper, printing, postage, &c., nothing more is looked for.

Assemblies ought to divide their towns and villages into sections, and then hand a copy of the *Ram's Horn* into every house. This would be excellent work for many saints who are wondering what their gift is, and, indeed, be a blessing for all around.

Reader, if you are a Christian, will you pray for these papers, and also for all connected with them, that they may be to God's glory, and for blessings to the people.

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WE occasionally receive anonymous letters; these we consign to the waste-paper basket, as unworthy of any notice. If people wish to act honestly before God or man, why they hide their names is a mystery to us.

THIS being the fourth number of the BARLEY CAKE for 1882, we beg to ask our readers to make an effort to secure new subscribers, that the word of God may go forth. It is imperishable.

THE Gospel Hymn-book is ready, and supplies of it will be forwarded at 5 cts. in paper covers, 10 cts. in limp, and 20 cts. in stiff board. All letters addressed to M. S. Ross.

WE have a free list for 1883 as we had for 1881, and will be glad to send copies to persons who may wish it, or to whom it may be useful. Write us and send us addresses.

THE BARLEY CAKE will, D.V., be published on or about the first of each month.

THE yearly volume for 1881 can be forwarded post free for seventy-five cents per volume.

NEW subscribers are received at any time, but to save confusion, order for the whole year.

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NOTES ON HEBREWS.

PART XI. CHAP. II.—14, 15.

Before taking leave of this Chap. it might be advisable to pen a few more sentences on the two chief points in the 14th and 15th verses, viz: the destroying or annulling of the Devil, and the deliverance of "them who through fear of death were all their lifetime subject to bondage." These among other things, have been accomplished through the sufferings and death of the Lord Jesus.

It is sometimes asked, "Have you judged the question?" and on their answer to it. Christians are received into fellowship or rejected by a certain few. In fact, the answer to it, with that class, forms to some extent, a ground, or basis, of fellowship. For ourselves we have judged the two questions—B. W. N's. analysis of the sufferings of Christ, and J. N. D's. 3rd class suffering of Christ. Both these Christian brethren appear to us to have grievously erred, and probably the latter more than the former. Evidently they have given

license to their imaginations; in contriving what new, fanciful, and unprecedented things they could say on that subject, instead of approaching with awe and solemnity that which God only as Omnipotent can fully appreciate.

The first leading thought in the verses referred to is; *that by death Jesus annulled or destroyed the devil.* This does not mean that he ceased to exist, or that he is chained in a particular locality, or that he is powerless, or that he does not deceive sinners and spoil many saints; no, he is active, and Paul tells us, that he, an apostle, was not ignorant of his devices—that he was the god of this world—that he blinded the eyes of them that believed not, (2 Cor. iv.)—in fact, that the devil went around "like a roaring lion seeking whom he might devour;" and doing all the mischief of which he was capable. The apostle John in Rev. xii., 10, hints, that he has at present access to God some way or other, and accuses the brethren day and night before Him. Many tell us that the devil is only an evil principle. We heard also, that he had been a cer-

tain king of Sweden, &c. All the Unitarian Millenarians deny the existence of such a person, in the same breath, in which they maintain "soul-sleeping," &c. Indeed, the majority of the unconverted affirm the devil has nothing at all to do with them; whereas he has possession (Eph. ii., 1—5) of every one of them. They pleasantly do his bidding and follow his leading. True, he is not what he had been,—his lengthened experience made him much more cunning,—nor is he yet, what or where he shall be,—but one thing is certain, his head shall be "crushed shortly."

In the Book, we read of his four great falls. 1st.—"They kept not their first estate (R. V. principality) but left their own dwelling, &c., (Jude 4) and now are in hell (rather in "Tartarus") deepest abyss, (a condition of existence, rather than a location)—in pits of darkness, to be reserved unto judgment" (R. V.) This is the first fall, and is his present condition.

2nd.—In Rev. xii., 7, 10, we learn when the man child is caught up to heaven, the "Great Red Dragon is cast down to earth," and "woe to the inhabitants of the earth and of the sea for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." The man child we read, in Rev. ii., 26, 28, is the Head Christ, and His members, who shall yet rule the nations with a rod of iron. Whenever the Church is taken up, the consequence is, "war in heaven," resulting in the devil being cast down, &c., never any

more to have access to God. This is in the interval, between the church and the Millenium.

3rd.—The next great fall is in Rev. xx., 1, 3,—immediately at the beginning of the Millenium—when the angel comes down from heaven having the key of the bottomless pit and a great chain in his hand, the dragon (devil) is cast into the bottomless pit,—shut up and sealed in that place, for one thousand years. This is in contrast with the seal on Jesus tomb, which continued only three days and three nights,—like unto Jonah in the fish's belly. After the thousand years are ended, he is set at liberty again,—7 and 8 verses.

4th.—After this, he gets out once more, and for the last time he begins to deceive the nations as before,—then we read, 10th verse, he is cast into the lake of fire, into which the beast and false prophet were cast alive a thousand years previously, and there they (*i. e.*) the three, shall be tormented day and night for ever and ever,—and no more of them, do we read. This exhausts their career, but not their existence. That continues—on and on, ceaselessly and endlessly.

In contrast to this vicious wicked devil's lamentable downfall, the Christian's course is upward. The devil began in heaven, and finishes in the lake of fire. The Christian, who by nature, was a child of the devil and of wrath, is, by Grace, raised morally and otherwise, until like unto the Son conformed, he reigns with Him in the glory.

The first step upward was re-

demption by the Blood; the second regeneration by the Spirit (born again); the third, resurrection of the body, or its transformation by the same Spirit; and the fourth, glorified together, —or reigning, together.

The Believer's place now is, outside the camp, and outside the world's literature, architecture,—in a word, outside its fine and coarse arts; sciences, religion, church-making, pleasure pursuits, joys, &c. These positions will be reversed by-and-by. The world's then will be outer darkness; the Believer's will be on, and around the Throne. Dear saints do not be complaining. Outside now, means centre then, and centre now, means outside then. Things will go by contraries at that time.

The worldlings now have their joys—then they shall have their sorrows. The Christians now have their sorrows—then their joys shall be limited only by capacity. In a word—for the Believer,—the best wine is at the end; but for the devil, the worldings and the unbelievers, there are now, the only joys and satisfaction they can ever have. O the horrors of Hell that await them all!! They have sinned together, and shall be punished together. Ye lost souls, who would begrudge you, your only pleasures? Go at it—and keep it up, as long as you can—but remember the judgment is in front.

At present, out of each saint, the devil, who had possession, is put. The stronger than “the strong man armed” is come and obtained the right—as He has re-

deemed by price (His own precious blood) so, to redeem by power. As the Devil ruined, by the lust of the flesh, the lust of the eye, and the pride of life,—so Christ recreating men anew—giving them His own nature, Spirit, &c., &c., they “are no more in the flesh, but in the Spirit, if so be that the Spirit of God abideth in them” (Rom. viii., 9; John xvi. 11; Luke x., 18; John xii., 31; Acts xxvi., 18).

Then at the beginning of the Millenium, when the Devil is cast into the bottomless pit (Rev. xx. 1, 3) a King shall reign in righteousness for one thousand years, at the end of which, when Christ leaves the scene and resigns the Kingdom unto the Father, the Devil is let loose for the last time. Then begins his old ungodly work of deceiving the nations—after which, fire comes down from God that devours them (Rev. xx. 1, 3). But the Devil is cast into the lake of fire. That is the last we read of him.

As long as Christ had the Government in His own hands, the Devil was not fully and eternally disposed of; but when Christ shall deliver up all, to the Father, God is become “all and in all” he is for ever settled at once, “*and the Devil that deceived them shall deceive no more for ever.*” The victory is gained in virtue of the covenant ratified through the “precious blood,” which affects all God's creatures in heaven, on earth, and under the earth (Phil. ii. 10.)—Unitarians and Infidels who now curl the lip at the mention of it, are even at present, affected by it—and shall be for ever and ever. The

Devils themselves owned that fact already. See Mat. viii. 29. They were not Unitarians, nor did they hold the non-eternity of punishment—no, that is confined mostly to materialists—who, instead of submitting quietly to the authority of God's word, would gladly set one portion of it to quarrel with another, if they could.

Yes, all creation and creatures are eventually disposed of according to redemption. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still;" Rev. xxii. 11.

The 2nd thought in connection with these two verses is that—

There were many people to whom the future life appeared dim—the Jews had their eye on the land—a fruitful earth, and flowing with milk and honey. Incorruptibility, generally, they had no idea of excepting in the grossest form—a heavenly calling they did not know. Gentiles have had their happy hunting grounds or something else in view.

Eventually, God presented to Israel a man in the flesh—the promised Messiah Jesus Christ, the true God, &c., &c. Him they rejected, crucified and slain. Then God raised Him from the dead and shewed Him alive openly, incorruptible and immortal, "not to all the people (as says the apostle) but unto us, who did eat and drink with Him after He rose from the dead" Acts x. 40, 41. "He was seen of Cephas; then of the Twelve; after that he was seen of five hun-

dred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep; after that He was seen of James; then of all the apostles; and last of all He was seen of me also, as if an abortive" R. V. 1 Cor. xv. 5, 8.

Life and incorruptibility have been manifested by Jesus death, burial, and resurrection. The people saw a resurrected man—the perfect model, according to which all the children are to be fashioned, each one of whom will appear a facsimile of the One dear Son—the first born from the dead. To Him be all the praise. We see by faith the *model* Christ, Jesus the Lord.

"So as in Adam all die," in Christ, all who are Christ's "shall be made alive." These two men, the first Adam and the second Adam, divide the whole human family among not only their following, but their seed. The one wretched, or dead and dying, and for whom their remains the 2nd death; the other alive unto God, to be changed, or resurrected immortal and incorruptible for ever and ever.

Reader, this is no fancy, but God's revealed truth and reality. Who could have thought it? It is God's only.

SOUL-SATISFACTION.

SONG OF SOLOMON, III. 1.

The world is full of danger to the believer. There is no place, scene, or circumstance free from danger. Our blessings, the choicest gifts of God's hand, form no exception.

The blessings of life have a tendency to make the believer sit at ease with the world, to build his nest in the branches of the green tree. The gifts may draw away the heart from the Giver. And then, if the soul is to be brought back to its true place, comes the crushing stroke, the bleeding heart, the tearful eye. The white locks, the furrowed brow, the sigh, the inward groaning, are what a treacherous world inflicts on those who trust it.

And why is there sorrow in every hour, danger in every path? The cause is in the heart. The world does not take us by assault, but by stealth. The citadel is carried while we slumber. We have lain in the lap of the world till we are overpowered by its influence. The ease of nature, the absence of trial, prosperity—*have disarmed us*. The heart is not so fresh in its longings after God. We do not pant so eagerly as before, for the light and joy of the Lord's presence. We feel a distance between our souls and Jesus. The countenance once so bright to our view is obscured. And this has come about, not from sin openly indulged, or disobedience plainly persisted in; but from the heart's repose in the blessings and gifts of God—by lying in the lap of ease and comfort.

From its long repose the heart starts up to find that all is not right. It misses the peaceful, joyful, soul-restoring presence of the Lord Jesus. "By night on my bed I sought Him whom my soul loveth: I sought Him, but I found him not." Ah! the presence of the Beloved is

not in the repose of the flesh. Christ and the cross, Christ and self-denial, Christ and earnest watchfulness, Christ and pressing towards the mark—these are inseparable companions; not Christ and ease, slumber, or self-indulgence. We may seek Him in the latter; but the language of the heart will be, "I sought Him, but I found Him not."

The one golden link that remains, even in the midst of this, is love: "I sought Him whom my soul loveth." This stirs the soul up to seek, and lifts it up from carnal repose. His love drawing the heart after Him, is the source of all-reviving energy in the soul, and its language is, "I will arise now." It has heard a voice saying, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!" A tedious, thorny path may seem to be before it, but it must go. The truth is, that the Beloved is seeking the soul, and is drawing it by the cords of love, and its language is, "I will arise now and go about the city, in her streets, and in the broad ways. I will seek Him whom my soul loveth."

Still the mournful cry arises from the heart, "I sought Him, but I found Him not. Why is this? It is not because he desires to stand at a distance from the seeker; but we must learn by experience that, "it is an evil and a bitter thing to forsake the living God." And the pain of the search is teaching us to cry from the depths of the soul, "Hold Thou up my goings that I slip not." Love draws the heart

on. She sits not down in despair. Her heart cannot rest without Him. Like Mary at the sepulchre, she stoops down, she weeps, she passes all glory by, she has one object. What are angels—what were heaven itself, if He were not there? “Jesus only!” is the heart’s cry, and without Him, all else is nothing:

She appeals to the watchmen, “Saw ye Him whom my soul loveth?” She mentions no name. Like Mary at the sepulchre, when she said to one whom she supposed to be the gardener, “Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away,” her heart was so possessed by the one thought that it seems as though all the world must be thinking of “Jesus only.” Oh! that it were so with us—Christ so filling every niche in our hearts, that we could see nothing else!

Now comes the joyful change. “It was but a little that I passed from them, but I found Him that my soul loveth.” Precious words—“but a little.” He is not hiding from us. Only till we have “passed from them”—till we have learned the emptiness of all—till we have come to the end of the city, the streets, the broad ways, and the watchmen—then he stands revealed, and the heart clings to Him as never before. “I held Him, and would not let him go.” He not only meets us generously, but, so to speak, places Himself in our power. Like the disciples on the way to Emmaus, we constrain Him. It is as if He could not resist our plea, “Abide with us.” He allows the soul to

“bring Him into the mother’s house.”

And what may this mean? “My mother’s house.” The place of my heart and all its affections; the dearest place on earth. The soul now desires to bring the Saviour into every thing, every place, every scene, every circumstance. It has no home, no resting place where he is not. Where that heart is, He must be too. O blessed renewal! Surely we shall praise God throughout eternity for the dark clouds, and thorny paths, through which we reach such discoveries, and the sweetest songs of heaven will rise from the deepest sorrows of earth.

But mark, it is not only “into my mother’s house,” but into the chamber of her that conceived me” that the Beloved is brought. Others may enter the house, but the chamber is sacred. So the soul must have the Saviour, not only in all the scenes and circumstances of life, but in secret, alone, where all else are shut out—Him, and Him only. What sweet fellowship there is between heart and heart? Reader, do you know what it is to be thus within the veil?

Jesus is brought into everything, and the soul holds sweet fellowship with Him alone. It is He who says, “I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up nor awake my love till she (not he) please.” The roes and hinds are, of all other animals, the most quick to hear—to be aroused at the approach of danger. And so they are introduced here. The

soul, in the enjoyment of Christ, is in a safe place; but there also, it is most quickly sensitive of evil and danger;—a sensitiveness quickened too by the experience through which it has passed. And the love of the Lord would have her joy undisturbed.—His joy remaining in her, that her joy may be full

Now she is seen no longer on the bed, but, “coming up out of the wilderness like pillars of smoke, perfumed with myrrh, and frankincense, and with all powders of the merchants.” She is thus a witness for Jesus, and the inquiry is awakened, “Who is this?” It is the unworldliness, the heavenly-mindedness, the pressing on towards the mark, with the back turned on earthly vanities, that make the world “take knowledge of us that we have been with Jesus.”

As Israel journeyed through the wilderness, their march was traced by the pillar of cloud by day and fire by night—light to them but darkness to others. That pillar was what was seen moving through the wilderness. A cloud is, in Scripture, the symbol of the divine presence. And it is this Christ in us, and with us, and over us, that awakens the the inquiry, “Who is this?” and witnesses for God in a perishing world. Oh! that nothing of us, might be seen but only Christ in us.

But what are the perfumes of the pillars of smoke? The myrrh is emblematic of the sufferings of Christ, fragrant when bruised. The frankincense is emblematic of the joy of the Lord. In Him is concentrated all fragrance and all

beauty—all joy. Without Him, even heaven would have neither glory nor joy for us.

Well may it be asked, “Who is this?” Once they were enemies, and afar off. Now they are pardoned, accepted and beloved. Weak, wayward, helpless, full of infirmities, oft in sorrow and perplexity, yet the cloud is over and around them. The arms of love are beneath them, and Canaan, with its songs of victory, is before them. Thus they are seen coming up out of the wilderness. And the fullness of rest and joy is not far off.

SEL.

THE MORNING TRYST WITH JESUS.

Were the question asked, “What one thing do you suppose has most hindered the largest number of Christians this day and this year in their spiritual life and growth?” I should reply unhesitatingly, “Probably the temptation not to rise in time to put on their armour as well as their dress before breakfast.”

A mere ten minutes—is that enough preparation, for our warfare and provisions for our wants; for spreading all our needs and difficulties before the Lord; for telling Jesus all that is in our hearts; for bringing before Him all the details of our work; for searching to know His mind and His will; for storing His word in our hearts; for replenishing our seed baskets, that we may have something to sow, and getting Him to sharpen our sickles that we may reap; for confession and supplication and intercession, and above all for praise?

Ten minutes or a quarter of an hour! Is that enough for the many things which He has to say to us? for the quiet teachings of

His Spirit; for the dawns of His light or the dark sayings of old, and the flashings of His glory and power on the words which are spirit and life. Is that enough to spend in converse with the Friend of friends? Does this look as if we really cared very much about Him? Even if it were enough for our small cool affection, is it enough, think you, for His great Love?—enough to satisfy the Heart that is waiting to commune with ours? He loves us so much that He will have us with Him for ever, and we love Him so little that we did not care to turn out of bed this morning in time, to have even half-an-hour of real intercourse with Him. For it would have been “with Him.” There is no doubt about His being at the tryst. He slumbereth not. He faileth not—but we failed.

What have we missed this morning? How do we know what He may have had to say to us? What have we missed, all the mornings of the past year? He knows how much He had for us

“But it comes to the same thing if I go into my closet after breakfast!” Does it come to the same thing? You know perfectly, and by repeated experience, that it does not. Letters and newspapers have come in; you stay to read them—you must just see what so-and-so says, and what the telegrams are; and then you must attend to sundry little duties, and then somebody wants you, and then you really ought to go out, and so perhaps you never go into your “closet” at all. Or, if you do, perhaps your room “is not done,” or you are interrupted, or called out. Satan is astonishingly ingenious in defeating these good after-breakfast intentions. And yet these external devices are not his strongest. Suppose you do get away after breakfast without external hindrance or interruption, he has other moves to make. Do you not find that the “things which are seen” have got the start of the “things which are not seen?” Not necessarily sinful things, but simply the

OTHER things, entering in, which are “not the things which are Jesus Christ’s.” Yet they choke the word and hinder prayer. You have an unsettled feeling; you do not feel sure you will not be wanted or interrupted; it is an effort—generally an unsuccessful one—to forget the news, public or private, which has come by post; bits of breakfast table-talk, come back to mind; voices or sounds in the now stirring household distract you. You ought, you know you ought, to be doing something else at that hour, unless indeed you are a drone in the honey-hive; or wilfully out of work, as to the Lord’s vineyard—and so it does not “come to the same thing” at all; but you go forth ungirded to the race, and unarmed to the warfare. What marvel if faintness and failure are the order of the day. Reader are you guiltless in this matter?

TIMOTHY.

Have been looking a little at a few things in connection with Timothy. Acts xvi. 2, “Which was well reported of, by the brethren—him would Paul have to go forth with him.” It says nothing about his ability as a speaker—“but he was well reported of, by the brethren.”

Rom. xvi. 21.—“Timotheus my work-fellow.” This was written seven years after (if we can rely on dates at head of Bible page) Paul had not got tired of him. 1 Cor. iv. 17,—“Timotheus my beloved son and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every assembly.” He had so drunk of the spirit of his father in the Gospel and co-worker, that Paul could with confidence send him to Corinth where everything was wrong, and where they had evidently forgotten Paul’s ways in Christ, which he had taught them.

1 Cor. xvi. 10.—“For he worketh the work of the Lord as I also do.” He was no man pleaser! No, brethren-evangelist,—“He

worketh the work of the Lord as I also do." (Philip. II., 19, 28.) What a precious word! Paul could be comforted in sending him to Philippi—an assembly different from Corinth—one of which he could write, "Always in every prayer of mine for you all, making request with joy." He wasn't afraid that Timothy would spoil them by his lightness" (see Jeremiah XXIII. 32.)—he knew that Timothy would naturally care for their state. Much more might be said, but you can take it in, as you read.

1 Thess. III. 2,—“Timotheus, our brother, and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith.” Oh, this is a nice word. Paul wasn't afraid to send Timothy amongst those dear Thessalonians—the Christians, that he didn't need to tell anybody about, for their “faith to God ward was spread abroad everywhere.” They needed establishing and comforting, and Timothy was entrusted with this most responsible position, and when you think of what the apostle could write to those Thessalonian saints, regarding his own behaviour amongst them:—“Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children.”—(1 Thess. II., 10, 11.) It spoke well for Timothy that he could be sent to such a place.

1 Tim. VI. 11—“O man of God..... hast professed a good profession before many witnesses.” Here is Paul, the aged, writing to Timothy, still a young man, (1 Tim. IV. 12,) and he calls him a “man of God,” and one who had professed a good profession before many witnesses. 2 Tim. I. 4—“Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy.” What a precious word.—Paul in prison ready to be offered up. “All they of Asia turned away

from him”—no man standing with him—he desires greatly to see Timothy, confident that a sight of Timothy would fill him with joy—much, very much, amongst the saints of God to cause him sorrow, but a sight of his son Timothy would fill him with joy. Where are the Timothies?

THE POWER OF THE CROSS OF CHRIST.

AN EXTRACT.

They were living to themselves: self, with its hopes and promises, and dreams, had still hold of them; but God began to fulfil their prayers. They had asked for contrition, and He sent them sorrow; they had asked for purity, and He sent them thrilling anguish; they had asked to be meek, and He had broken their hearts; they had asked to be dead to the world, and He slew all their living hopes; they had asked to be made like unto Him, and He placed them in the furnace, sitting by “as a refiner of silver.” till they should reflect his image. They had asked to lay hold of His cross, and when He reached it to them it lacerated their hands; they had asked they knew not what, nor how; but He had taken them at their word, and granted them all their petitions. They were hardly willing to follow on so hard, or to draw so nigh to Him. They had upon them an awe and fear, as Jacob at Bethel, or Eliphaz in the night visions, or as the apostles when they thought they had seen a spirit, and knew not that it was Jesus:—they could almost pray Him to depart from them, or to hide His awfulness. They found it easier to obey than to suffer—to do than to give up—to bear the cross, than to hang upon it; but they cannot go back, for they have come too near the unseen cross, and its virtues have pierced too deeply within them. He is fulfilling to them His promise, “And I, if I be lifted up, will draw all men unto me;” but

now THEIR turn is come at last, and that is all. Before they had only HEARD of the mystery, but now they feel it. He has fastened on them His look of love, as he did on Mary and Peter, and they cannot choose but follow. Little by little, from time to time, by flitting gleams, the mystery of His cross shines out upon them. They behold Him, and lifted up, and the glory which rays forth from the wounds of His holy passion; and as they gaze upon it, they advance, and are changed into His likeness, and His name shines out through them, for He dwells in them. They live alone with Him above, in unspeakable fellowship; willing to lack what others own, and to be unlike all, so that they are only like Him. Such are they in all ages who follow the Lamb whithersoever he goeth. Had they chosen for themselves, or their friends chosen for them, they would have chosen otherwise. They would have been brighter here, but less glorious in His kingdom. They would have had Lot's portion, not Abraham's, if they had halted anywhere—if he had taken off His hand and let them stray back—but what would they not have lost? What forfeits in the morning of the resurrection? But He staid them up, even against themselves. Many a time their foot had well-nigh slipped! But He in mercy held them up; now, even in this life, they know all He did was done well. It was good for them to stand alone with Him on the mountain and in the cloud, and that not their will, but His, was done on them.

—●—
 "Oh! break, whatever it may be,
 That holdeth back my heart from Thee,
 Who died my heart to win,
 However old, or strong, or dear,
 All other love, however dear,
 Of which Thou art not theme and sphere,
 Is only polished sin.

All other love would cease to flow—
 But Thine no chill, nor change can know,
 In spite of ill return.

The source of thine is not in me,
 In what I am or I can be;
 The deep, deep spring is found in Thee—
 It cannot cease to burn."

MONEY.

The "nobleman who went into a far country" will return and reckon with his servants. (Luke xix.) He will reckon with them for time, and strength and influence; and what of "money?" Has He nothing to do with that? or is it to be the one talent wrapped up in the napkin, and returned as it was given! It has been used but how? It has furnished handsome houses, and bought choice specimens of art; paid for sumptuous entertainments, and made Christian women look very un-Christian, in their expensive dresses. It has built exquisite conservatories, brought orchids and exotics from distant lands, and helped the followers of a crucified, thorn-crowned Saviour to surround themselves with beautiful sights and musical sounds, and sweetest fragrance, before they reach the promised land! It has encompassed them with multiplied indulgences and abounding luxuries. But what has been spent in the Masters service? Is it too sordid a thing, to present to Him? Is there no bank for the gold and silver, that pays interest beyond time? Is their no investment for eternity? When the servants are called for, can it be that the "stewards" of money—God's money—will not pass muster? Oh, Christians! Christians! the bridegroom is coming, the Judge is at the door! Will you show Him your accumulated treasures, your luxurious houses, your costly jewels, your well-filled coffers, and satisfactory balances, and say, "There is thy talent?" Or will you point to the ingathered souls—once lost, and outcast, and miserable—and say, I found them in the streets and lanes, in the highways and hedges, and compelled them to come in, that thy house might be filled?"

WORK AND WORKERS.

BRO. MUIR has had a series of six weeks good and fruitful meetings, in Bay City, Mich. The Saints have been refreshed and a number were evidently saved, Baptized, and are in fellowship.

BRETHREN DOUGLASS RUSSELL, recently from England, and **A. Marshall**, of Glasgow, Scotland, have had a series of excellent and large meetings in the Town Hall, Galt, Ont., Canada. Much good was done.

J. K. McEWEN, has been, as strength permitted, having fruitful and large meetings in Nova Scotia—not a few were saved and blessed. This is a promising field and will repay in appreciation, interest, and fruitfulness, any trustworthy preachers who may be willing to undergo the self-denial, required in Evangelistic and Missionary work in Nova Scotia.

JOHN SMITH AND C. W. ROSS, continued the meetings in Harrisburg, Pa. Some were saved, Baptized and are now in fellowship. They also began a series of meetings in Mechanicsburg, Pa., and intend to go on as the Lord may lead we believe.

BRETHREN Irvine, Douglass, Faulkner, Harcus, and Charles, have been working in the Orillia District, Ont., Canada. Some people are being saved.

BRO. RUSHBROOK has been visiting the Saints in Cass City, Mich., and had meetings.

BRO. J. GRIMASON is preaching in

the new Hall, Guilliamsburg, York Co., Ont., Canada. He reports great interest and good meetings. On "Good Friday" they had all day meetings and quite a season of refreshing.

BRO. GOODFELLOW is going on as usual in the work.

BRO. RONAYNE is still not strong.

CHICAGO.

There has been considerable blessing during the winter, and more is expected. Soon the Open Air meetings will be in full run—and the Gospel tents pitched.

The Christians who met in Hall 2912 State Street, on May 1st, are removed to 361, 31st Street, one block and a half south of where they were, and one and a half west of State. Take street cars to 31st, then walk west. Brethren pray, pray, that God may manage ourselves, and all work.

Answers to Correspondents.

QUESTION XIV.—*Does God intend that we, His Children, should be in danger of peril to our soul.*

ANS.—We don't see the force of the question. If it means, "Are the children of God in danger of eternally perishing? Then we answer NO! He says in John x. 28, 29, "They shall never perish." No doubt He is correct whether men approve or not.

But, if it be asked, "Is the Believer in danger of becoming useless—getting out of fellowship—losing his peace, joy, steadfastness,

2 Peter, iii. 17? Then we answer, YES! Probably by far the greatest number of them are in that condition—and possibly know it not. 2 Peter i.; Rev. iii. 17.

We must keep continually before our minds, the difference in the the Word, between Temporal and Eternal judgments—and between a Believer being destroyed and being eternally lost. These differences are continually mixed up by people. Hence, the Arminian doctrine of making Christianity dependent on men's *faithfulness* instead of, on God's riches of Grace. Perhaps we cannot make the difference clearer than by stating an answer given a few days ago, to a lady professing godliness. She maintained she had a difficulty in regard to the terms *destroy* and *annihilate*. Did they not mean the same? The answer was, "We never read of anything material, being annihilated. It cannot be done, and, that is not the meaning of destruction at all. It means rendering useless. For instance, *if I should this moment* throw the contents of a vitriol bottle on your dress, should it be destroyed? Yes! Annihilated? No! Well now, what is the usual meaning of destroying? Rendering useless! Quite so. Many Saints are destroyed, but they do not become "Un-born again."

In a religious paper recently sent us we noticed the remark—that a certain preachers "converts did not last one moon." No doubt the cause of so much misunderstanding on this subject, is the want of Spiritual discernment to perceive

the difference between a "new birth" and a conversion. A person may be converted fifty times—but as there is only one natural birth, so there is but one spiritual—See John i. 12, 13.

QUESTION XLVI.—Two Questions. See 1 Cor. xiv., 34:—We read, "*Let your women keep silence in the Churches.*"

1st.—What are we to understand by the "Churches." Suppose we pre-arrange for a prayer meeting in some brother's room. Is such the church? and, dare we hinder a sister from speaking or praying; and should we call it a church where a few Believers are gathered to study the Word, or for prayer, and enforce the above injunctions?

2nd.—Is the covering in 1 Cor. xi., 6, which women are to wear, not that which we find in xi., 15?

Ans.—In regard to the first part of the question, what we require to find out is, the true import of the term church. Then the question is settled.

Much damage is done and doing, by retaining that ecclesiastical word church. It means, and ought to be rendered, Assembly. Read Matthew xviii., 20; Rom. xvi., 5; Col. iv., 15, and Phil. ii. From these scriptures we learn it does not require many to form an Assembly—nor do we need a great building to accomodate us. If a meeting is announced for reading or prayer, to which all the Christians are invited, it no longer is a private meeting—but an Assembly—and then God's command is,

“Let your women keep silence in the Assemblies, for it is not permitted unto them to speak” 1 Cor. xiv. 34. Neither are they permitted to ask questions, verse 35 says, “If they will learn anything, let them ask their own *men*, (*andras*, same word as that in Rom. xi. 4; every woman has not got a husband—but their is a man in almost every home) for it is a shame for women to speak in the Assembly.” It would seem as if God, desirous of anticipating objections and reasonings, because of the introduction of the word Assembly in 1 Cor. xiii, we have in 1 Tim. ii. 11, 12, “Let the women learn in silence with all subjection, but I suffer (or allow) not a woman to teach, nor to usurp authority over the man, but to be in silence or (quietness) for Adam was first formed, then Eve.” Here it is, Assembly or no Assembly—usurping authority at home or anywhere else—is not, and cannot be allowed. It is contrary to God’s order.

These scriptures are perfectly conclusive, as to inside an Assembly or outside, and we dare not have any opinion of our own on that subject, so we leave it with Him, who doubtless said what he meant.

Wherever Materialism has gained a footing, efforts are continually being made to reason into a persuasion of perfect equality. This cannot be proved contrary to the facts. It will take longer than eternity to do it.

Second.—In relation to the covering, the Apostle puts the entire case of covering the head not on

grounds of habit or modesty, but on the facts as revealed by God. For a man to have his head covered would neutralize his testimony for Christ, and in regard to a woman the reverse is true. ’Twould be a sign of authority abandoned by the man, but claimed by the woman, and a woman without a veil is like a man without being so. Let her be shorn or shaven and assume masculinity.

She is to wear long hair, and in addition, keep herself veiled, or covered, in token of her subjection and devotedness.

There are three Headships spoken of here by the Apostle.

1st.—God is the Head of the Christ—the Anointed One.

2nd.—The Head of every man is the Christ.

3rd.—The Head of woman is the man.

Man is not made for the woman, but she is made for the man. He was first created, and she was made out of him. He has the priority in all things.

Let it never be forgotten that she is a type of the assembly which is Christ’s own. See Eph. v. 22, 23.

We are not astonished at Infidels arguing for an equality—but we are astonished at people professing to receive the Bible, doing the same thing.

HOBART, ONT., CANADA.

I have been having a few meetings here lately The young men—the born again ones—are cutting the timber for erecting a Hall.

W. L. FAULKNER.

"Giving Out More Than You Take In."

So said the dear Scandinavian Saint. She was saved, she said "on January 1st, 1880," and "went to all possible meetings to speak"—but mercifully the truth dawned on her that she "gave out" more than she "took in," for she was not taking in daily, of God's word, but living on her own "conversion," instead of, "as a new born babe, desiring the sincere milk of the word, that she might grow hereby. (1 Peter, II., 2).

And how many professing Christians there are who never look at their Bibles at all excepting on the Lord's day. The result is they are lean—and no wonder; there is no progress and no freshness. There are not a few exhorters and preachers also, who would be very popular were they to have a new and fresh congregation every week—but alas, how stale they are; who do not meditate. Study is never a habit with most. Christ does not say, "Read the Scriptures," but He says, "Search the Scriptures." The latter no doubt includes the former.

Others there are whose only cry is work! work! work! It certainly is proper to work, but they are in no condition of soul to work who do not study. God's order is, "take in and give out." It is neither the one extreme of "giving out more than you take in" nor "taking in more than you give out." Grace and Truth came by Jesus Christ. Reader what is your habit?

The Holy Spirit is not to read the bible for anyone. In this as in other things "the hand of the diligent maketh rich."

Tent Work - Prospectively.

Through the goodness of God, and the devotedness of two of His servants, two other Gospel Tents are being made, and will be ready in a few days. These two and last

years' one refitted, will enable us to operate three Gospel Tents in the Great North West of this immense continent—and, "what are they among so many." Bro. Muir is getting the Detroit Mich. one ready once more. This will be its 3rd season—and the Canadian Tent, as last year, is to be pitched near Orillia. Ont., Canada. This is its 4th season. It is, we believe, in a fairly good condition.

We cannot tell as yet, how all the workers may pair off for Tent work, but we do hope. new ground will be broken up successfully in every case. It is arduous work, specially in the Great N. W., on account of the sudden and terrible wind storms that occur.

It is very desirable that the Lord's people should have these, and other efforts specially in view before their own Father. Beloved, let us not lose sight of Rev. III. 11, "Hold fast that which thou hast, that no man take thy crown." If we do not His work, He can get others to do it, to our eternal shame and loss.

CORRESPONDENCE.

APRIL 17th, 1882.

DEAR BROTHER IN JELUS:

Came here four weeks ago to work at my trade along with my two brothers. Got the school-house and immediately went to work to preach. I am working at my trade during the day and preaching at night.

Brother James M. Munro is also laboring with me. There is much blessing in the meetings. People are coming as far as ten miles to hear about Jesus. There are about thirty who professed to have got saved, and many more are anxious. We are all happy in the love of Jesus, though the Devil is working hard with his lies against us.

The Jeroboam Priests are beginning to wake up, and trying to imitate the simple Gospel for fear of their craft.

There is an open door for any God-sent worker here. The name of the place is E. Canada Southern, or A. on the G. Western Railroad.

There were eleven of us broke bread on Lords day at 11 o'clock, at the residence of a brother. We expect more soon. Baptisms will soon take place. We ask the prayers of all God's children in behalf of the meetings.

Your Bro. in Christ,
ROBT. R. McDONALD.
Nissouri, P. O., Ont.

OLD COUNTRY PAPERS.

We will be glad to supply Old Country papers to saints on this side, provided they give us timely notice they want them.

IMPORTANT NOTICE.

The remaining volumes of the serial entitled "Scripture Testimony" edited by the late Chas. Campbell, of Philadelphia, have been purchased, and will be bound in cloth, for mailing. With the view of having these valuable papers read extensively they shall be forwarded free by post for \$0.75 a vol. Such an opportunity to secure this valuable, and carefully edited book, at the above price, shall probably never occur again. Believers who are interested in the progress of Bible knowledge, ought to avail themselves at once of this offer. The great point in the book is the progressive Unvailings of God's truth, on the minds of godly conscientious and very able men, viz: Charles Campbell and James Inglis—both of whom we doubt not, are with the Lord.

ANY of our subscribers who do not get their orders promptly would do well to notify us. We find some things go astray every month. We do not wonder at this. It is rather astonishing how in the multitude of business the P. O. officials are able to do so correctly.

THE W. AND GREAT N. WEST.

There are hundreds of professing Christians from the East, recently gone to the Great North West, and others are going still in search of new homes. Of these, doubtless some need them, and others go through pure covetousness. Some, a few, look for the "Altar," but the mass look after the Farm. We are continually receiving complaints of sad backslidings, and requests for preachers. There is a restlessness characteristic of many which ought to be watched and prayed against. Will not our readers make these facts subjects of prayer before the Lord, that he in Grace may interfere.

We published "Eternal Punishment"—(see June and July 1881 B. C.) in a small tract form, nicely got up with cover on it, specially fitted for sending by letter, and so neat and choice that its appearance will secure attention and respect.

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Also, from London, England, we have secured a quantity of Wall Room and Hall Texts, at prices varying from 5 cents to 30 cents.

WITH THE BARLEY CAKE (which is specially for Christians and assemblies) for May is issued the first number of the RAM'S HORN, a gospel monthly paper of eight pages, and same size of page as the BARLEY CAKE, so that both may be bound together in one volume, at the end of the year.

The RAM'S HORN is intended to be both varied and choice in its make-up. Gospel articles of some value, both new and old, will

be found in it. Among all classes of people, both saints and sinners, it will be adapted for general distribution. Its one theme will be the gospel of the grace of God in its many-sidedness, and chiefly in short articles for busy people, who have little time to spare.

Reader your orders will be promptly attended to. Send for specimen copy. Prices will be as below,

It is not a money-making business, but as it is intended to have it scattered abroad in thousands, if it covers its own expenses in paper, printing, postage, &c., nothing more is looked for.

Assemblies ought to divide their towns and villages into sections, and then hand a copy of the RAM'S HORN into every house. This would be excellent work for many saints who are wondering what their gift is, and indeed, be a blessing for all around.

Reader, if you are a Christian, will you pray for those papers, and also for all connected with them, that they may be to God's glory, and for blessings to the people.

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THIS being the fifth number of the BARLEY CAKE for 1882, we beg to ask our readers to make an effort to secure new subscribers, that the word of God may go forth. It is imperishable.

THE Gospel Hymn-book is ready, and supplies of it will be forwarded at 5 cts. in paper covers, 10 cts. in limp, and 20 cts. in stiff boards. All letters addressed to M. S. Ross.

WE have a free list for 1882 as we had for 1881, and will be glad to send copies to persons who may wish it, or to whom it may be useful. Write us and send us addresses.

THE BARLEY CAKE will, (D. V.) be published on or about the first of each month.

THE yearly volume for 1881 can be forwarded post free for seventy-five cents per volume.

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Still on hand, some back numbers for 1881, at 2 cents each.

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THE BARLEY CAKE.

JUDGES VII, 13-14.

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CHICAGO, JUNE, 1882.

NO. 6.

NOTES ON HEBREWS.

PART XII. CHAP. III.

“Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and High Priest of our confession” (R. V.) The reader may compare this with the authorised version. There is no material difference, only the revised version is more literal.

There are several questions which meet us on the very threshold of our study of this portion of our Epistle and which must be determined ere we can gather the intent of the Spirit of God in the passage. Who are meant by these brethren? In what sense can it be said that they are holy? Of what calling are they partakers? Who is this Apostle and High Priest whom they are called on to consider? What is this “our confession?”

The relative term “brethren” is used in the Word first in relation to the Jews, as seen in Exodus ii. 11, where it is recorded “Moses went out to his brethren,” (also see Deut. xv. 7. 8.) and in Acts xxii. and xxiii., Paul addresses the hostile Jews as “brethren.” In

Matt. xxv., 40, Christ recognises the faithful remnant as his “brethren,” saying, “Inasmuch as ye have done it unto the least of these *my brethren*, ye have done it unto me” (see also Psa. xxii.)

The general, though not the exclusive New Testament use of the term, is in relation to all who have been “born again,” whether in or out of sects, as members of the one family of God, Christ Himself being “the first born among many brethren.” In the verse before us, it is the Jewish brethren who are addressed, all of whom were children of Abraham, born after the flesh. But not only are they spoken to as brethren, but the apostle moreover says “holy brethren.” What is this holiness?

In these days when so much is said about holiness, and so little of it seen, it may be profitable to learn what the Word says about it. This is all the more needful, when we find in the so-called “holiness” papers so much scurrility, and pandering to the flesh, the existence of which is so persistently denied by them.

Gold, silver, brass, wood, flesh,

wine and oil are all called "holy" in the Scriptures when used for certain purposes, and yet inherently these substances were not at all changed. In that respect they remained what they were, only they were used for God's purposes and according to His instructions, set apart for Himself. Let us understand also, most distinctly, that *nationally* the Hebrews were an holy people (Jer. ii. 3; Deut. vii. 6, xiv. 2, 21) and yet God says of them they were a trouble unto Him always. These two things are said of them at the one and the same time. They were separated from all the other nations to God in virtue, not of their choice or doings, but of the sovereign sanctifying call (Isa. li. 2; Rom. ix., x., xi.) They were a chosen generation, a royal priesthood, an holy nation (1 Peter ii. 9.) The dispersed Jews who broke the covenant are so addressed. In Deut. xiv. 2, we read, "Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are in the earth." Read also in the same connection 1 Kings viii., 53. Yet in Deut. ix. 6, Jehovah says, "for thou art a stiff-necked people," and in the 7th verse, "for from the day that thou didst depart out of the land of Egypt, until ye came unto this place ye have been rebellious against the Lord." So also in Acts vii. 51, Stephen charges them all with being stiff-necked and uncircumcised in heart and ears, always resisting the Holy Ghost: as their fathers did, so did they.

But the reader may imagine that those various statements concerning the same nation, involve a contradiction. Holy, yet stiff-necked—resisting the Spirit of God and rebellious—yet holy. How irreconcilable! But it is true, yea, and much more is true of them. They were men in the flesh, but kept holy before God by the blood of beasts, divers washings and other ceremonies of their ritual (Heb. ix. 13.) The secret is, that all these things were but types or shadows. They were circumcised only in the flesh. The saints of the present dispensation are circumcised also, but not with the circumcision in the flesh, but with the circumcision made without hands, in putting off the body of the flesh, by the circumcision of Christ, followed by burial with Him in baptism. All that the Jews had nationally, at most, was sanctification of the flesh. We have sanctification in the putting it off altogether. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you"—Rom. viii. 9.

Probably, however, it might be profitable to look at the New Testament to see what is said on this subject.

I.—Sanctification, typical and Jewish.

Math. xxiii., 17. Temple.

" " 19. Altar.

Heb. ix., 13. Flesh.

II.—Sanctification of the Lord Jesus.

1 Peter iii., 15. By saints.

John x., 36. By the Father.

"xvii., 19. By Himself.

III.—Sanctification of food.

1 Tim. iv. 5. By the Word and prayer.

IV.—Sanctification of the woman.

1 Tim. iii., 15.

1 Thess. iv., 4.

V.—Sanctification of the unbeliever.

1 Cor. vii., 14.

VI.—Sanctification of the Believer by blood.

Heb. x., 29.

“ xiii., 12.

VII.—Sanctification of the Believer by Christ's death.

Heb. x., 10, 14.

Titus ii., 14.

VIII.—Sanctification of the Believer in Christ.

1 Cor. i., 2.

Heb. ii., 11.

IX.—Sanctification of the Believer by the Spirit.

2 Thess. ii., 13.

1 Peter i., 2.

Rom. xv., 16.

1 Cor. vi., 11.

Titus iii., 5.

X.—Sanctification of the Believer by the Word.

John xvii., 17.

Eph. v., 26.

1 Thess. v. 23.

1 Peter i., 22.

XI.—Sanctification of the Believer by separation.

2 Tim. iii., 21.

2 Cor. vi., 14.

“ vii., 1.

XII.—Sanctification of the Believer by faith.

Acts xxvi., 18.

In the first verse of Jude the authorised version speaks of being “sanctified by God,” but the Revised Version has rectified this mistake by rendering it as it should be, “beloved by God.”

When all the above Scriptures are put together and carefully compared, it will be found that the Believer is sanctified, is being sanctified, and shall yet be tully sanctified;—it is something accomplished, being accomplished, and yet to be accomplished. These three aspects of it we have in the Word, and the confusion of many on this subject arises from not clearly apprehending those three sides of it together. From this confusion results the crude jumble about holiness we read so much about, so mis-leading to simple souls. While most unceremoniously we throw aside the usual teaching on holiness—let it be most distinctly understood that we cannot find from Scripture that a Believer must sin, for it is written in 1 John ii., 1, “These things write we unto you, that ye sin not; and if any man sin, we have an advocate (Paraclete) with the Father, Jesus Christ the Righteous.

“Partakers of the heavenly calling.” From these words it is generally supposed that the Epistle was written to saved people—converted Jews. That supposition has been the cause of much trouble in the interpretation of the Epistle. The Hebrews received the heavenly call but did not respond, (Heb.

xii., 25, 26, 27.) "He came from heaven, (not from Sinai like Moses) unto His own, but His own received Him not"—John i., 12, 13. From the 1st chapter of the Acts of the Apostles we learn that the number of the disciples was but 120, and we gather from 1 Cor. xv., that the whole number in the country was about 500. After the rejection and ascension of Christ the Spirit was poured out, and three thousand were saved in one day. Then they rejected the Holy Ghost as they had rejected the Son, the result of which is summed up in the words, "Lo we turn to the Gentiles." They thus became partakers of a heavenly calling although but a very few responded. In Rom. ix., x. and xi., we have the Spirit's explanation of the situation. The Jews are a cast off people, but beloved for the Father's sake. Indeed they did not very readily accede to the earthly call from Egypt to Palestine, though they had such promises connected with it; and in view of this we need not be astonished at their reluctance to cast in their lot with "the man of sorrows and acquainted with grief."

"Consider the Apostle and High Priest of our confession." Moses was their Apostle from Egypt to Canaan in that earthly calling. They were baptised to him under the cloud and in the sea—a figure which answers exactly to the order of Christian baptism—baptised in the sea because baptised under the cloud. "Can any man forbid water that these should not be baptised, who have received the Holy

Ghost as well as we?" were the words of the Apostle as related in Acts x. 47. "Buried with Christ in baptism" after the Holy Ghost has been received, is the divine order, and any attempt to change this order is tantamount to an effort to correct the living God. Then Moses was toward Israel for God, and toward God for Israel. Now, Christ is the Apostle of us who are saved. He is toward us for God and toward God for us. "God was in Christ reconciling the world unto Himself." "There is one Mediator between God and man, the Man Christ Jesus." Now, for His people He is the "advocate with the Father, Jesus Christ the Righteous." But, moreover, we have another advocate; or *paraclete*, besides the one in heaven whom we have just spoken of. His place of abode is in ourselves, and in Rom. viii, 26 we read, "The Spirit itself maketh intercession for us with groanings that cannot be uttered." In the 34th verse of the same chapter we have the heavenly advocate, Christ, spoken of as being at the right hand of God, also making intercession for us. Oh, the riches of grace manifested in these provisions for our daily need, it is indeed worthy of God.

It is the hardest thing in the world not to think our good works better than they are, and to make the very best keep their distance in the office of justification. Though we must be judged by and according to our actions, yet we shall not be saved for them.

Disappointment.

Our yet unfinished story
 Is tending all to this:—
 To God the greatest glory,
 To us the greatest bliss.

If all things work together
 For ends so grand and blest,
 What need to wonder whether
 Each in itself is best.

If some things were omitted,
 Or altered as we would,
 The whole might be unfitted
 To work for perfect good.

Our plans may be disjointed,
 But we may calmly rest;
 What God has once appointed
 Is better than our best.

We cannot see before us,
 But our all-seeing Friend
 Is always watching o'er us,
 And knows the very end.

What though we seem to stumble,
 He will not let us fall;
 And learning to be humble
 Is not lost time at all.

What though we fondly reckoned—
 A smoother way to go
 Than where His hand has beckoned,
 It will be better so.

What only seemed a barrier,
 A stepping stone shall be:
 Our God is no long tarryer,
 A present help is He.

And when, amid our blindness,
 His disappointments fall,
 We trust His loving-kindness,
 Whose wisdom sends them all.

They are the purple fringes,
 That hide His glorious feet;
 They are the fire-wrought hinges,
 Where truth and mercy meet.

By them the golden portal
 Of Providence shall ope,

And lift to praise immortal
 The songs of faith and hope,
 From broken alabaster
 Was deathless fragrance shed;
 The spikenard flowed the faster
 Upon the Saviour's head.

No shattered box of ointment
 We ever need regret,
 For out of disappointment
 Flow sweeter odours yet.

The discord that involveth
 Some startling change of key,
 The Master's hand resolveth
 In richest harmony.

We hush our children's laughter,
 When sunset hues grow pale;
 Then, in the silence after,
 They hear the nightingale.

We mourned the lamp declining,
 That glimmered at our side;
 The glorious starlight shining
 Has proved a surer guide.

Then tremble not and shrink not
 When disappointment nears;
 Be trustful still and think not
 To realize all fears.

While we are meekly kneeling,
 We shall behold her rise,
 Our Father's love revealing,
 An angel in disguise.

F R. H.

THE doctrine of justification by faith alone, is our fitness, advantage, and encouragement for the practice of good works, and can never be made a handle for sloth or licentiousness, when it is preceded by repentance, as, if received in faith, it necessarily must be. Whoever entertains it as a pretence, or excuse for not working, or obeying God, is still impenitent and unbelieving let him think what he will.

A Proper Thing to do.

“Thy Word have I hid in my heart, that I might not sin against thee”—Psalms cxix., 11.

This truly is a wise and proper thing to do. What have I hid? Where have I hid it? Why have I hid it? The reader will easily remember *What? Where? and Why?*

I.—What have I hid? “Thy word.” It is not man’s word, but the word of God which liveth and abideth for ever. This is the thing to hide, and is a treasure worth hiding. No thief can steal it, and no moth can corrupt it. It increases by being hidden in the way here spoken of. We cannot set a sufficient value upon the word of God—so the Psalmist believed when he compared it to honey for sweetness, and to gold for utility and value, and to a valuable treasure—so that he hid it. This expression sets forth how intensely he prized it. He gave it the warmest place, “in my heart have I hid it” he says; so also spoke he of loving it, studying it, and meditating upon day and night.

Reader, what about the place you give it?

II.—Where? In my heart. It was neither in his head nor in his intellect—but in his heart—the seat of his affections—the centre of his moral being—the source of all the influence that swayed his entire career. This is the right place to hide it in. It is neither under a bed or a bushel, or in the earth. Neither is basely cushioning it through a slavish fear of man, lest

they should sneer at us, or oppose us. No, reader, this will not do. We must hide the word where the Psalmist *hid* it—even in the heart. May we ponder, understand and imitate this.

III.—Why? For a very important reason, “That I might not sin against thee.” It was not that he might have a rich fund of ideas to talk about and show off—nor yet was it that he might be able to confound in argument all his opposers and silence them. He did not care about any of these things. He had a horror of sin—a holy horror—and knew that the most effectual safeguard against sin was the Word of God, and therefore he hid it in his *heart*.

May you—we and all God’s people ponder, understand and imitate this.

God in love and mercy gave us His precious Word. Let us “hide it in our heart that we may not sin against Him.” Being the redeemed of the Lord, may we have a pure conscience walk before Him and be perfect.

It is well said, that though faith justifies us, yet works must justify our faith.

HE that has once had the peace of God, in the remission of sins, will hardly stop short, or make it a handle for sloth or licentiousness. This would be, as if a man were travelling to a certain country, and having by some means or other got a taste of its excellent fruits, should make that a pretence for going no farther, or turning back again.

Worship.

Worship is the rising up to God again from the believer or from His assembly, of His own thoughts about His beloved Son and what He has done.

Confession is not worship. We have constantly to confess before worship because we cannot worship while there is a spot on the conscience, but if we stop there, it is not worship. It is when I have passed through the blood, and if needed, have used the sin-offering and trespass-offering, that I have fellowship with God, which is, being led by the power of the Holy Ghost into God's estimate of the beauty, humiliation and death of Christ.

It is when in the Spirit between the Father and the Son that I have fellowship—not occupied with my sins, for God's mind is not filled with my sins, but with that in Jesus which has put my sins away.

Worship is being nothing and having God's thoughts about Jesus rolling through my soul. When Jesus is everything to me I am acting in the power of His life given me, which is by and by more fully to be manifested. If we act out this, His life, we shall then, from Jesus risen, have the flood of glory in our souls; for we are in Him now, who is our life, and have the mind of God about His own precious Son.

God is not occupied with what I am, but with what Christ is; God wants us his children to know, not only that we are within the Father's house but within His bosom also. He wants to have our minds

filled with a volume of thoughts about His Christ. When a saint is thus full and it ascends up to God, that is worship, and there is at the same time a transforming power in Christ to change us into His likeness, and this only while we are in communion with Him. Worship is being lost in wonder at what we find in God by Jesus Christ our Lord. Reader do you give it?

Choir Singing.

The following lines were written by Rowland Hill on the occasion of his preaching in a meeting house ("church") in England, where he was pained by the character of the persons who formed the choir. It is needless to say that they are not reprinted here for poetical beauty in the composition:

In solemn ranks, behold they stand,
Selected as a choral band,
While o'er their tuneful notes they glide,
Only to gratify their pride.
But how impossible to sing
The praise of the most Holy King,
Till hearts are tuned by grace divine
To celebrate such love as Thine.
And who of all the choir can say:
We've lips to praise or hearts to pray?
But how can praise or prayer be found
Where sins and wickedness abound?
And how disgraced the cause of God,
While such profane Christ's cleansing blood
That bids all hateful sin depart,
When grace divine renews the heart!
What strange hypocrisy and guile
Must that black sinner's heart defile,
Who imitates an angel's song
With such a heart and such a tongue!
And oh! what scandal and offence,
While such with hearts and lips profane
Pretend to celebrate His name.

Let silence seize that lying tongue,
That can presume to lift its song
Before that great heart-searching God—
Whose awful sin-avenging rod
Might send the sinner down to dwell
Amid the darksome shades of hell.
Great God! in mercy yet impart
Thy powerful Grace to renew the heart,
And make such sinners meet to shine,
Where angels chant their songs divine.

What would "churches" think of a proposal to hire "professional elocutionists" to perform the prayers of "worshipping assemblies"—(doubtless some who do it are nothing else)—or to engage a company of actors to "celebrate the Lord's Supper" for the sake of the grace and impressiveness of the manner in which they might *render* that solemnity. It is only custom that reconciles men to the parallel enormity of the musical performance that is usually substituted for the praises of God by His people.

As we are nearing the end, these musical performances will become more general, and by degrees, the unconverted people's "praise meeting" will become—"people's concerts."

The Creamery.

Pithy old Geo. Herbert who lived for God and Christ more than two hundred years ago, says, "make not that a shelf which God made a ship"; which means this: A shelf is something to put a thing on, but a ship is something to put a thing in. On a shelf one thing pushes off the other; but whatever is put into a ship is stored up in the hold. God keep our souls from being a shelf instead of a ship, that we may get into them a good cargo

of God's word and keep it there.

Another says: "If you have but ten minutes for God's word before the bell calls you for something else, read it for five minutes, and sit silent and think over it for the remaining five." A ruminating animal never spends his hours in merely eating; he lies down afterwards and chews the cud and that makes him an animal of health and value. It is one of God's descriptions of His saints, that in God's Law they not only read but meditate? Oh, the sweetness of the Word dwelling within you after you have read it. And Oh! the privilege of closing your eyes and saying nothing with your tongue, that the Word may keep sounding its voice within you. It makes the chamber of the soul like heaven.

Made to know the Living Word (Christ) and privileged to possess the written Word, and with the Holy Ghost as the teacher and revealer within, what may we not become!!

THE maintainers of imputed righteousness must be content to undergo the mortification of being thought opposers or discouragers of good works: though they constantly plead for them, and for their own doctrine as the best, if not the only sure way of attaining to them; and do not come a whit behind their adversaries in the performance of them and perform them more freely and sincerely, and upon more generous principles of love, gratitude, and obedience, than those who venture all upon their own actions, and make them the ground of their acceptance.

Answers to Correspondents.

We will be glad to answer questions asked according to our light and ability, provided we judge it for edification to do so. All ought to prove these answers by the ONE TEST, the written word. Isaiah viii. 29. Let correspondents give their addresses.

QUESTION XLVII.—*If one brother offends another, may he step outside of fellowship in the meeting; and then, when he gets it settled, with the offender, come back; and having gone out, may he come back as he pleases, without acknowledging his wrong doing, if there be any?*

ANSWER.—If one brother offends another, all doubtless agree that the offender should acknowledge to the offended his error. This is no more than common courtesy acted on by all gentlemen, though of the world. The teaching for Christians is “Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church (assembly); but if he neglect to hear the church (or assembly) let him be unto thee as a heathen man and a Publican”—Matt. xviii. 15, 16, 17.

During all this time, he is not at liberty to go outside till the assembly proves itself to be *not* an assembly of God, by rejecting all or part

of God's word, and while any case is being examined for action by the assembly, none can scripturally break the connection till a sufficiency is proved, to separate scripturally.

Then, if an assembly is deemed to have acted in error, others who may be free from, and unbiassed by local talk and prejudice, may be consulted. Indeed in some cases when people engage largely in talk (and where don't they) assemblies may be incapable of acting free and squarely for God.

That assemblies may and do act unscripturally at times is a sad truth, and for the sake of uniformity that action is not to be sustained but if need be, examined and passed upon.

When only it is deemed an assembly has acted in error; others may be consulted, not as an appeal court surely, and doubtless if the offended and the offending be of a right spirit, they will gladly hail any help to act scripturally. We have sometimes noticed with sadness what a trifling matter it may be that will set some naturally querulous on their dignity, and is often deemed quite a sufficient excuse for *sitting back* or keeping away. “Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded”—1 Cor. vi. 7. “Let nothing be done through strife and vain glory,” &c.—Phil. ii. 3.

When a brother judges an assembly by sitting behind or keeping away, he ought to give scripture authority for so doing. If he can't let him confess his error. Scripture can be given for being at the Lord's table. Where is the authority for being absent? If it be

answered, "I have judged myself and kept away," Scripture says in 1 Cor. xi. 28 "Let a man examine (or prove or test) himself, and so let him eat." It is not, and so let him not eat.

Beloved let us be simple as babes, who are delivered from hell by the precious blood of Christ. Amen.

QUEST. XLVIII.—*Should, or should not Christians who are professedly out to the name of Jesus only, send their children to a sect Sunday School, to be taught by un-saved teachers?*

ANS.—The above question suggests a topic which we hope to make the subject of an article in these pages at no distant date. Meantime let us observe that if Sunday schools be for the purpose of leading the children to Christ, then un-saved teachers are altogether out of place. What they have learnt has apparently not profited themselves, and we fail to see how what they teach can be effectual to others.

We remember the case of a most respectable family in England, members (in full standing) of the Established church there, who got saved through the preaching of a godly young preacher. Shortly afterwards they severed their connection with the establishment, and began to break bread in simplicity with the Lord's people. The Dean, having discovered this, waited upon his parishioners to expostulate with them, on what he was pleased to term the unseemliness of their conduct, clinching his argu-

ments with the question, "And what a loss to those dear boys of yours by your estrangement from your church. How is their loss to be made up if you don't allow them to come to us?" The father quietly and calmly replied, "We judge that the Ecclesiastical organization that made hypocrites of ourselves, cannot safely be entrusted with the training of our children."

Sunday Schools, as they are called, become necessary on account of the failure on the part of parents to instruct their children in the Word of God, and should not be looked upon, by any christian parent, as superseding the home training. That they have proved useful in many cases is true, but, sad to say, not true of all Sunday schools, and especially is it the exception in these last days. Generally the training and teaching given is with the view of swelling the sect. But the evil is multiplied tenfold when those professing to be teachers are unconverted. One might as well expect to be taught to speak French by a person who didn't know a word of it, as to be taught the things of God by a natural man or woman, however cultured they may be in other respects.

"Whatsoever a man soweth, that shall he also reap" is a prominent principle in the Word of God, applicable to everything, and of course, applicable to the teaching in Sunday Schools. If the new birth is made the beginning of all spiritual training, then certainly the good seed is being sown, but unless this is the case a grievous

error is committed, and the results will be in accordance therewith. Better let the children grow up in pure heathenism than have them made infidels or hypocrites by a spurious Christianity.

The largest number of the Sunday schools in the country are a positive curse to both teachers and taught. "Unto the wicked" (Sunday school teachers as well as all other unconverted people) "God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee"—Ps. l., 16, 17.

QUEST. XLIX.—1 Cor. xi. 23, 25. *How much is implied in the words, "This do in remembrance of Me." Does our part begin at, "take eat," or is some one to take the bread as the Lord did and give thanks, and break it, and give to the rest?*

In answering, we would say, 1st, That Christians who have got away from the object, "Remembrance of Christ," are usually troubling themselves and others with the manner as the Pharisees of old were troubling themselves—as the making broad their phylacteries, and robbing widows houses, &c., at the one and the same time.

2nd.—God's people—two or more ought to come together in obedience to Him as Lord, and to Him as Head, with the view of doing what he wished done *i. e.* to remember Him in the breaking of bread and drinking of wine—the

bread being, typically, His bruised body, and the wine His shed blood; the living person and shed blood which cleanseth from all sin.

3rd.—The mind and heart ought to be occupied with Him to the exclusion of all else—His person, His work, His sufferings, death; and the coming again, are the objects, if the saints be right—if not He may present something else.

4.—What makes it scriptural is not that some one takes the bread and gives thanks and then hands it to another. For convenience sake it is handed to one another, but the Word says "take and eat."

5.—The scripturalness of the act lies in that the object is to remember Him—that it is to be taken and eaten, and we be occupied with Himself, His own blessed self—while doing as He intended and wished—and that it be done in fellowship "with them who out of a pure heart call on the Lord" *i. e.*—submitting themselves to His Lordship. There is always a tendency in back-slidden Believers to levity on the one hand or to ritualism on the other.

May we be kept from insulting Him—our own precious Saviour and Lord.

WORK AND WORKERS.

BRETHREN MARSHALL, Martin, Bain and Grimason are all on the other side of the Atlantic, and doubtless will be working according to their measure, among their own countrymen.

BRETHREN MUNRO, Charles, Irving and others have been following

up the work in Galt, Ont. The good work there, is still in progress, upwards of forty having been baptised. There has also been some fruit in Clyde.

BRO. DOUGLAS RUSSELL, has been visiting Toronto, Belleville and other places in Canada. His intention was to leave for the old country on the 27th of May.

BRETHREN HARCUS, Douglas and Faulkner are still at work in the Orillia district.

THE special meetings both at Harrisburg and Mechanicsburg, Penna., are suspended in the meantime. Bro. Smith and Bro. Carnie have been holding a series of meetings specially for the saints, in Sparta, Ills.

BRO. MUIR has been visiting the assemblies in Norkfolk and Elgin Cos., Canada, and is now in Detroit preparing for another tent season there.

LOCATIONS for the tents have not as yet been decided upon with the exception of one, to be pitched on Sedgewick St., North Side, Chicago. The character of the weather up till the time of writing has been decidedly unfavorable for either tent or open air work.

We again ask our readers to remember the work and workers daily before the Lord in prayer.

My heaven upon earth is communion with God; and therefore nothing else would be my heaven in heaven.

HAGGAI.

(Chap. II. 6.)

Verse 6. "For thus saith the Lord of hosts: yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land."

God's encouragement in verse 5 was made in the light of a coming glory. "A little while" is the hopeful word. A little while ere the glory will be seen on earth. In Heb. x. 37, it is, "For yet a little while and He will come." Not earthly glory is our hope, but the coming of the Lord from heaven: and this in Hebrews is in exact keeping with the principles of our chapter, viz: His people's departure from Himself, then their return in weakness, and now directed in this and the succeeding verses onward to their hope.

See the comment on this verse in Heb. xii. 27, and note how the shaking that the prophet refers to, is in contrast with what belongs to the church,—“A Kingdom that cannot be moved.” The hope of Israel and the hope of the church are in the same Person. Israel looks for earthly glory and greatness when He comes,—the church will then be manifested in heavenly glory. No doubt we have here the order of events previous to the glory manifested, or rather the final adjustment of the universe previous to His return and presentation of Himself to His people Israel. “The heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel.”

“And I will shake all nations.” Without going further, we know that the gladsome note of promise to the then Israel, was not fulfilled, thro' Israel's failure, but being God's Word it must have a fulfilment, therefore we are directed forward. “The nations” of necessity have special reference to Israel's foes. Verse 22 is an enlargement upon our present verse, also Jer. xxv 19, 33, and Joel

iii, 2, 9, 16, and many other scriptures, which are yet future and wait fulfilment. "The God of heaven shall set up a kingdom which shall never be destroyed: it shall break in pieces and consume all these kingdoms"—Dan. ii. 44. "All thine enemies shall be cut off"—Micah v. 9. "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel"—Psalm ii. 9. In our verse it is a personal matter on the part of Jehovah, then again in other portions, and prominently in Psalm cxlix, His people are in partnership with Him. See verses 5 to 9.

"And the desire of all nations shall come" (or "they have come to the desire of all nations"—Young's trans.) It is not that all nations are particularly desiring Him, but from the Word of God and from what our eyes see, we know that the nations are yearning after somewhat, and God supplies their need in the person of His Son. From the first, all who knew not the Son of God evidenced an empty unsatisfied heart longing for something else. Babels tower is one witness to that, and then God must disappoint man, but in Gen. xii. 3, we have mention made of Christ and blessing in Him to the nations. Only then at the return of the Lord Jesus will the nations as such be blessed. There is blessing now amongst the nations, but that is meagre compared with what will be; the filling up of blessing to the nations is deferred until Israel as a whole is blessed in the land. "Now if the fall of Israel be the riches of the world, and the diminishing of them the riches of the Gentiles, how "much more" their fulness"—Rom. xi. 11, 12. Blessing shall not come before judgment. They shall be satisfied in Him, and then a millenium of rest.

"And I will fill this house with glory, saith the Lord of hosts." This also is future. So far future was it made thro' Israel failure, that the very house Haggai had to do with, would be taken to pieces and not one stone

left upon another, and then after a long interval be rebuilt, for which see Ezekiel chap. xl. to xlv. "This house" must therefore refer to His house, and is not necessarily confined to the then building of stone and wood. "The Lord shall suddenly come to His temple"—Mal. iii. 1. The glory on earth will be at the end of "the little while." The prophet testified of Christ's glory, In 2nd Peter i. 16 to 21, the apostle tells out that he saw the majesty of the Lord Jesus, when He received from God the Father honor and glory, and then refers us to the more sure prophetic word. Then the Lord Jesus Himself in Luke's gospel, "beginning at Moses, and all the prophets, He expounded unto them in ALL the Scriptures, the things concerning Himself." When that glory shall be manifested, it will be written over the city, Jehovah-shammah, the Lord is there. "For I, saith the Lord will be unto Jerusalem a wall of fire round about, and will be the glory in the midst of her"—Zech. ii. 5. That which human hands were engaged at, God had promised to fill with HIS glory. We also wait for coming glory. "The God of all Grace, who hath called us unto His eternal glory by Christ Jesus," and then Rom. viii. 30, "whom He justified, them He also glorified." Ours will be fulfilled not when He comes to the earth to bless Israel, but when we are caught up to meet him in the air. The manifested glory and Israel's fulness go together. He who has gone within the veil as the rejected of Israel, yet accepted of God, must come out ere His earthly people will be blessed.

"The glory of this latter house shall be greater than of the former, saith the Lord of hosts." This refers to the house yet to be built. There will be no glory without the coming of the King. To the earthly people there were earthly hopes held out, and these hopes center in Him. Referring to the church, "we rejoice in hope of the glory of God"—Rom. v. 2. "The sufferings of this

present time are not worthy to be compared with the glory which shall be revealed in us"—Rom viii. 18. Thou hast kept the good wine until now, will be said of Jehovah, when together the redeemed and the Redeemer drink wine in the kingdom where all things are new. But now in reference to this house, the glory about to be revealed will not depend on man, nor be sustained by man. Blessing given to the returned captives was on the ground of their obedience; but that pointed out here will be fulfilled solely on the ground of pure unalloyed Grace. See at length Heb. viii. 8 to 10. Man—Jew and Gentile has forfeited every title to blessing, and God can at the end deal with him in the way that he had at first proposed, viz: Grace alone.

The word of Jehovah of hosts is the guarantee: and Jehovah of hosts is our Jesus. Jehovah's "I wills" in place of "thou shalt" discover themselves here.

"And in this place will I give peace, saith the Lord of hosts." This is spiritual, but certainly not literal things spiritualized. This place can mean no other place than Jerusalem and His temple there. In this glorious house with its restored ritual and priesthood, Jehovah will give peace. Peace to them that are far off and to them that are nigh! In this place, with the glory given, blessed by the presence of the King, is peace dispensed. God is blessing everywhere now and there is no locality on earth whence the blessing flows. A little while, and the natural branches which have been broken off, will again be grafted in, (see Rom. xi.) and the dispensational of Haggai, &c., will be resumed.

None ever rejoiced in peace with God without having first known the presence of the King. What a blessed word this is for returned Israel! Peace to them from Jehovah! This, because of its source will be worth more than all else combined. The peace which He ministers has a solid foundation, even the blood of His cross—(Col. i. 20.) "And so

all Israel shall be saved"—Rom. xi. 26. They shall know him who is our peace.

(To be continued.)

CORRESPONDENCE.

LONDON, ONT., CANADA,

A Conference of Christians will (D. V.) be held in the Gospel Hall, corner of Colborn and Horton Streets, on Saturday and Lord's day, July 1st and 2nd, to which all are invited. Ample accommodation will be provided for visitors.

[The Lord has been doing a gracious work in this city and neighborhood for the last 6 months—chiefly at first through Bro. Marshall. Doors are opening all around. We should think this proposed convention would be "warm and soft."]—E.

Tracts and Scriptural Publications.

To the Editor of the BARLEY CAKE:

DEAR BROTHER,—I have been pained frequently, when visiting the houses of Christians, to see great bundles of tracts, and other scriptural publications, packed away in boxes, table drawers, book-cases, wall-pockets, and many other places where they are of no use to God or man, while, outside, thousands are starving for the precious truth which is thus hoarded up, or hidden away. I would suggest as the weather is now favorable for tract distribution, that each reader of the BARLEY CAKE, will gather together the tracts, &c., and go from house to house, or visit the parks or street corners, giving them to the perishing hundreds they would thus meet. If they cannot do this, then let them send or give them to those who will make use of them. Surely, when the Lord comes and makes His reckoning with His own, those who have thus "buried in a napkin" His precious truth, will be judged as "wicked and slothful servants," who have despised

His gifts and misused His opportunities. We profess to believe that Jesus is coming quickly, and, that should he come now, the door of mercy would be closed; and yet, thousands of precious gospel tracts and papers that might bring the message of life to thousands of precious souls, are stored away, where Satan, no doubt, is glad to have them kept out of the reach of those to whom they might be a blessing. "The time is short.." "The coming of the Lord draweth nigh." May He speak to our hearts, and quicken His own into greater activity for Him, for His name's sake—Amen.

"A SAVED MAN."

Doubtless God takes care to qualify His faithful servants for the happiness he intends for them; which is, the enjoyment of Himself. And there can be no other possible qualification for this happiness, or a capacity of receiving and enjoying it, but holiness; that is to say, a full bent of soul towards God, and a hearty love and liking of all that he is, does, wills, and ordains. But then we must not pretend to bring this holiness to account, as the ground of our acceptance. A person, who is continually receiving favours from another, may as well reckon the last to be the procuring cause of the first, as we make our holiness, whatever it is, to be in any sense the cause or ground of our acceptance with God. When we have done all we ever shall do, the very best state we ever shall arrive at, will be so far from meriting a reward, that it will need a pardon.

OLD COUNTRY PAPERS.

We will be glad to supply Old Country papers to saints on this side, provided they give us timely notice they want them.

IMPORTANT NOTICE.

The remaining volumes of the serial entitled "Scripture Testimony" edited by the late Chas. Campbell, of Philadelphia, have been purchased, and will be bound in cloth, for mailing. With the view of having these valuable papers read extensively they shall be forwarded free by post for \$0.75 a vol. Such an opportunity to secure this valuable, and carefully edited book, at the above price, shall probably never occur again. Believers who are interested in the progress of Bible knowledge, ought to avail themselves at once of this offer. The great point in the book is the progressive Unvailings of God's truth, on the minds of godly conscientious and very able men, viz: Charles Campbell and James Inglis—both of whom we doubt not, are with the Lord.

ANY of our subscribers who do not get their orders promptly would do well to notify us. We find some things go astray every month. We do not wonder at this. It is rather astonishing how in the multitude of business the P. O. officials are able to do so correctly.

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THE BARLEY CAKE.

JUDGES VII, 13-14.

Registered at Chicago as 2d class matter

VOL. 2.

CHICAGO, JULY, 1882.

NO. 7.

NOTES ON HEBREWS.

PART XIII. CHAP. III. 1.

1.—“Brethren”—Jewish Brethren.

2.—“Holy” on account of the call—a people near to Him in the flesh. Hence the injunction to be *holy* that their walk might be worthy of their new position, so also the Christian being holy because of what grace has done for and in him; is asked to be holy so as to be worthy of his new position.

3.—Sharers or “partakers of the heavenly call.” Moses gave them the earthly call. He came from Sinai to lead them to Palestine. The Lord Jesus came from heaven to take them to it, and as Moses was trained for his work, so Jesus was perfected through suffering to bring many Sons to glory.

The “Heavenly call” they received, but rejected, therefore, the Apostles etc., turned from them to the Gentiles—and so blindness in part is happened them, until the fulness of the Gentiles be brought in.

“Consider.” Look at—see and understand; the difference between Moses the Apostle of *your* earthly call, and Jesus the Apostle of *our* confession, and between Aaron the High Priest of *your* earthly call, and Jesus the High Priest of *our* confession.

Here the Apostle marks off most distinctly the earthly call which was given to them and received by them, from the heavenly call which all believers in the present dispensation received and accepted. Both are in the words *your* and *our*. The Holy Ghost’s words are never superfluous—nor are His omissions or changes of terms to be otherwise looked at, than most pregnant with meaning for us.

The Lord Jesus has been the Lamb of God for the sacrifice—become the High Priest when he entered by His own blood, not by that of others, into heaven itself—not into the tabernacle made by hands. The Days-man of Job—the advocate (or paraclete) with the Father—Jesus Christ the righteous one—as we have the Holy Spirit, the other comforter, advocate (or paraclete) in ourselves—

one with the Father—Jesus, and one within ourselves. This is God's riches of grace.

Our confession is JESUS. They confessed Moses—and if any was to “confess Jesus” he should be excluded “from the synagogue”—ours is “Jesus only” and all, that that involves—and, as they were baptized unto Moses, so are we unto Jesus.

The confession of the patriarchs Abraham, Isaac and Jacob, who lived in tents, was, that “they looked for a city that hath foundations whose builder and founder was God. These all died in faith confessing they were strangers and pilgrims on the earth.” That is not said of the other worthies named in Heb. xi., only of the three who lived before Moses is it said. The Law came in four hundred and thirty years, after the promises were made to Abraham, and changed everything; another change came when it was broken, and they were cut off; and a greater still will come when are fulfilled the promises of Jer. xxxi. 31, 34; Heb. viii. 10, 16, etc., etc.

The patriarchs looked “for the seed to whom the promises were made,” but we look for His second coming. He came, and was rejected by the very people who looked for Him. When He came first He put away sin by the sacrifice of Himself. When he comes again, t'will be without sin unto salvation. Then they shall have their temporal blessings and we the heavenly.

“Consider Him.”

We wait for His coming, and when He shall appear, then shall we also appear with Him in glory.

Attention to Business.

“The King's business required haste”—1 Sam. xxi. 8.

And yet there is no other business about which average Christians take it so easy. They ‘must’ go their usual rounds—they ‘must’ write their letters, they ‘must’ pay off their visits, and other social claims; they must do all that is expected of them, and then after this, and that, and the other thing is cleared off, they will do what they can of the King's business,—Luke ix. 5, 9, 61. They do not say ‘must’ about that, unless it is some part of His business which is undertaken at second hand, and with more responsibility to some prominent Christian or other, than to the King Himself. Is this being faithful and loyal, and single-hearted?—Eph. vi. 5, 6. How can “Jesus only” be our motto, when we have not even said “Jesus first.”

The King's business requires haste. It is always pressing and may never be put off. Much of it has to do with souls who may be in eternity to-morrow; and with opportunities which are gone for ever if not used there and then. There is no convenient season for it but NOW. Often it is not really done at all, because it is not done in the spirit of holy haste. We meet an unconverted friend again and again, and beat about the bush, and think to gain quiet influence over him and make way gradually into his confidence, and call it judicious not to be in a hurry, when the real cause of delay is that we

are wanting in holy eagerness and courage to do the King's true business with that person, and in nine such cases out of ten, nothing ever comes out of it; but "as thy servant was busy here and there he was gone"—1 Kings xx. 40. Reader, have you not found it so?

Delay in the Lord's errands is next to disobedience and generally springs out of it or ends in it. "God commanded me to make haste"—2 Chron. xxxv. 21. Let us see to it that we can say, "I made haste and delayed not to keep thy commandments"—Ps. cxix. 60.

We never know what regret and punishment delay in the King's business may bring upon ourselves. Amasa "tarried longer than the set time which the King had appointed him" (2 Sam. xx. v.) and the result was death to himself. Contrast the result in Abigail's case, when except she had hastened her household would have perished.—1 Sam. xxv. 34.

We find four way marks in the Word for doing the King's business. We are to do it, first—*Heartily*,—Col. iii. 23. Second—*Diligently*,—Ezra. vii. 23. Third—*Faithfully*,—2 Chron. xxxiv. 12. Fourth—*Speedily*—Ezra vii. 21. Let us look to Him to give us the needful grace to apply these four guiding words to whatever He indicates as our part of his business, remembering that He said, "I must be about my Father's business"—Luke ii. 49.

Especially in that part of it which is between Himself and ourselves alone, let us never delay. Oh the incalculable blessings that we have

already lost by putting off our own dealings with the king! Abigail first "made haste" (1 Sam. xxv. 18) to meet David for Safety; soon afterwards she again hastened and arose and went after the messengers of David and became his wife.—1 Sam. xxv. 42.

Thus hasting we shall rise from privilege to privilege, and go from strength to strength.—Ps. lxxxiv. 7.

What shall be our word for Jesus?

Master give it day by day,

Ever as the need arises

Teach thy children what to say.

NOTES ON GALATIANS.

PART II., CHAP. i., 6—11.

(Continued from Page 55)

We now approach the second part of this chapter, 6 verse, "I wonder (marvel) that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ."

Trouble had been introduced among them, by these other preachers in the form of Law-keeping.—The devil is always introducing inventions of his own to darken the gospel. There are many reasons for this. Such as

1.—If the Saints knew the gospel well, they should be free, happy, fruitful and useful, besides, that they also should be continually worshipping God.

2.—If the devil can pervert, or mix up the gospel in the minds of the saints, they cannot preach it

purely to others. The converting truths are withheld and therefore no conversions take place.

3.—So also Christ is deprived of the trust as well as of the confidence which honors him.

There were two ways resorted to by these gospel-perverters in order to accomplish their wicked purposes.

1.—They threw doubts on Paul's apostolical power, and authority, in order to get withdrawn from him and his teaching the people's confidence. See verse 8th.

2.—The other mode resorted to by them was, honied words—"persuasive words"—Col. ii. 4—flatteries—which never are wholesome.

Why have they done so? With the view of making merchandise of the people. See chap. iv. 17—"They zealously affect you but not well, yea, they would exclude us that ye might affect them," i. e., make merchandise of the people through covetousness,—2 Peter ii. 1, 3. And what do they, the merchants of souls (Rev. xviii. 15) care for them. It is the money they want, and if there be no money in it, they don't trouble themselves much.

The cry of heresy raised by the hirelings and their cogerics, has already frightened many from the right path. They even charged the Lord Jesus with blasphemy, and under that hypocritical pretension, put him to death. The Jews always opposed the gospel that saves sinners, under the same cloak, and the religious unconverted now all over, oppose under

the same plea. So was Paul's labours always opposed, and Scriptural labours are so now, everywhere—Grace is, and always has been opposed. Preach works for salvation and the devil's children in every sect in Christendom will approve and applaud you in that case. "There is money in it."

Towards these selfish preachers Paul did not cry charity! charity! Nay, he rather most vigorously expressed himself thus: "But though we or an angel from heaven preach any other gospel unto you, let him be accursed (or anathema.) As we said before, so say I now, again, if any preach any other gospel, than that ye have received, let him be accursed"—verses 8 and 9.

No doubt, for thus writing, many persons who have not the glory of God and the salvation of souls at heart, would be ready to quarrel with the Apostle, and judge him too hard austere and not very nice. There are two questions we would ask such.

1. If the water which the people of this city drink, be poisoned at its source—and as the result, much sickness prevails among them and very many die, would you, reader, cry "charity, charity," towards the man or the men who did it—nay, verily, the cry would be "hang him."

2. If the miserable mixture which so many preach under the name of "Gospel" mar the saints, rob Christ of his glory, misrepresent God and hinder conversions, and deceive people into hell, would you cry charity! charity! towards the preacher. Nay, verily, let us

rather say with Paul, "let him be accursed." An eternal hell for the deceived ones, bars the false charity. Paul emphasises his anathema against such servants of the devil.

Think you is it a small matter to God that so little is done of His Son—His own wisdom indirectly charged with incapability, and His written Word twisted and handled deceitfully?

Is the favor or comfort of one man, or of any number of men so valuable, that we can afford to sell God's to secure it? He says, "He that honoreth me I will honor, and he that despiseth me shall be lightly esteemed."

Verse 10th, "Do I now persuade men or God? or do I seek to please men? for if I yet pleased men I should not be the servant of Christ."

By so preaching or writing to them, was he trying to persuade men? Yes, bringing men to God's gospel—God's he contended for, and now he was "trying" to bring the Galatians back to it. "Or do I seek to please men!" Nay, in pleasing men he could not be the servant of Christ—never—"For as the heavens are higher than the earth, so are my thoughts higher than your thoughts"—Isaiah lv. The two things are incompatible, "ye cannot please God and men"—Jas. iv. 4, and "cannot serve God and mammon"—Luke xv. 13, 16.

Reader do you understand this well and clearly? If so, it will help you to understand that God's approval and the world's, at the one and the same time cannot be had. Christ is ALL AND IN ALL.

Spurious Holiness.

The spurious holiness-people, divide the saints into two grades. 1st and lowest, the justified ones; 2nd and highest, the sanctified ones,—a distinction which does not obtain in the word of God, and is founded by them on their own deceitful handling of that Word—not on itself, for it is clear as a sunbeam. Among the few scriptures quoted by them to support their theory is that in Rom. vi. 11, "Dead to sin."

The children of God, even those who have received the first fruits of the spirit, groan within themselves, and long for the day when they shall see Him, "whom not having seen they love," and for this, among other reasons, because they shall then be like Him.

It need not surprise us if, amid their groans and longings they should lend a favorable ear to those who come to them with the promise of a present deliverance from that under which they groan, and a present attainment, of that for which they long. What; short of the presence of the Lord could be so attractive to a believer as sinlessness; and without it the prospect of being ever with the Lord would lose its charm. Yet it is amazing that in the face of the testing of Scripture, and with a view of what sin is in the light of the Love which pardons it, any of them can delude themselves with the thought "they have no sin."

They could not be brought to entertain the promise of perfection, attractive though it be, unless it

came to them with an apparent support from the Word of God, and so the teachers of "Higher Life," or "Entire Sanctification," offer expositions of Scripture, which to the unexperienced seem at least plausible.

Among these we refer to one, viz: "Dead to sin" in Rom. vi., a chapter which the advocates of "perfection" regard as their stronghold in teaching the doctrine and describing the experience.

Observe I.—That whatever the phrase "dead to sin" may signify it is affirmed of all believers, and does not describe the peculiar distinctions of a few. It simply states a fact that is true of all believers as such. The same remark applies to the parallel and related expressions throughout the Scriptures; which these teachers use as describing the experience, or as exhorting to the attainment of sinlessness or entire consecration,—such as dead, crucified, buried, and risen in Christ. Thus in the passage, "whosoever is born of God doth not commit sin" (should be "practice sin")—however you understand the affirmation, you will notice that it is affirmed of all who are born of God, and strong as the language is "he cannot sin," i. e., practice sin; it is predicted simply on the ground of birth—not of attainment—i. e., because he is simply "born of God." So it is stated not as a distinction of a few, but as the common characteristic. "They that are Christ's have crucified the flesh with its affections and lusts."

II.—It is stated as a fact accomplished in all believers, and is

never spoken of as something to be aspired to, or to be attained in the advancing experience of the Christian's life. The tense of the Greek verb is past—"Who died to sin," and so in the parallel passages, "If One died for all, then all died"—2 Cor. v. 14. For ye died, and your life is hid with Christ in God"—Col. iii. 3. Crucifixion, of all forms of death is most impossible for a man to inflict on himself, and there is no such thought as self-crucifixion in Scripture. We never are called to crucify ourselves or the flesh, but it is stated historically, "Our old man was crucified with Him"—Rom. vi. 6, and the Apostle says: "I have been crucified with Christ"—Gal. ii. 20, not *I am*; and glories in the cross of Christ, "by whom the world was crucified unto me and I unto the world"—Gal. 6. 14. The same is true of all the parallel and related passages. They speak not of a thing to be sought after, or an accomplishing thing—but of an accomplished and completed thing.

III.—Whatever the phrase "died to sin" may mean, it is stated of Christ, as well as of believers, "In that He died, He died to sin once"—Rom. vi. 10.

These false teachers tell us that the phrase imports "the death of the old life with its passions, preferences, animosities, uncleanness, ambitions, idolatries, self-will and self-seeking;" that it is "dying in the centre of your existence to self." We do not ask if any man can be sincere in claiming that he has so died, for their is no extravagance of which the deceitful heart may

not persuade itself. But surely they must be startled by their own recklessness when they find that Jesus "died to sin." Others at least will be shocked beyond measure, where they make this death which they inflict upon themselves "the likeness of His death" and dare even to speak of our Lord's crucifixion being reproduced in the experience of His saints.

IV.—It is in and with Christ that we died. The question "how shall we who died to sin live any longer therein?" throws us back on the preceding context to learn *how* and *where* we died to sin. There we are taught that Adam in his relation to those who were "in him" according to the constitution of nature was a type of Christ in His relation to those who were in Him, according to the election of grace. The sin of the first Adam is met by the righteousness of the Second Adam. All who were represented by either are said to have done what was done by their head—to have sinned in Adam, to have obeyed in Christ. But the only obedience that was available for sinners was obedience unto death, even the death of the cross—so that as it is said of those who were in Adam "all sinned" when he sinned—so also it is said of those who were in Christ "all died" when he died.

"He died to sin once," and so it is affirmed as an accomplished fact in the case of all believers that they "died to sin" also. It is not said that *sin died in them*, for that would involve that sin died in Him. But we in Him died under the doom

of sin, and therefore rose with Him to newness of life—a life which has its proper sphere in His relations to God—a life which is holy in its nature—which has its interests in the things which are above, and which will have its consummation in glory "when He who is our life shall appear"—Col. iii. 4.

All the parallel and related passages fall in with this view. "Crucified" refers not to the self-inflicted torture of ascetics and mystics who count it a penance and an agony to relinquish sin; but to the shameful painful cursed death of the cross in which God executed, and the MIGHTY ONE endured all that was due to the sins of those whom he represented. Our old man was crucified with Him when "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. The object of this "that the body of sin might be destroyed that henceforth we should not serve sin" is embraced in the Apostle's shout of victory, "There is therefore, now, no condemnation to them that are in Christ Jesus, for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The Son of God bare our sins, not that in a sinful nature we might escape the wrath of God, but that in a holy nature we might be embraced with Himself in the love of God. It is true of all believers that, "in Christ they died to sin," and therefore true that Christ lives in them. The Apostle therefore asks, can sin assert its authority over Christ in

you? will you make Christ the servant of sin? He calls on us to act on the reality of our life in Christ, "Reckon yourselves dead indeed to sin, but alive to God in Jesus Christ." Reckon it so, because it is so. Though the tyrant is not dead he is dethroned and must no longer assert authority over Christ's free men.

Remember it is not a Christ in fragments, but a whole Christ that is presented to you. They say (these spurious holiness teachers) "Every thing is *offered* in Christ from which you may take according to your faith." Nay, but everything is *given* to you in Christ, for Christ Himself "is yours, and ye are complete in Him, who of God is made unto us *wisdom*, and *righteousness* and *justification* and *redemption*".—1 Cor. i. 30. All are yours. Part only, cannot be obtained. To have faith, to enjoy all is another thing.

Many who have wearied themselves in chasing the phantom of *sentimental sinlessness* have in the language of one of them "come to know that having justification is the great vantage-ground in striving after personal and practical holiness; and that a happy consciousness of acceptance in the Beloved, is the great incentive to true obedience."

It is the same cross that speaks to us of pardon and peace through Him who put away sin by the sacrifice of Himself, that determines what the world is to us, and what we are to the world. His blood brings purity as well as peace and you cannot take the one without

the other. "Now we are the sons of God, but it doth not yet appear what we shall be"—1 John iii. 1, 2, &c.

In Him we have sinless perfection, but it is not yet manifested in unhindered brightness. Our experience of that which now hinders it, only gives intensity to our longing for His appearing, "when we shall be like Him, for we shall see Him as He is," "meanwhile, every one that hath this hope in him purifieth himself even as He is pure."

Once more let us say that many who never were "born again" at all are taught to believe that this *spurious holiness* is all they want—at this moment we can name not a few of them. Let them begin at the beginning, then all is well. John i. 12, 13. "Ye must be born again."

WORK AND WORKERS.

BRO. JNO. K. M. McEWEN in shattered, is returned to the old country for a prolonged rest, and Bro. D. Munro is about to go for a change. Most of our readers are aware that he had been laid aside for three years, but of late has been improving greatly. It is to be hoped the change will be useful in giving more strength and consolidate that already obtained. There are six of our Brethren now gone from us this year. We have need of fifty of the right sort.

The weather as yet—or till within a few days—has been unfavorable for Tent Work owing to the wet and coldness of the season. We hope the worst is past.

At Minissing, near Orillia, Ont., Canada, the Canadian Tent has been pitched. Brethren Marcus and Douglass are operating it with fair prospects, and sure promises of success. Brethren Irving and Faulknor are also in that District.

THE Detroit Tent has been pitched on the corner Michigan Av. and Fourth St., of that city (pop. 116,322) and is being operated by Bro. Muir. Good meetings.

ONE of the Chicago Tents is pitched in St. Louis State of Missouri (pop. 350,522) and worked by Brethren Carnie and Charles. The meetings are both large and good.

Another of the Chicago Tents is pitched in Pittsburg Pa., (pop. 156,381) which with the Alleghany city (pop. 78,681) on the other side of the river, makes an immense field for work. The rains, the cold, and finally the strike of the thousands of iron workers, all hindered blessing to this date of writing. Brethren J. Smith and C. W. Ross operate this Tent. Meetings improving.

The third Chicago Tent is pitched at 390 Sedgwick Street, on the North side of this city, among a population—a very large number of whom are sceptical, and some others have got spurious “religion” from the old Mother. Such is the general character of the population. People talk of the “Heathen Chinese—why, all the Chinese we ever knew were gentlemen compared with many of the people among whom we work at present. The Chicago Christian workers are helping largely.

The weather has been so wet and cold since the tent meetings began as to make the circumstances altogether unfavorable, nevertheless the meetings are fairly well attended.

We desire the Lord's people to pray for His own work and workmen. Our Bro. Judge Gillett is taking his vacation at preaching in Lowell, Ind. He is having Bible readings, and our other Bro., E. Ronayne who *has not been strong* for some time, but helped as he was able, is now at Lowell.

Answers to Correspondents.

We will be glad to answer questions asked according to our light and ability, provided we judge it for edification to do so. All ought to prove these answers by the ONE TEST, the written word. Isaiah viii. 29. Let correspondents give their addresses.

QUESTION L.—Please answer the following questions: “*On what ground should Christians gather on the first day of the week? Is it on the ground of the Blood?*”

ANSWER.—There has been so many hair splitting Theological disquisitions on this subject that we wish to be very simple.

We object to the word *ground* at all, and answer that we gather *because our Lord and Master enjoins it on us.*

QUES. LI.—*On what ground should we as Christians gathered to the name, receive Christians from the sects.*

ANS.—We receive others because after due enquiry we are, 1st—satisfied they are saved; provided

2nd—that they are sound in their morals, and 3rd—that they hold none of the heresies that has eaten the vitality out of all the sects in the country. There are some things against which we have to watch continually on this continent: 1.—The heresies of the non-eternity of punishment, Restorationism, Universalism, Unitarianism and sleep of the dead. 2.—Unscriptural divorces in this country are so cheaply and easily obtained, that many have been ensnared into unscriptural marriages. Thus, in receiving strangers apparently married, it would be well to make enquiries concerning this matter.

4th—We find when Barnabas introduced Paul to the Brethren, he stated two facts about him. 1.—That the Lord met him by the way. 2.—That he preached boldly in the name of Jesus (see Acts ix. 27)—i. e., that he was saved and that his conduct evidenced it.

3.—A third test as necessary to fellowship at the table is brought before us in 1 Cor. xi.—a capacity to discern the Lord's body. This excludes idiots, young senseless children, and all else in that soul condition not able to discern the Lord's body.

QUES. LII.—*How does the doctrine of Non-Eternity of Punishment, Restorationism, Soul-sleeping, Unitarianism, &c., dishonor the work and the person of Christ?*

ANS.—In that it overthrows, or sets aside, the Lord Jesus Christ as sacrifice, Saviour, Lord and Master, and brings in another and a

new as well as a false way of salvation—than Union with the Lord Jesus Christ. This gospel, which is not another—but a lie, a snare, and a deception of the Devil to cheat the people out of their soul. He has a special antipathy to Christ and His people and things.

QUES. LIII.—*In Isaiah xl. 2 the Lord says he will give Jerusalem double for her sins. Is it double Judgment?*

ANS.—No. God never gives double judgment for sins, but He will give and has often given double mercies for sins—as in the case of Jacob, God gave him to meet his greater need for he was so crooked, greater blessing than to his progenitors. Compare Genesis xxviii 15 with xlix 26. He needed more care, attention and forbearance than they and he got what he needed. In blessing the tribes at the end of his life he recognizes that fact, to the glory of God's grace.

SINCE our God has linked His glory with His love on our behalf we may well say with Paul, "If God be for us who can be against us?" and should we not make it our own concern from day to day—our only one—to give Christ now His place in our heart and to be His fruit-bearing people in our lives.

LET us not be satisfied with only a Book revelation of God. What we need is to be filled with the Spirit, then the words in the Book would speak to us in power deep down in the inner secret chambers of our heart.

Sunlight in the Heart.

There is sunlight on the hill-top,
 There is sunlight on the sea ;
 And the golden beams are sleeping
 On the soft and verdant lea.

But a richer light is filling
 All the chambers of my heart,
 For THOU art there, my Saviour.
 And 'tis BRIGHT where THOU art.

Thou hast whisper'd Thy forgiveness
 In the secret of my soul :

"Be of good comfort, daughter,
 For I have made thee whole."

The "fowler's snare is broken."
 And loosed my captive wing ;
 And shall the bird be silent
 Which thou has taught to sing ?

In the dust I leave my sackcloth,
 As a thing of other days ;
 For "Thou girdest me with gladness,
 And Thou robest me with praise."
 And to that home of glory,
 Thy blood hath won for me,
 In heart and mind ascending,
 My spirit follows Thee.

Choose Thou for me my portion,
 My bitter and my sweet ;
 The cup Thy hand doth mix me
 I will drink it at Thy feet ;
 While I'm waiting for that moment,
 The brightest and the best,
 When Thou shalt stoop to lift me
 From Thy footstool to Thy breast.

[Oh ! ye who sit in darkness,
 Ever mourning for your sin,
 Open the windows of your soul,
 Let the warm sunshine in ;
 Every ray was purchased for you,
 By the matchless love of One,
 Who has suffered in the shadow,
 That you might see the sun !]

Lord Jesus ! Thou hast bought me
 And my life, my all is Thine ;

Let the lamp Thy love hath lighted
 To thy praise and glory shine--
 A beacon, 'mid the darkness,
 Pointing upward where THOU art :
 The smile of whose bright presence
 Is the SUNLIGHT of my heart !

It cost Thee much, my Saviour,
 From sin to set me free,
 May my life be one sweet savour
 Ascending up to Thee ;
 That those who do not know Thee ;
 But still in darkness walk,
 May be won to know and love Thee
 When they see my tiny spark.

Together.

And so here we are all together,
 as was the will of God in Christ Jesus
 concerning us ; for it is His will we
 should be all together—gathered
 unto His name, and to none other.
 But what next ? That is the ques-
 tion ; and it is not a hard one. Well,
 here we are, the Lord's people in the
 town of So-and-so, or in the city dis-
 trict of So-and-so, on Lord's-day. We
 have allowed our Lord Jesus Christ to
 draw us to Himself ; and so we find
 ourselves all together. We have
 been gathered together for the first
 time, let us suppose, and we are
 wanting to find out the Lord's
 mind about things. And to find out
 the *Lord's mind*, where else would
 we go than to the *Lords Book* ? We
 therefore sit down with our open
 Bibles, to see what the Lord would
 have us to do. And lo ! we find out,
 and very quickly too, that the Lord's
 people came together on the first day
 of the week to break bread in remem-

brance of the Lord Jesus (Acts xx. 7); and continued steadfastly in the same (Acts ii. 42). Then, if this is the first day of the week, what is to hinder *us* from breaking bread in remembrance of Him? Nothing in the world to hinder: on the contrary, there is, our Lord's express command to *do it*; and as often as we do it in remembrance of Him, we show forth His death till he come. And so we just do *what he tells us*: we break bread in remembrance of Him.

But how did we get on? We got on all right. But we had no person appointed to give out the hymns, and say the prayers, and do the speaking? O no: the one who invited us there *looked after that*; and that One was our Lord Jesus Christ. He was "in the midst;" and we just *looked to Him* to do as he pleased; and so, by the Holy Ghost, this brother here, and yon brother over yonder, were led to pour out their souls before God; and we had a very good time. I have no doubt that some would have thought it dull work "waiting" on the Lord; but we renewed our strength. The *flesh*, you know, must have the machinery continually going, and, like Sarah of old, gets impatient, and would bring in the bondwoman to have things put right. But things are all right when the *Lord is in the midst*. Some would prefer a *service* and have everything cut and dry beforehand. But we read of one who was "cumbered about much serving" (Luke x. 40), while her s'ister had the "good part,"

which was sitting at the Master's feet.

And next Lord's-day we just did the same; for it is "on the first day of the week"—'as often' (1 Cor xi. 26; and when Paul came to Troas, you remember, he had only to wait seven days (Acts xx. 6, 7) for an opportunity to show the Lord's death" in the breaking of bread. He had not to wait a month, or six months, as he would have to do now in many places Ah! no. Our blessed Lord would have us continue "steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers, (Acts ii. 42) until He come. May each reader of these lines have grace so to do, and be able to say, like David of old, "I made haste and delayed not, to keep thy commandments" (Ps. cxix: 60); for whoso is wise, and will *observe* these things, even they shall understand the lovingkindness of the Lord"—Ps. cvii. 43.

W. S.

CORRESPONDENCE.

Chicago, Ill., June 2nd, '82.

MY DEAR BRO. W.—

Your note of 31st ult., and two little tracts, came duly to hand this p. m., and for both please accept my warmest thanks. I am especially pleased with your little tract on "Holiness" or "Sanctification." I see you have a right understanding of that subject. God is a holy God, His Spirit is the "Holy Spirit," and every one of His children being "born of the Spirit" must necessarily be holy, and hence, the Holy Ghost in addressing the believers through Paul, addresses them as "Saints" or holy persons.

There is so much nonsense said and written now-a-days about "sanctification" by empty noisy shouters, who are just as ignorant of what God's Word says on the subject as can possibly be, that it does one good to know that some at least "go by the Book" and bow with sincere deference to God's word. But I want to give you a hint. Take the first verse in the Bible, "In the beginning God created the heavens and the earth" "The heavens" and "the earth" constitute the two great departments of God's mighty empire. He never did and never shall relinquish His title to either or to both, and both departments are to be occupied and full during eternity. In reading the history of Abraham and his posterity we have most distinctly brought before us the positions, the blessings, and the future glory of the heavenly people. As to the children of Abraham, they never received a single promise of blessings in Heaven, but on the Earth only. As to the "born again" ones—"the children of God by faith in Christ Jesus," they are promised every earthly blessing, and are "blessed with all spiritual blessings in the heavenlies in Christ Jesus"—Eph. i. 3. See also 2 Peter i. 3.

Before the Lord Jesus rose from the dead as "the first fruits of them that slept" and stood upon the earth the "second Adam," the "Head" of God's new creation, no one could have been said to be "born again" or to become a member of the body of Christ—but now during this time of His rejection by the world—from the cross to His coming again every believer is "born again"—a member "of His body, of His flesh and of His bones"—Eph. v. 30, and collectively they constitute "the Bride, the Lamb's wife," which the Holy Ghost is now procuring for the heavenly Bridegroom, and which He will soon come and take to Himself, as set forth in Matt. 25. When the Lord Jesus comes, as it were to steal away His beloved Bride from the sleep of death and from the gloom and darkness of earth, as recorded in

1 Thess. 4, raising the sleeping saints, and changing living saints, the meeting place shall be "the air" and then when the hardening judgments from Rev. vi. to xix., shall have been poured upon a God-hating, Christ-rejecting world, including the miserable empty professing so-called church, God shall again begin to deal with His earthly people—the Lord Jesus shall be manifested in glory and we shall be "like Him" and be manifested with Him, as represented in Matt. xvii., and then shall begin to be fulfilled the glorious prophecy of Luke i. 32, 33. See Rev. xix. 11, 16; 1 John iii. 1, 3; Col. iii. 4.

In the Old Testament, there are various types of "the church" but not one word of prophecy concerning her. That was the grand mystery kept secret by God and first revealed only to Paul—Eph. iii.

The first mention made of the church is in Matt. xvi., when the "Son of the Living God" announces Himself as the Builder. As Bezaleel and Aholiab were builders of God's House in the wilderness. In Acts ii., we have the churches's birthday, when 3000 stones were "added" by the Lord to those already built by the presence and power of the Holy Ghost, and so "the building" is being erected ever since—the new creation is being made, and you and I my brother, if we are "born again"—if we have received Christ as our own personal Saviour—are living stones in that Spiritual Temple, and shall form a part of God's heavenly people. We shall be "the kingdom of God" reigning with Christ over the earth. The Jews—God's covenant people still—together with the righteous nations of Christ's Millennial reign, shall constitute "the kingdom of heaven."

Keeping these two things separate as God has put them gives us the KEY, to unlock by the aid of the Spirit's guidance every part of God's blessed word.

P. S.—Let us ever remember that God has

the two classes of people—the heavenly and the earthly.

Very kindly yours,

E. R.

My patience is poor at best and it has been put to the full stretch since coming here, and the Lord led me for comfort to Job 1 22, "In all this Job sinned not, nor charged God foolishly or attributed folly to God, When I thought of that ALL and compared it with the little we have had here, I was ashamed.

I got a bite last night in Deut. xxxii. 9, 18. Seven things God did to Israel. 1st—God found him. 2nd—Compassed him about. 3rd—Instructed him. 4th—Kept him as the apple of his eye. 5th—Did lead him. 6th—Made him ride in the high places. 7th—Made him to suck honey and oil out of the rock. Seven things Israel did. 1st—Jeshuran kicked. 2nd—Forsook God. 3rd—Lightly esteemed the Rock of his salvation. 4th—Provoked Him to jealousy. 5th—Sacrificed to devils or demons. 6th—Unmindful of the Rock that begat him. 7—Forgotten God. What a contrast reader—Jehovah is everything that is good and Israel everything that is bad and provoking.

Creamery.

State Churches are necessarily but the stereotyping of the truth as far as it has been known, with a gross admixture of "worldliness" and politics.

Laodiceanism finds its fullest expression in Britain in Puseyism and Anglo-Israel-ism, and on this continent in Material Adventism—and in the Arminianism that prevades almost all.

Popularize truth and you have spoiled it effectually. Adapt the Gospel to man's taste and you most effectually take away the offence of the cross; and if the whole counsel

of God is not declared, the world will thank you for so yielding the cross as to make it attractive.

FRAGMENTS ON FAITH.

Some would have the sun set by their watch, and not the watch by the sun, and others would measure the truth of all doctrines by their own experience and acknowledge them as true, only, if their experience attests them.

We seldom trust in God till a desolation comes on the means. A widow that is desolate trusteth in God. So long as one learning to swim can touch the bottom with his foot, he does not trust himself to the stream, and so long as a man can stand on a second cause he does not commit himself to the Father of mercies. Thus the Apostle says, "We had the sentence of death in ourselves that we should not trust in ourselves but in God who raiseth the dead." If you would believe you must crucify that question "why?" God would not have us so full of "wherefores."

Faith having seated itself upon the high towers and mountains of God's omnipotence—and an all sufficiency, has a great prospect. It can look over all the world, and even look into another world. But reason gets upon some little mole-hill of creature ability and if it can see over two or three hedges it is well. Therefore what pain is it to faith to be tied to reason. Faith can foot it over mountains of difficulties, and wade through wide rivers of affliction, but when reason comes to any affliction that must be waded through, or to any difficulties that must be got over, it cries out, "O faith, good faith! go back again." "No," says Faith, "but I will take thee upon my back reason." But ah! what a luggage is reason to faith.

There is meaning in the word, when we are called to commit ourselves to God, "as into the hand of a faithful Creator." When you are called to the exercise of faith you

are not to look on God as a potter that works out of clay or other materials, and then look all around to see if there is a supply of it at You are to look on Him as a "creator" that works out of nothing, and as a faithful creator who will be sure to do it. Yes, brethren, a "faithful creator."

If you want assurance you must turn your eye and your thoughts from these objections that invade your faith. It is said of Abraham that he considered not the weakness of his own body. It was imputed to him for believing that he considered not that which might invade his faith. And so this will be imputed to you for faith, if, when these objections arise you turn your eye from them unto Jesus Christ.

Suppose you see a company of children playing together a while, and soon you see them fighting; then you see a man come, and carry away one of these children and begin to chastise him, but leaves the other children alone. Which of these children will you say the man is father of? I leave you to apply it.

OLD COUNTRY PAPERS.

We will be glad to supply Old Country papers to saints on this side, provided they give us timely notice they want them.

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NO. 8

NOTES ON GALATIANS.

PART III., CHAP. i., 11—22.

(Continued from Page 101.)

Paul's object in these verses is to establish clearly not only his apostolic authority, but also that his mission was wholly divine—altogether of God.

In the 13th and 14th verses he mentions the fact that he had not the benefit of Christ's oral teaching like others, but that he was a persecutor of the Church of God—believing while doing it, he was doing God's service (Acts xxii. 3; xxvi. 9; Phil. iii. 6; 1 Tim. i. 13, 14) and also most zealous for the old Mosaic Ritual as against this Gospel, and made much progress in Judaism—above many his equals, i. e., his fellows and compeers in his own nation.

The word "religion" is found in the English version of the New Testament five times. In Acts xxvi. 5, Jas. i. 26, 27, and these two verses here—but the word in the Greek translated "religion" here, is Judaism, and he means that he made advances in the knowledge

and practice of the Mosaic ceremonial above most people. The word translated "religion" in Jas. and Acts is *Threeskia*—here it is *Judaism*.

What a sad departure from God's Word and words, when almost always and everywhere people talk about getting religion instead of receiving Christ. Paul could say of his (though it was misplaced) that God had been its author. True, but now Judaism has grown old and is ready to vanish away, but people in our times cannot say God is the author of theirs. It is a miserable mixture (neither Law nor Gospel) used by the Devil to ease the conscience and blind the eye to the real true Gospel, which saves and makes fat.

Much precious time is now necessarily expended in taking away from people that spurious Christianity so general and common which has made men's minds altogether impervious to the truth. This overcoating they received under the usual preaching, and this Galatian mixture is the greatest hindrance to the truth that we know.

The Gospel Paul preached was

not by him learned from books, nor did he acquire it in any Theological Seminary—not even from the Apostles, nor from any church. (Verses 11, 12) He received His by revelation of Jesus Christ. He had what was much better and greatly in advance of what the others possessed. Christ the Head, after He ascended to Heaven, gave him his.

He received by revelation the knowledge of the "mystery" (Eph. iii. 3, 11) of the one body composed of Jew and Gentile connected with the Head, and consequently with one another—the Lord's Supper (1 Cor. xi. 23). "For I received of the Lord that which also I gave unto you, &c."—the translation of the church (1 Thes. iv. 15) "For this we say unto you *by the Word of the Lord*, that we, the living, who remain unto the coming of the Lord, shall not be before hand them who were asleep"—

How many revelations he had we cannot tell, but in 2 Cor. xii. 1, and subsequent verses, he tells of visions and revelations. In the 16th of Acts we read of his Macedonian vision. In Acts xxii. 17, he tells of his Temple trance, and in next chap., i. e. Gal. ii. 2, he writes of the revelation given him for going up to Jerusalem as recorded in Acts xv.

None of us can pretend honestly to this. The canon of Scripture is complete, and in Eph. ii. 20, we read the Prophets as well as the Apostles are in the foundation—though Christ Jesus Himself is the Chief Corner Stone.

The Gospel we believe, we have

either heard or read, and probably both ways have we learned it, and now, instead of communications to us by revelation, Christ has given teachers to search the Scriptures and tell us what they find in their readings.

The verses from the 15 to 24 are written specially to show that he had not learned his Gospel from any human being, nor even through the instrumentality of any Theological Seminary as stated already.

He did not go to Jerusalem to the other Apostles to learn it—but went to Arabia—like Moses into the backside of the desert. This was truly in the desert with God. Here he could learn and unlearn—away from the stife of tongues—all alone with God.

Let us conclude our thoughts of this portion of the Word by two remarks.

1st—We doubt not that much of the shallowness and emptiness of believers now, result from the everlasting talk, gossip, and vain jangling of tongues. Not being alone with God is a great calamity to the soul.

The great woman of Shunem (2 Kings iv. 8, 9, 10) though living more than eight centuries before Christ, gives a good lesson and one much needed on this subject. Elisha the prophet, as oft as he passed by, turned in to this great woman to eat bread—and, who would not relish the society of any such great woman, as well as her bread? She had sense, however, as well as bread, and she said to her husband, "Behold now I perceive that this is an holy man of

God who passeth by us continually. Let us make a little chamber I pray thee on the wall, and let us set for him there, a *bed*, and a *table*, and a *stool*, and a *candlestick*: and it shall be when he cometh to us that he shall turn in thither," i. e., into the private apartment. She certainly did not lose her reward afterwards.

Probably all Christians live too much before others, but preachers specially ought to live very much apart and alone, and have time for reading, for meditation and for prayer. We felt some times the great inconvenience of expecting us to speak profitably in public, while it was expected of us also that we should talk perpetually in private.

We add this suggestion to the duty on which the Book is distinct i. e., the privilege and duty of entertaining strangers any way, and helping on their journey such as preach Christ, but doing it with sweet privacy.

Our 2nd closing remark is: It appears that each miserable little sect must have its own Theological little school. The sects will not entrust the training of their preachers to any other school excepting their own. The Presbyterians would not entrust their students to Methodists, nor the Methodists to the Baptists, nor the Episcopalians to either, etc., etc. Why?—why, if the one teaches the Bible, is the other afraid? The Roman Catholics are certainly far more consistent than either. They maintain traditions, and place the Bible in

the "Index Expurgatorius,"—that is the title of a certain book where the names of all books not allowed to be read by the laity is entered. But the Mormons are more consistent still. They maintain that they have got a new revelation in addition to the Bible, and that, in order to supersede it.

What is now needed and required by all Christians is to return to the Book God gave us, and if need be, let the Spirit's sword cut, lacerate or wound. If things be Scriptural there is no need of being afraid of God's Word. Let it come with authority, and may we know all in that blessed precious Word without let or hindrance. "Speak Lord for Thy servant heareth."

Thus he finishes what he had to say by "They glorified God in me." Though they had nothing whatever to do with his conversion, call, training or teaching, yet, when they heard that he who once persecuted them, now preached the very same Gospel which once he hated, their feelings and actions he gives in the one sentence, "and they glorified God in me."

Reader, let me ask you, did anyone ever glorify God for you? Is your Christian course so marked, and beneficial that others glorify God on your behalf? If not, what is the matter? It is of no use blaming God for want of Grace. If you have it not, it is your sin, not His fault. You are charged to "grow in Grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter iii. 18).

London Conference Cleanings

DEAR ———:

I send you some gleanings from the London Conference of July 1st and 2nd.

The Conference was well attended, the hall being nicely filled when all were present, and so interesting was it that there seems to be a desire to have a like gathering each summer.

2 Chron. xxvi., where Uzziah's life is noted, gave a basis for some deep searching truth. While Zechariah, who had understanding in the seeing of God, lived, Uzziah sought the Lord and prospered, even strengthened himself exceedingly; his name spread far abroad for he was marvellously helped till he was strong; but when he was strong his heart was lifted up to his destruction. He went into the temple to burn incense, but God dealt with him in judgment, so he came out a leper, and for the rest of his life was a leper dwelling in a separated house.

God's order remains the same "when I am weak then am I strong" but, when the heart is uplifted an humbling from God is at hand.

The speaker said doubtless Uzziah is with God, but what a lesson we can learn from the one who presumed to burn incense, who got wroth at the priests who forbade him to sacrifice, and who was a leper till his death, so all might know of the downfall of this well-known man.

Rev. ii. 1, 7, in connection with

this was dwelt upon. The church at Ephesus had very, very much said in their favor—works—labor—patience—could not bear them which are evil. Joshua had been deceived by the men of Gibeon, who brought mouldy bread, etc. Not so those at Ephesus; they were not to be deceived. They had labored and not fainted. In man's estimation a perfect assembly was seen. No fault to be found, clear about Baptism—about discipline; but the One in the midst could see what was missing, and the charge is "I have against thee because thou hast left thy first love." The heart was wrong. The love of their espousals was remembered by the Lord, and no service could take its place. When first saved there was one engrossing name, Jesus—nothing but Jesus—nearness to God was enjoyed then. The poor unsaved ones were wept over then; no company then like that of God's dear children, and the more outright for God the better. No room then for newspapers and the like. How is it now? The unsaved are going fast to Hell, and what do we care about it? We look back on former days, and remember unwise things done then. Ah yes! many have learned to be cautious, cool and calculating—hearts once warm and affectionate, now cold as ice. The papers can be read now, and even the attempt made to persuade the heart there is no harm in it. The unsaved can be associated with for days and days, and not a word said about Jesus.

May God speak to his dear

saints all over the land as He did to us at the London Conference, in the words, "Remember therefore from whence thou art fallen." The sequel to this we had on Monday morning, when a dear brother from Detroit read 2 Cor. v. 9, which in R. V. is "Wherefore also we make it our aim, whether at home or absent, to be well pleasing to Him." Our aim in service should be to please God. Many Christians live on and on satisfied, seemingly, if they do no harm; whereas God would have positive service, an aggressive testimony, a holding forth of the Word of life. No thought of pleasing or displeasing the world; but day by day please God. Genesis v. tells of many who lived, married, begat children, died; but v. 22 says "Enoch walked with God three hundred years." It does not say he was a popular man; a man high in office, or highly esteemed, but "he walked with God." Hebrews xi. says he had this testimony, that he pleased God; so there was a good understanding between God and Enoch; undimmed the eye of faith had God in sight. When the eye is on the world, on brethren, or at all off God, failure comes in. The brother spoke in particular of ways not pleasing to God—of novel reading, but more especially of reading papers—a wide-spread evil—and the question was, is it pleasing to God? When first he got saved, papers had no interest for him; later he could read them at chance times; could even buy them and read them, and never

read them without his soul being damaged. Would confess to God and read them again. Possibly all present then were remembering failure and confession, and failure and restoration, and the unchanging love and grace and faithfulness of the Lord, whom we so often grieve and dishonor, and who loves us through it all. Mention was made of having "Remember from whence thou art fallen" worked upon perforated paper to be preserved in the home to remind of seasons of departure from the living God.

Later, another brother said when he was in difficulty about the path, such verses as 1 Peter ii. 21, ". . . leaving us an example that we should follow in his steps," made it plain, the question only being, would Christ do this, or that? 1 Timothy iv. 12, too, had a voice, where the Word is, "Be thou an example to the believers in word, in conversation, in love, in spirit, in faith, in purity." Where there is really a desire for a godly walk, this will be appreciated.

A brother from the United States read the Word with us about the children of Israel, who, when once delivered from Egypt, were never henceforth dealt with as in Egypt. They might go back to Egypt in heart, or back for help, but God never addressed them again as of Egypt. So too now, God may find it necessary to chastise His children for being engrossed with the world, or for seeking aid from the world, but once redeemed by blood, then for ever afterwards God sees our heavenly citizenship. Numbers xxiii.

9, says "The people shall dwell alone, and shall not be reckoned among the nations." Numbers xx. 1, tells of Miriam's death and burial; now the song has ceased, and murmurings take its place. No place of seeds, of figs, of vines, etc.; neither is there any water to drink. God had been providing for them, and had by no means failed, though the Israelites feared He had. God is to be relied upon now, for this world affords nothing that is required to sustain the life God implants; but God never fails—never. Jer. xxxviii. 2, however, tells God's judgment of Jerusalem, and the portion of the man who accepts His judgment. "He that goeth forth to the Chaldeans shall live." Jeremiah is accused of weakening the hands of the men in the city; so, too, now. Those who tell God's judgments about the world, that it is hastening to its doom, and that God calls for separation from its religion and ungodly performances; those who thus speak out the truth are called pullers down of churches, etc., and are only tolerated because in some cases they cannot be silenced. Jer. xli. 17, makes plain the fact that all were bound for Egypt, where they expected no war, no famine, and where the "silver trumpet" [voice of God] (Num. x) would be unheard. Yet chap. xlii. 23, actually tells of them asking direction about the matter. How often is this true now? A way of our own is outmarked, then to God prayer is made, that the way may be opened up. Verse 16 answers the supplication made by Jeremiah:

"And in Egypt ye shall die" is plainly to be the end, after the sword and famine has done its work. Now, in this nineteenth century, there is a tendency constantly to give all up, to fall before the opposing current, to go with the world in its ways—in its religion. If God's ground be left no sound of war will be heard—no hunger will be felt—no silver trumpet will rouse to activity—all will be nice and smooth. Much easier to pay a man to do our religion than to stand on priestly ground ourselves in a condition to offer spiritual sacrifices to God acceptable through Jesus Christ. Much easier to be subject to man's arrangements than to obey the voice of God, set forth in what had then become the troublesome "silver trumpet."

Jer. xlii. 19, expressly says, "Go ye not into Egypt." Egypt sets forth the world and its friendship is enmity against God. Verse 20 shows the true state of affairs, for the Lord declares they had dissembled in their hearts when they had inquired of Him. All the time their minds were made up to do as they pleased. Now it is most clearly the mind of the Lord that His children should remain outside man's organizations, a testimony for Himself; when in heart, and for help so many go down to Egypt, (2 Cor. vi.) Yet more; for the spirit of the disaffected ones comes out in chap. xliii. 2, where "Thou speakest falsely" is the charge against Jeremiah—the man sent by God—who had spoken for God.

Man pretends to be so en-

lightened and advanced now that he can dispense with God's Word, and practically in unnumbered instances the Word is superseded and the commandments of men take its place.

Jer. xlv. 16 shows out and out rejection of God's voice. "We will not hearken unto Thee—but we will certainly do whatsoever thing goeth forth out of our own mouth," thinking thus no evil and no want would befall them,—but God's Word is "Behold I will watch over them for evil and not for good—until there be an end of them." Yet a small number that escape the sword shall return out of the land of Egypt unto the land of Judah, and already it would be evidenced whose word should stand "Mine or thine" said the Lord by Jeremiah. When Jesus reasoned out of the Scriptures with the disciples on Emmaus' toilsome road their hearts burned within them; but there was a better portion for them, for when He blessed the bread and brake it, their eyes were opened and they knew Him.

Much besides was said and taught, noticeably from Josh. v. 2, where "at that time" was dwelt on and the necessity of constantly raising the "sharp knife," was urged.. From Matt. viii. 16 etc., we gather that if Jesus' company is to be enjoyed, there may be no place to lay the head—wind and waves and devils will be against us, but the presence of Jesus—like the tree in the bitter water—makes all sweet.

Psalm 143 yielded some of its richness. David's desire was to be

not like those who go down to the pit, for they don't want to see God's face. "Cause me to hear thy loving kindness in the morning" is the cry, and the morning is the time. The appropriateness of the seven petitions in the Psalm was noticed and much besides.

Psalm 50, "If I were hungry I would not tell thee" was seen to be strange language for God to use, seeing He had honored sacrifices by accepting them before; but now Israel corporately is away from the Lord, and God says, "I will take no bullock out of thy house." Yet to Gideon He tells His hunger, for in Judges vi. it is, "Take thy fathers young bullock—throw down the altar of Baal—cut down the grove—build an altar unto the Lord and offer a burnt sacrifice with the wood of the grove thou shalt cut down." Gideon, evidently lacking in courage, does the work at night, and God accepts the sacrifice. The saints of God can surely see the application of this now, when no longer there is a united testimony, but when still God is seeking worshippers.

I Go; Yet He Went Not.

The one said, "I will not go, but afterward repented and went. The second said, I go, and yet he went not" (Matt. xxi. 30, 31). The one acted; the other was satisfied with a good resolution. Often the Devil gets not a few of God's children to rest in their own intentions, of doing great things at some future time, and

yet do not that, which their hands find to do, as it comes. They are to be wonderfully useful in some sphere of occupation, but not in their present one—at some future time, but not now—and thus they go on year in and year out. These will not put their hand to the little things ready to their hand now, because they are too insignificant for their great capacities. Some great thing or other in the future fills their vision. They are schemers, planners, great fighters, great suggesters, wise in council, but miserable in action.

We are reminded of James Fraser whose farm was adjacent to ours. His farming was at least one month later than any of his neighbours,—later in plowing, in harrowing, in reaping, in threshing,—in fact in everything. His fences were dilapidated, his crops eaten by cattle breaking through—everything on and about the farm indicated a total want of method, energy, activity and effort. Yet when the North British Agricultural Review was published—in it were found articles the most beautifully written—the freshest in thought and the most inventive as well as suggestive—new ploughs, new cultivators, new modes of drainage, &c. In one word he spent his time in theorising, till eventually the farm slipped through his grasp, and he came to beggary. Dear child of God beware lest the Devil hinder you from seeing Ecclesiastes ix. 10, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor

wisdom, in the grave, whither thou goest." Do not be casting about you for some great thing to do, but begin at once with your own family, then your nearest neighbors, and then those next them, and remember if you are not faithful to your own family and your neighbors, you cannot be faithful in a larger sphere,—and remember if you don't do the little things for God and for souls. He will take good care you shall not get the greater things to do. Begin at once, and now, or else you soon shall be shelved for ever.

A Word About Preachers.

There are preachers whose preaching is the result of an intellectual effort. Their sermons smell of the study and the midnight lamp, instead of a Throne of Grace, and communion with God. Their efforts are only an appeal from the head to the head. This is useless work,—but cold Christians like it.

There are preachers, who every time they preach, expose their own ignorance. They talk, and talk, and talk—simply for talking's sake it would seem. These are simply meeting killers, and ought to try meetings on their own responsibility to learn this.

There are preachers, who, like, second-hand dealers, only give out what is not theirs. They prime themselves with other people's things and then inflict that on others—and what an infliction! This is like an attack of the ague.

There are also repeating preach-

ers whose thoughts are so repeated as to become obnoxious to all their hearers, who deem it a relief when they are done. In a prayer recently heard the words "blessed God and Father" were repeated 25 times.

There are also imitator-preachers who t'would seem take a special delight in efforts to talk like some other person or other. Specially are they who have an ear for music, apt to slip into this habit—a most intolerable one truly. "Be thyself."

And there are preachers who are neither eloquent nor profound, but who have something to say, and do it; then they cease. These are always tolerated—nay, but approved and appreciated. Preaching reader stop when you say your say. Do not go on repeating yourself after you have finished your say and start off again. This always wearies an audience.

Answers to Correspondents.

We will be glad to answer questions asked according to our light and ability, provided we judge it for edification to do so. All ought to prove these answers by the ONE TEST, the written word. Isaiah viii. 29. Let correspondents give their addresses.

NOTE.—Sometimes questions of a purely local character and that bear only on local failings or faults are sent us. These we respectfully decline to answer. If the Christians sending us these, would have the square honesty, of going to such parties themselves, and do what they wish us to do, it would be

better for all concerned. To such questions we might answer privately if so desired.

Others send us Hypothetical questions bearing only on the difficulties they find in their own reasonings, not in the Word. These we decline to answer.

Our object is to answer according to our light and ability practical difficulties of general importance to all.

We have not space for half our questions. Do not ask but the important and practical. Leave the theoretical.

QUES. LIV.—*What evidence have we that Apostles were baptized after they believed, for we know that while the Lord was with them they did not understand the things He told them?*

ANSWER.—We have none. The Apostle Paul, called by the Lord Jesus, after His resurrection and ascension, was baptized by Ananias. (Acts ix.) There could be none buried with Christ in baptism till after His own rejection, death and burial, nor could there be any united to the Head in Heaven till He was there Himself. John's Baptism referred to the coming One (see Ex. xix. 10, 14, 15). The believers' to the rejected, murdered, and risen one. The two were not one and the same, but quite different (Matt. iii. 11; Luke iii. 16). There is much confusion and blending together of these two baptisms

—as is the case in almost every other Scriptural thing. This arises very largely from the people's readings—and few books are clear. There is but one only. Read it beloved reader.

QUESTION LV.——Explain last clause of 1st Cor. v. 5, “*That the spirit may be saved in the day of Jesus Christ.*”

ANSWER.—In order to enter intelligently on it we have to notice,

1st.—There was a man in that Assembly who had his father's wife—and the father was still alive as we judge from 2 Cor. vii. 12.

2nd.—The Apostle writes “to deliver such an one to Satan for the destruction of the flesh, in the day of the Lord Jesus.”

3rd.—This they were to do “when gathered in the name of the Lord Jesus” (that is what constitutes a meeting, one of authority)—with the spirit of the Apostle as shewn by the Word through him. These are the two conditions in an Assembly for power to judge, gathered *in the name* with *Scriptural warrant for action*. Without these two, any judicial action taken by such a meeting is but miserable mockery, and the introduction of the human will to the displacement of God's Word.

4th.—The object of this disciplinary act was restoration (see 2 Cor. ii.) not punishment—the destruction of the flesh, “that the spirit might be saved, &c. This terrible thing was for the profit of all—and like all other of God's doings.

5th.—The salvation of the spirit

in the day of Jesus Christ. We Assemblies cannot hand over to the Devil—Apostles could, but we can when gathered in the name, if we have Scripture for our warrant, put the erring one out of the Assembly, with the view to restoration. And if an unconverted one steps into a meeting because of the want of carefulness or lack of spiritual discernment on the part of a meeting, as soon as discovered, let such an one be put out—not for restoration—but for conversion.

6th.—“Delivered unto Satan” would seem to indicate his power in inflicting injury—as recorded in so many new Testament Scriptures (Acts xix. 16).

7th.—“Day of Jesus Christ.” He is coming. The Man's day in Lordship—when He, as man, wields the sceptre fallen from the hands of the first lord—old Adam, and when once more restoration by Grace comes in, and the glory that should follow will take place. The Lord Jesus and all His shall be manifested. Then the loss and the shame that should otherwise take place in the day of the Lord Jesus Christ shall not be, because the erring one is restored—salutary, prompt and Scriptural treatment delivered him from his sinful course and its shameful results.

Notice,

1.—Let none be put outside except for sins which God's Word warrants us so to treat.

2.—Let none be received inside but such as are free from that which warrants putting out.

3.—Let none be put out excepting by the assembly when gathered

in the *name*, and with clear Scripture warrant for that action.

4.—Let none ever be put out on suspicion or rumour.

5.—Let not a small knot or party be allowed to do it.

6.—All cannot be expected to examine into the truth of all allegations, but such as do examine report their discoveries, and if the Assembly be satisfied, then let action be taken. If any in the meeting should be dissatisfied let more time be allowed for the dissatisfied ones to investigate for themselves. They who take the lead should aim at unanimity, that there be no room left for division.

7.—All ought to be done as in the presence and by the authority of God, and with the view of the permanent good of all, and specially for His glory.

Marriage.

He who made them male and female said, "It is not good that man should be alone" (Gen. ii. 18). Unmarried men generally, after a certain number of years, become particular, crotchety, hardened in their feelings and dry—of course, some more than others. The lack of woman's influence, etc., tells more or less on all, and there can be no doubt He who made them, knew what was best, and there can be no improvement on His ordinances.

There is one exception, however, to this order, (see 1 Cor vii.,) "I would that all men were even as I myself" (verse 7) "I say therefore to the unmarried and widows, It is good for them if they abide as I" (verse 8). "I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord, but he that is married careth for the

things that are of the world, how he may please his wife" (verses 32 and 33). (Matt. xix. 12) "For there are some eunuchs which were so born from their mother's womb, and there are some eunuchs, which were made eunuchs of men, and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Luke xiv. 25; Matt. x. 37) "He that loveth father or mother more than Me is not worthy of me, and he that loveth son or daughter more than Me is not worthy of Me." (Mark x. 28, 30) "Then Peter began to say unto him, Lo, we have left all, and have followed Thee. And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundred-fold, now in this time houses, and brethren, and sisters, and mothers and children, and lands, with persecutions, and in the age to come, eternal life" (R. Version). A wandering Evangelist, whose parish is the world, is probably better unmarried—perhaps not all.

The original object in view of marriage is in Gen. ii. 18, "I will make a help meet for him," or according to Dr. Young's translation, "I will make an helper for him as his counter part." In the Septuagint version the words are, "Let us make for him a help suitable to him" or "according to him." From these various translations the object is sufficiently clear.—The woman was to be a help suitable to him in his necessities, and neither a toy nor a butterfly. For a description of the good wife we read in Prov. xxxi. 10—31: "Who can find a virtuous woman? for her price is far above rubics. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth

her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good; her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry: her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen and selleth it; and delivereth girdles unto the merchant. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Here children rise up and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruits of her hands; and let her own works praise her in the gates."

This sight we see no more. Compare it with Ezekiel xvi. 49: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." We have arrived at that crisis in society that now the training of children, and the management of the family affairs, are all delegated to others, i. e., to the hired help; and calls, parties, politics, theatres, dress, shopping, card-playing, etc., engross the time and attention of many wives and

mothers. The results in many respects are as might be expected, sad indeed, and most disastrous.

The marriage relationship is doubtless the most blessed, tender and delicate on the earth. The least appearance of disregard is enough to kill any wife, provided she is true herself and of the right sort. We have known husbands on the verge of insanity, at the discovery of the appearances of infidelity on the part of the loved wife. Of course, there are parties sufficiently gross, and coarse to care not. These happily are the depraved whose own virtue is of the easy type. We don't know anything that more tends to this vile looseness of morals than the modern system of families "boarding out," and so coming in contact with all sorts of people. Often familiarities begin in these "boarding-houses" that ripen up to most humiliating results, not only in relation to married life, but also in the children becoming talkers, impudent and bombastic. And girls instead of being bashful, retiring and timid, become bold, masculine and artful.

Marriage is not constituted by magistrates, ministers or ceremonies. All of these cannot marry; any or all of these can do no more than "register" the fact of marriage having taken place, or the intention of it. There were marriages without those, as well as with them. There are a few Scriptures that sufficiently indicates what constitutes marriage. (1 Cor. vi. 10) "He that is "joined" to an harlot is one body." It is the "joining" that does it, according to the order of the God who instituted it. (Gen. ii. 24) "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." (Eph. v. 30) "For this cause shall a man leave his father and mother and shall be joined (cleave) unto his wife and they two shall be one flesh." Thus, whether the marriage be wise, Scriptural or otherwise, what constitutes marriage itself will be patent and evident to any sensible person.

The question may here be asked, and are we to have a marriage ceremony at all? Yes; not to make it, but to "register" it, for the purpose of protection to others, and for purity of morals.

If this "joining" "cleaving" or "co-habitation" makes the "one flesh" or the "marriage" what is it that unmakes it? The same who made it, can unmake it. God ordered how it is made, and how it is unmade.

1st.—The death of either party dissolves it, so that the living party may marry again—if a Christian—only in the Lord. But though the Christian may marry another not a Christian—that does not make the marriage null and void. They become by "joining" one flesh—though such as destroy God's order in this, suffer deeply sooner or later.

2nd.—Infidelity, i. e., unfaithfulness, is the only other thing that unmakes the marriage—and that alone warrants separation. Divorces not based on this are unscriptural, every one of them, and in most instances lead to additional criminality, impurity, sin and shame. If the laws of the country were based on God's order, no public registry, (i. e., Divorces) of separation, would ever be granted excepting on indubitable proof of infidelity. After paying some attention to this for some years—we believe from revelation (such as Jer. iii. 1), and observation, it is better for all parties if there be unfaithfulness to part peaceably, otherwise, as no confidence is ever likely to be restored, there are bickerings and heart burnings to the end of life—not simply on the part of the injured—but usually on the part of the injuring party, for it is true "if you injure a person, you can scarcely ever forgive the one you injured," and the Devil is continually doing damage on both sides.

The question occurs here, if a married person has parted unscripturally from the "joined one" in unconverted days, and afterwards is saved, but co-habiting with

another, are they two to be recognized as man and wife? No. The flesh of a saved and unsaved person is just the same—the party is living in adultery—marriage in the one case and in the other is consummated in the same manner—joining together in the flesh.

When the injured one puts away the unfaithful one owing to adultery—the faithful one may Scripturally marry and the other must never do it. Any one marrying such is living in adultery.

If the objection is made to this that these are Jewish conditions, let Christ answer the objection. Matt. xix. 3 to 12: "The Pharisee also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. His disciples say unto Him, If the case of the man be so with his wife, it is not good to marry. But He said unto them, All men cannot receive this saying, save they to whom it is given."

Notice, in answering this question Jesus goes back to what has been before Moses was born and before even Abraham existed, "God made them male and female," and marriage was consummated then in the same

manner as now, among Jews, Gentiles and Christians, (Gen. v. 2; Matt. ii. 15; Matt. v. 31, 32; Luke xvi. 18.)

In 1 Cor. vii., liberty is given, if parties cannot live together in peace because the one is saved and the other not, to part peaceably—but the marriage is intact, and continues so till death or infidelity ends it.

Husbands should be wise in taking heed to shun every appearance of evil; wives ought to be most careful to rebuff any familiarity whatever, and children ought to be taught these truths from the beginning.

Christians ought to be more careful about this matter. It is sadly true that some even of them, have not clean hands, in this always. The Lord make us all willing to submit to him in all things.

BIBLE AND TRACT REPOSITORY.

In order to facilitate the study of the Word of God, and the return, at least of some, to the good old ways of a free, full and eternal salvation by grace, without any real or supposed merit whatever, and with a view of helping to liberate the children of God from that wretched mixture called by some "Gospel" and the salvation of others who are honestly seeking it but mistaken as to the way, we have much pleasure in stating that we have begun to publish standard Tracts, containing the good old-fashioned gospel that saves, clearly and distinctly stated—Tracts which in the great North-West ought to be scattered in many thousands, and are published at prices which will not provoke competition. Probably we need not tell our readers that this is done, not for any earthly profit.

There is also accumulated, a small stock of books we have pleasure in recommending to God's people. A list is subjoined—all free by mail at the prices stated. Where no mailing is required its amount will be deducted.

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NOTES ON HEBREWS.

PART XIV. CHAP. III. 26.

“For consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” *Consider* Him, i. e., contemplate carefully. In chap. vii. 4, we read, “Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.” *Consider* how great this man was, i. e. Melchisedek. Then in chap. x. 24, we have, “And let us consider one another to provoke unto love and to good works. *Consider* (attentively or carefully) one another with the view of being able to bear one another’s burdens, etc. The three words are the same in the old English and revised versions, but not so in fact. The first and last are very strong, while the second one enjoins only ordinary attention.

The whole house of Israel was divided into the three classes, Priesthood, Servers (or Porters). i. e. the Levites, and the Warriors. Thus was the household ordered, We sustain great loss in not having

the distinction rendered as clear as possible between the *household* and the building occupied by the family. The thought in this Scripture is the *household*—“The whole household of Israel.”

The reference by the Apostle is to Numbers xii. 7, “My servant Moses is not so, who is faithful in all mine house” (household). This was said of Moses within two years of the Exodus from Egypt, but by the end of the next forty he spake unadvisedly with his lips, and thereby forfeited his claims to the promised land. Nevertheless it may be said that Moses was comparatively faithful all through as a member of the household. But Jesus was, and continues so, as the chief and principal member—yea, as the first-born of God’s household. His holy, harmless and undefiled character always was apparent. The voice from Heaven declared of Him, “This is my beloved Son in whom I am well pleased. Because of this faithfulness “God hath highly exalted Him, and given Him a name above every name, that at the name of Jesus every knee should bow, and every tongue

should confess that Jesus Christ is Lord to the glory of God the Father;" whereas the Lord said to Moses (Num. xxvii. 12) "Get thee up to this mount Abarim, and see the land which I have given unto the children of Israel, and when thou hast seen it, thou also shall be gathered unto thy people as Aaron thy brother was gathered, for ye rebelled against my commandment in the desert of Zin" (Deut. xxx. 49-52; xxxiv. 1-12.) (See also Aarons' death Num. xx. 22-29.)

It is true Jesus was condemned for sin, but that was not His own. There was no sin in Him though it was on Him—a contrast to us who have sin in us, though not on us. It is true Moses was kept in the position of responsibility in which God had placed him as long as he lived; he neither went beyond his sphere nor fell short of it. God retained him in his place without ever shelving him, till he went up to Nebo (Abarim) and died according to the word of the Lord.

Jesus will continue to hold His place till "all are subject to Him; then shall He Himself be subject to Him who put all things under Him, that God may be all in all" (1 Cor. xv. 27-28). Moses did not finish his mission—nor could he on the ground of works; Jesus will perfect His on the basis of His own blood. Moses died because he failed; Jesus died that He might be successful. Moses came by water (Exodus ii. 10); Jesus came by water and by blood (John x. 6). Moses when he presented himself

as deliverer (Exodus ii.) was rejected, and fled to the wilderness and married a wife; Jesus at His first coming was also rejected, murdered and buried, but God raised Him up again and gave Him a place at His own right hand till His rejectors are ready to receive Him, He having been married to the church in the interval to share with Him His glory. Moses did much for the Hebrews, but Jesus will do much more, and will be the King-Priest, as He has been the one sacrifice to put away sin. Moses came to deliver Israel from the Egyptians; Jesus, the Son of God, was manifested to destroy the works of the Devil, and deliver from the hand of all their enemies (Isaiah lxi. 1-3) "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the planting of the Lord that He might be glorified." Moses came to save Israel only and overcome in war all nations that might oppose; Jesus came to save the world. Moses condemns all them who trust him (John v. 45); Jesus saves all them who put their trust

in Him, whether the pre-trusters or the after-trusters. Christ failed in nothing, He is "Jesus Christ the same yesterday, and to day, and for ever" (Heb. xiii. 8.)

Christ has more honor than Moses inasmuch as he who prepared, or ordered, (not built) the household, hath more honor than the household, i. e., He who appoints, orders and arranges the members of the household is in a place of higher honor than those he appoints and arranges. "For every household is ordered by some one, but He that prepared all things is God"—all belong to Him. But Christ has His own household and ordered by Him (Eph. iv. 8-13) "Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things), and He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints; for the work of the ministry, for the edifying of the body of Christ."

AARONS HOUSE.

Moses indeed was faithful in his house as a ministering servant for a testimony of the things going to be spoken or revealed—but Christ as Son over His house, "whose house are we if indeed the boldness and the boasting of the hope firm unto the end we should hold" (5 and 6).

In the 1st verse of this chapter Moses is not only presented as both a type and a contrast to Jesus, but also the High Priest is mentioned both in type and in contrast. Moses compared with all servants excepting one—was faithful, yet as already stated, was not able to finish his mission; therefore a Joshua was needed to carry on the work begun by him.

Aaron also failed. He was a sinner and needed to offer for himself, and what he did offer for himself settled not the question of sin. He also failed in his own character, in his office, in his service, in his responsibility and died before Moses. Jesus failed not in His character, nor in his office, neither in his service nor in His responsibility. His one sacrifice of Himself did what all other sacrifices put together could not do.

Aaron was the head of the priesthood. Jesus also is the head of His household—the New Testament priests. Though all in His family are priests, yet, as there were in Aaron's house those who, though by birth were priests, on account of their walk were defiled and therefore could not worship, so also in our Aaron's house there are priests so defiled, who, instead of worshipping, are in a more fit condition for a prayer meeting.

The "if" in verse 6 refers to this, "Whose house are we if we hold fast the boldness and the boasting of the hope firm unto the end."

Moses failed, Aaron failed, the Levites failed, the men of war failed—all failed—the covenant was

broken. Our Moses fails not. Our Aaron finished the work the Father gave Him to do. That we have failed both in giving to God worship, and giving to saints ministry, and to the world the Gospel, is true; nevertheless, the blood of the Sacrifice covers all; and Jesus Christ is the same yesterday, to-day and forever. We shall get—by grace—and He shall have the glory: and we shall have the profit.

Reader, do you consider Him, and then worship?

Fellowship.

“And truly our fellowship is with the Father, and with His Son Jesus Christ.”—1 JOHN i. 3.

Observe—(1) The words “fellowship,” “communion,” “coparticipation,” and “partnership,” mean the same. (2) The believer in the Lord Jesus does not only obtain forgiveness of all his sins (as he does through the shedding of the blood of Jesus, by faith in His name); does not only become a righteous one before God (through His righteousness the Lord Jesus, and by faith in His name); is not only begotten again, born of God, and partaker of the Divine nature, and therefore a child of God, and an heir of God; but he is also in fellowship or partnership with God. Now, so far as it regards God, and our standing in the Lord Jesus, we have this blessing once for all; nor does it allow of either an increase or a decrease. Just as God’s love to us believers, His children, is

unalterably the same (whatever may be the manifestations of that love); and as his peace with us is the same (however much *our* peace may be disturbed): so it is also with regard to our being in fellowship or partnership with Him: it remains unalterable the same, so far as God is concerned. But then (3) there is an *experimental* fellowship, or partnership, with the Father and with His Son, which consists in this, that all which we possess in God, is brought down into our daily life, enjoyed, experienced, and used. This *experimental* fellowship, or partnership, allows of an increase or a decrease, in the measure in which faith is in exercise, and in which we are entering into what we have received in the Lord Jesus. The measure in which we may enjoy this *experimental* fellowship with the Father and with the Son is without limit; for without limit we may make use of our partnership with the Father and with the Son, and draw by prayer and faith out of the inexhaustible fulness in God.

Let us now take a few instances in order to see the practical working of this *experimental* fellowship (or partnership) with the Father and with the Son. Suppose there are two believing parents who were not brought to the knowledge of the truth until some years after the Lord had given them several children. Their children were brought up in sinful, evil ways, whilst the parents did not know the Lord. Now the parents reap as they sowed. They suffer from having set an evil example before their child-

ren; for their children are unruly, and behave most improperly. What is now to be done? Need such parents despair? No. The first thing they have to do, is to make confession of their sins to God, with regard to neglecting their children whilst they were themselves living in sin, and then to remember that they are in partnership with God, and therefore to be of good courage, though they are in themselves still utterly insufficient for the task of managing their children. They have in themselves neither the wisdom, nor the patience, nor the long-suffering, nor the gentleness, nor the meekness, nor the love, nor the decision and firmness, nor anything else that may be needful in dealing with their children aright. But their heavenly Father has all this. The Lord Jesus possesses all this. And they are in partnership with the Father and with the Son, and therefore they can obtain by prayer and faith all they need out of the fulness of God. I say by *prayer* and *faith*; for we have to make known our need to God in prayer, ask His help, and then we have to *believe* that He will give us what we need. Prayer alone is not enough. We may pray never so much; yet if we do not believe that God will give us what we need, we have no reason to expect that we shall receive what we have asked for. So then these parents would need to ask God to give them the needful wisdom, patience, long-suffering, gentleness, meekness, love, decision, firmness, and whatever else they may judge they

need. They may in humble boldness remind their heavenly Father that His Word assures them that they are in partnership with Him, and, as they themselves are lacking in these particulars, ask Him to be pleased to supply their need; and then they have to *believe* that God will do it, and they shall receive according to their need.

Another instance: Suppose I am so situated in my business, that day by day such difficulties arise, that I continually find that I take wrong steps by reason of these great difficulties. How may the case be altered for the better? In myself I see no remedy for the difficulties. In looking at myself I can expect nothing but to make still further mistakes, and therefore trial upon trial seems to be upon me. And yet I need not despair. The living God is my Partner. I have not sufficient wisdom to meet these difficulties so as to be able to know what steps to take, but *He* is able to direct me. What I have therefore, to do is this: in simplicity to spread my case before my heavenly Father and my Lord Jesus. The Father and the Son are my Partners. I have to tell out my heart to God, and to ask Him that, as He is my Partner, and I have no wisdom in myself to meet all the many difficulties which continually occur in my business, He would be pleased to guide and direct me, and to supply me with the needful wisdom; and then I have to *believe* that God will do so, and go with good courage to my business, and *expect* help from Him in the next difficulty that may

come before me. *I have to look out* for guidance, *I have to expect* counsel, from the Lord; and as assuredly as I do so, I shall have it, I shall find that I am not nominally but really in partnership with the Father and with the Son.

Another instance: There are a father and mother with seven small children. Both parents are believers. The father works in a manufactory, but cannot earn more than four dollars per week. The mother cannot earn anything. These four dollars are too little for the supply of nourishing and wholesome food for seven growing children and their parents, and for providing them with the other necessaries of life. What is to be done in such a case? Surely not to find fault with the manufacturer who may not be able to afford more wages, and much less to murmur against God; but the parents have in simplicity to tell God, their Partner, that the wages of four dollars a week are not sufficient to provide nine persons with all they need so as that their health be not injured. They have to remind God that He is not a hard Master, not an unkind Being, but a most loving Father, who has abundantly proved the love of His heart in the gift of His only begotten Son. And they have in childlike simplicity to ask Him that either He would order it so that the manufacturer may be able to allow more wages; or that He (the Lord) would find them another place, where the father would be able to earn more; or that He would be pleased some-

how or other, as it may seem good to Him, to supply them with more means. They have to ask the Lord in childlike simplicity again and again for it, if He does not answer their request at once; and they have to believe that God, their Father and Partner, will give them the desire of their hearts. They have to expect an answer to their prayers; day by day they have to look out for it, and to repeat their request till God grants it. As assuredly as they believe that God will grant them their request, so assuredly it will be granted.

Thus, suppose I desired more power over my besetting sins; suppose I desired more power against certain temptations; suppose I desired more wisdom; or grace, or anything else that I may need in my service among the saints, or in my service toward the unconverted: what have I to do but to make use of my being in fellowship with the Father and with the Son? Just as, for instance, an old faithful clerk, who is this day taken into partnership by an immensely rich firm, though himself altogether without property, would not be discouraged by reason of a large payment having to be made by the firm within three days, though he himself has no money at all of his own, but would comfort himself with the immense riches possessed by those who so generously have just taken him into partnership: so should we, the children of God and servants of Jesus Christ, comfort ourselves by being in fellowship, or partnership, with the Father and with the

Son, though we have no power of our own against our besetting sins; though we cannot withstand temptations which are before us in our own strength; and though we have neither sufficient grace nor wisdom for our service among the saints or toward the unconverted. All we have to do, is to draw upon our Partner, the living God. By prayer and faith we may obtain all needful temporal and spiritual help and blessings. In all simplicity have we to tell out our heart before God, and then we have to believe that He will give to us according to our need. But *if we do not believe* that God will help us, could we be at peace? The clerk taken into the firm as partner *believes* that the firm will meet the payment, though so large, and though in three days it is to be made; and it is this that keeps his heart quiet, though altogether poor himself. We have to believe that our infinitely rich Partner, the living God, will help us in our need; and we shall not only be in peace, but we shall actually find that the help which we need will be granted to us. Let not the consciousness of your entire unworthiness keep you, dear reader, from believing what God has said concerning you. If you are indeed a believer in the Lord Jesus, then this precious privilege of being in partnership with the Father and the Son, is yours, though you and I are entirely unworthy of it. If the consciousness of our unworthiness needed to keep us from believing what God has said concerning those who depend upon and trust in the Lord

Jesus for salvation, then we should find that there is not one single blessing with which we have been blessed in the Lord Jesus from which, on account of our unworthiness, we could derive any settled comfort or peace.

If the Lord's dear people believed in this fellowship, and consequently their inexhaustible resources in God by Christ Jesus, methinks their walk would be more straight and honorable. So be it.

Crooked Sticks, and Knotty ones in the Bundle of Life.

(I Sam. xxv 29.)

I'm tired of self; and oh! so sick
Of everything around;
I know I am the feeblest 'stick'
Within His "bundle" found.

Compared with many bound therein,
I'm crooked, weak, and slim;
And many a tough old knot is seen—
But all are known to Him,

Who stoop'd and picked me from the mire—
(Sin's sad and wretched slough)
Where I lay ready for the fire—
A little worthless bough.

The bark was terribly defiled,
The grain most sadly so,
No wonder! for the tree was wild
Whereon I used to grow!

And He, who did not mean to cure
A bad and rotten tree,
(For root and sap were both impure,)
In mercy sever'd me.

And wash'd away the many spots,
And gave the sap of life—
And now—to trim those gnarly knots,
He has a pruning-knife.

To think that Jesus stoop'd to touch
 A thing so dry, so rough—
 I cannot praise His acts too much,
 Nor love Him half enough.

And many a one like me He's found,
 And in His bundle placed:
 With cords of love they're fasten'd round,
 And with His glory graced.

Though Satan try with might and main,
 Back'd by the powers of hell,
 He must—to cut that cord in twain—
 Cut through the Lord as well.

O what a motley group there mix
 Within that mystic cord,
 And yet that multitude of 'sticks'
 Await their coming Lord.

When He will make the crooked straight,
 And all the knots remove:
 When nothing shall disturb their state
 Of symmetry and love.

And would you know my cause of mirth—
 The secret of my glee?

I'm His!

The Lord of heaven and earth—
 And that's enough for me!

G. C.

Ear Rings.

In Genesis xxxv. 4, we find ear-rings associated with the strange gods, and given by his household to Jacob with their gods as things that were not fit for God's presence. By him they were hid under an oak which was by Shechem, for they were shameful things.

In Exodus xxxii. 2, 3, the Israelites' sons, wives and daughters, broke off their golden ear-rings in order to make their's into a god—a golden calf. This is not to be wondered at, for strange gods and

ear-rings are most closely connected.

In Judges viii. 24-27, we read the Ishmaelites had their golden ear-rings and when they were overcome in battle Gideon demands their rings. These he made into an Ephod and put into Ophrah his city: "Which thing became a snare unto Gideon and his house."

Job also, who lived before Abraham, and had in his nature a strong element of the oriental heathen, receives in his prosperity after his trials a piece of money and an ear-ring of gold, from his heathen acquaintances.

In Hosea ii. 13, we find ear-rings and jewels associated with forgetting the living God. This is consistent: the three things usually go together.

In Isaiah iii. 16, the ear-rings are mentioned among the ornaments worn by the haughty and voluptuous daughters of Zion, which God in judgment said He would take away—and which He did take away in the days of the humiliations already experienced by the Jews—and will, in the time of "Jacob's trouble," still future. All this foolish and vain embellishments will, instead of being savory, become a stink.

Old Sarah was never so quick in her motions as Hagar, for "they that believe shall not make haste." "And the Lord visited Sarah as he had spoken." Hence it appears that Isaac was an heir of promise. God did as he had spoken, and his presence fulfills the promise; and all that come forth without this divine visitation are no more members of the new man, nor have they any more features of God's image, than a snail.

WORK AND WORKERS.

In the Orillia district, the Canadian Gospel Tent has been successfully operated by brethren Irving, Douglas, Marcus, Faulkner, and Rushbrook. They changed about from place to place, and relieved one another. There were good meetings and several conversions.

Judge Gillett, of Valparaiso, Ind., has had many good Bible-readings among the Meetings in Ont., Canada. He has been well received everywhere, and is now returned home, well in soul and body. Thus he employs his holidays, a pattern surely to many others, who ought in the summer season, to get away from law to grace, instead of getting away, like the Galatians, from grace to law.

The Detroit, Mich., Tent is operated by brethren Ronayne, Goodfellow, and Muir, successfully. They have had many good meetings, and there were not a few conversions.

The Gospel Tent at St. Louis, Mo., was in charge of brethren Charles and Carnie, and latterly worked by W. P. Charles alone, barring such help as he could obtain in that city. The meetings were large and profitable. The heat, however, compelled the removal of the Tent north, to Belvidere, Ill., and is at this date operated by W. P. Charles and C. W. Ross. The meetings are large and good. A Tent double the size is required.

The Tent that was at Pittsburg, Pa., has been pitched at Elgin, Ill., and with the help of brethren

Baker, A. McIntosh, etc., there were most precious and large meetings. It had to be lengthened by nineteen feet, to accommodate the numbers coming out. Brethren John Smith and J. M. Carnie run it.

The Tent pitched on the north side of this city, among the German population, was not a success, therefore it was removed to the south side of the city on State street; there, though the meetings were not always good, yet there were some very good meetings; to the date of the writing of these notes there were four who professed to be saved. Bro. William McLure, with another, or rather with others, were preaching in it.

Some of the Chicago young men during their holidays, went hither and thither, like Samson's foxes, among the fields, trying to fire up the villages and towns with God's gracious truth.

The open-air meetings, conducted by the young Christians in Chicago, have been most interesting—probably in the steadiness and regularity of attendance; they are as good of the "rough and ready" kind as we have seen. Owing, however, to the general and intense ignorance of the people on the Word of God, a plodding away for weeks and weeks among the same class of people is required before any very satisfactory results are obtained, and this is out of the question, excepting in few cases of open-air work.

Brethren McDonald and W. S. King were having meetings at

Ekfrid, Ont., Canada, and some blessings followed.

We learn Bro. Marshall is likely to be on this side the Atlantic in the middle of September. We get word occasionally that the other preachers are improving.

D. Munro is gaining strength rapidly.

We are but few laborers of our kind in this country, and not the best. There is much need of a revival among us preachers as well as among the other saints. The unconverted are the enemies of God any way—but will not our beloved readers pray that the preachers may be found walking in the Spirit, and, that additional ones may be thrust forth, and we ourselves who are out already ought to be men of the Book and of the closet. Brethren, pray for us, and for the work.

Answers to Correspondents.

We will be glad to answer questions asked according to our light and ability, provided we judge it for edification to do so. All ought to prove these answers by the ONE TEST, the written word. Isaiah viii. 29. Let correspondents give their addresses.

QUESTION LVI.—Will you please explain the 7th and 8th verses of the 20th chap. Revelation. “Where will the people come from that Satan shall go out to deceive. We read of the nations being judged in the 25th of Matt., also we read of Jesus coming in Judgment in 2nd Thess. i. 7, 8, 9.”

ANSWER.—Satan is allowed out of

his prison at the end of the thousand years, and at once begins his old mischievous work. The people during the Millenium shall not be all saved. “Feigned obedience” will be given the King. ’Twill be the reign of righteousness (repression of evil) and its end is likely to be characterized by failure. The only safe places will be the New Heaven and the New Earth beyond all temptation. Till then there will be failures of some sorts, but none after that.

QUESTION LVII.—*Why should ordaining Preachers and Evangelists be discontinued?*

ANSWER.—C. H. Spurgeon, an eminent preacher of London, England, says: “He never was *ordained* by man, nor has he ever had that imitation of it called *recognition*, and he never missed the one or the other.

There is no such a thing in God’s book as ordaining to preach the Gospel. It is one of the many shams whereby the people are cheated and deceived. The whole fiction of ordination is a lie as hollow as a drum, and for consistency’s sake ought never to be maintained excepting by those who hold that other sham, “apostolic succession”—and it should be relegated to Rome, from which it came, as one of the rags of the old Scarlet Lady.

We have no doubt not a few are honestly, though ignorantly, believing in it,—so did the writer at one time to his shame.

The question therefore meets us: Were there no preachers ordained

by the Apostles? If so, where is the Scripture for it? We would like to see it. Will any one kindly forward us chapter and verse for it and oblige. It is a shocking thing to be practicing deceit on the people, by the very parties who pretend to be teaching them grace, truth and holiness, and so getting money from them under false pretences.

QUESTION LVIII.—*What Scriptural light can you give to one who reads in his Bible that Christ died for his sins, and therefore knows on the authority of God's Word that they are forgiven, and yet is afraid that he is not saved on account of sin in him—in his nature. What about it? What information can you give?*

ANSWER.—It is no evidence of any one being saved that they believe that Christ died for their sins. There are many who believe Christ died for them, or at least say so, who are not saved. The death of Christ on the cross is one thing—the new birth is another. The evidence of salvation is a new birth, and if there is no new birth there is no salvation.

Yet, at the time that there is a new birth through union with Christ, there is no new birth of the flesh. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit" (John iii. 6). The flesh continues what it was, and therefore, there is the inward struggle, "the flesh lusting against the Spirit, and the Spirit against the flesh, and these

are contrary the one to the other; so that ye cannot do the things that ye would" (Gal. v. 17.)

In the year 60 A. D., Paul writes: "I know that in me (that is in my flesh) dwelleth no good thing" (Rom. vii. 18). In or about the year 34 or 35 A. D., he had been saved, and there is no clearer evidence of a person not being saved at all than that sin is not found by them within. In that case there is but the one nature.

We remember a dear boy writing us at one time "What think you of my mother? I asked her, 'Mother, do you believe in the two natures?' 'Yes,' she says, 'I believe that a person has two natures till born again, and after that one only.' I said to her, 'O mother, you just turn it the wrong way.'" If a person is born once there is one nature, and when born twice there are the two, the human fallen nature when born of the flesh—and the divine nature when born of God. This continues till the end of life, and in opposition, the one to the other. We do maintain that there is such a thing as living on the mount with God,—that while that is the case, the flesh is seemingly paralyzed, only to assume previous vitality, and display its native energy at the first favorable moment.

You may depend on it that people who maintain they sin not at all have never been born again at all. They are so wrapt up in their own supposed attainments as to be self-satisfied. No Christian abiding in the presence of God who is light, could ever continue asserting

such a lie as no sin in them. Christ had sin on Him, but none in Him; we have sin in us, but none on us.

The above question involves the two vital questions: How a person can be saved, and how a person may know of his salvation without a doubt?

A person is saved not by believing a doctrine—but by believing in Christ—and consequently receiving him as Saviour—individual appropriation of Him,—or trusting to Him for one's own salvation. There may be very little knowledge of the sacrifice of the cross and the finished work—but receiving Christ is the vital point. "He that hath the Son hath life."

And knowing it, is the result of the testimony of the Holy Ghost concerning them who do believe. "He that believeth is justified from all things" (Acts xiii. 38, 39). There is the two-fold testimony—the Book testimony outside, and the within testimony, "The Spirit witnesseth with our spirits" (Rom. viii. 16).

It was not the blood in the basin that gave security and peace to the Israelite, but the blood on the door-posts and lintels (Ex. xii). It is not the fact of the judgment of sin in the death of Christ—but appropriation of Christ as one's own Saviour.

Then there is light and life—the Life of Christ—the sealing of the Spirit; there is peace, joy and satisfaction; the person is a new creature, etc. All this is the result of having received Christ. Receiving Christ is the first and only safe beginning.

There is more or less of conviction of sin and need before that. This is necessary to make room for Christ—as in building the clearing out of the rubbish is not building—but necessary for the building so as to get at the Rock, and the taking from people everything they have is absolutely necessary to make them willing to receive Christ as the only Saviour. What causes much trouble in our day is that people have been accumulating *much* with which the Devil is well pleased, because thereby they are cheated without Christ. There are professors all round who never had Christ and never miss Him.

Is it Possible for a Child of God to Live Sinlessly.

There are many passages which are brought forward by some as proving that a child of God may so live as to be able to say that He is without sin, and there are those who boldly state that they have not sinned for years, and that during that period they have not confessed sin unto God, because they had none to confess.

But we would observe that all such Scriptures are either "God's commands" which can never be anything short of absolute perfection, or else they are "prayers indited by the Holy Spirit," and such prayers can never fall below the standard of the claims of God.

As instances of the first of these two principles we refer to Matt. v. 48; John xv. 12; 1 Peter i. 15; 1 John ii. 6; Rom. xii. 1-3; 2 Cor. vii. 1.

As instances of the second we refer to Eph. iii. 15-21; 1 Thess. v. 23; Heb. xiii. 20, 21; 1 Peter v. 10.

But when it is a question of attainment or experience, it is: "If we say we have no sin

we deceive ourselves, and the truth is not in us" (1 John i. 8); "For in many things we offend all" (James iii. 2) "Not as though I had already attained, either were already perfect, but I follow after" (Phil. iii. 12); "For there is no man that sinneth not" (1 Kings viii. 46); "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" (Psa. cxxx. 8).

There is a teaching abroad that absolute holiness is to be attained by one act of faith. We know of no Scripture that teaches this. Paul required "the thorn in the flesh, the messenger of Satan, to buffet him, lest he should be exalted above measure." He was ignorant of the evil within ever ready to break forth. But the Lord saw it, and thus, through painful discipline, saved him from the breaking forth of that worst of all leprosy, "spiritual pride."

The Hebrew believers endured chastening of the Lord, that they might be made partakers of His holiness (Heb. xii. 10).

As the fining pot brings to the surface the dross that mingles with the silver, manifesting that which was unseen before in order that it may be taken away, so trial manifests the lurking insubjection of will and pride of heart unknown before, so that it may be confessed, and judged and put away. In resurrection there will be absolute holiness, and therefore no further need for chastisement.

But the present teaching as to holiness is a lowering of God's standard to such a point that poor mortals unblushingly say "they have attained to it." They say "they are as holy as Christ!" And yet, whilst they say it, others whom they despise and accuse of "advocating sin," can see in them the most glaring contravention of the will of God.

Such perfect ones will occupy themselves in the work of the Gospel in harness with those who hold evil doctrine, and have been put away from the fellowship of saints for such "shipwreck of the faith"—but they do not see this to be sin. They will contend

for the sprinkling of infants, and call it "baptism," but they do not see this to be sin. They will neglect the ordinances of the Lord's Supper, or observe it along with the unsaved once in six months, but they do not see this to be sin. They are "perfect," and have got beyond all such considerations, which simply means that they have found out another perfection and another sanctification than "obedience to the truth."

Test such pretensions to holiness by the standard of the Word of God, and at once it is seen to be a spurious sanctification.

Nay, more, let a faithful servant of the Lord Jesus Christ take his stand in a "holiness meeting" (so-called) and with open Bible show the people of God their sins—as to separation from the world, as to Ministry in the Holy Spirit, as to the fellowship of saints and the Supper of the Lord, the order of the House of God, Baptism &c., &c.—would he not be treated as a mere intruder, introducing the explosive of "non-essentials" to destroy their structure of supposed holiness?

Many are ignorant—we own it. But the "sin of ignorance" was sin as well as that done wilfully (see Lev. v. 17). Nay, more, is not ignorance itself sin, when there has been the opportunity of knowing what God has revealed?

But this is the snare of Satan in these last days for the ZEALOUS. God be praised for the zeal! All respect to the willingness to endure reproach in the confession of Christ, and to the earnest desire for the salvation of many from the ruin and degradation of sin. Let us not fail to rejoice in this, and in all that God is doing in these wonderful days; but let us also be awake to Satan's device for the robbing God of His glory in the results of the work; and the most subtle and most fearful, is this "spurious holiness," which locks its devotees in the darkness and blindness of spiritual pride.—N. WITNESS.

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NO. 10

THE CLERGYMAN AND HIS GARDENER.

"Pa," said Minnie, as she entered the nursery, where her father was engaged in repairing a small wooden boat for baby, whilst the two youngest boys were looking on with deep interest, "Pa, in going into the hot-house this morning, I heard the new gardener praying at the upper end, behind those large geraniums. I just listened for a moment, and I'm sure he was praying about you."

"Well, Minnie," said her father, as he whittled the stern of the little boat into shape, "What did Thomas say about me in his prayer?"

"Oh! I can't remember just what he said, but he seemed to be overcome with emotion, and evidently thinks you are not sound in doctrine, as he mentioned something about 'Galatian heresy' and 'keeping poor saints in bondage.'"

During one of Mr.——'s visits to Ireland, he heard of Thos. Rainey, and engaged him as his gardener, paying his passage to England. "Isn't the Lord good," said

Thomas, as he shook hands for the last time with his friends, "to have a new place opened for me, jhust as me time was up here? 'Tis all in answer to prayer?"

The day after Mr.—— heard that Thomas prayed for him, he was musing during his afternoon walk in the garden, and although he could not charge himself with departing one iota from orthodox doctrine, yet he felt rather annoyed to think that a member of his congregation should entertain a contrary opinion, and moreover one in his own employ. He therefore resolved first of all to draw out Thomas in conversation, and then set *him* right.

After giving a few directions to Thomas concerning the underbed of the new gravel walk, and commending him for displaying taste and carefulness in trimming the box and laying out the flower-beds, he made an effort to introduce the subject of his late cogitations by asking Thomas what he thought of the new church. "Very much, as a building, sor," said the humble gardener. "And how do you like the singing, Thomas; what do you

think of the choir?" suggested the clergyman. "As to that, sur, I s'ppose such sing'n', as *singin'*, couldn't be bate at all." "Well, Thomas, what do you think—ahem—he was going to add "of the preaching," but that would not exemplify sufficient humility on his part, and correcting himself, he inquired without forethought, "what religious *persuasion*—what *church* do you belong to, Thomas?" Leaning on his spade for a moment, and with calm joy lighting up his countenance, he replied: "I hope you'll not think me bould, sir, if I say to the praise of God," and here Thomas looked upward, "and sure I don't mean no persumpshun, I'm a sinner *saved by grace*—that sur, is me persuashun; I b'long to the Church of the grate God, purchased by the blood of His own Son, an' shure that is me Church, the Bride, the Lamb's wife." The minister was confounded for a moment, not so much at what this humble man said, but the noble dignity and honest sincerity that beamed in his face and the power of this simple testimony. "Thomas," said the minister, "what *part* of the Church do you belong to?" "That I cannot say, sur. It dipsinds intirely on what you mane by it. If you mane that the Church is divided into fragments, *that* I don't agree with, sur, for the Church is ONE; an' altho' Christians may differ 'bout the forms of worship and service, and there may be present many religious professors without Christ, makin' a noise an' callin' it prayer an' praise, yet *that* does not divide the Church,

the true Church, the only Church, which is the body of Christ. Viewed in that light—(but pardon me, sur. I don't mean no offence; 'tisn't for the loikes o' me to be explainin' to you, sur, a minister of the Gospel—but you're so kind to inquire 'bout me spiritual shtate, that I would loike to say this word more). In looking at the Church as a body, there are various members, to obey the direckshun of the head. Sum are han's, sum are feet, an' sum are toes. Now, sur, if you mane to ax me what part of the body I b'long to as an individual member, I say, somewhere 'mongst the toes, and yet there is no disunion, sur, for the koamly parts have need of the unkoamly parts, and all are jined together by jyn's and bands, with one life-blud flowin' through all, makin the body one, but of many members. 'Skuse me, your riverence, for growin' warm, and talkin' so much jusht now, but oh! sur, 'Jasus sought me, whin a stranger wandherin' from the fold of God,' and I feel always," said Thomas, shaking his head, "like settin' his blessed truth right in connexion with my own experience."

The minister, who had listened to the unlettered Irishman with rapt attention and evident satisfaction, as if new light was dawning into his own soul, again inquired in a subdued voice, "Thomas, what is the 'Galatian heresy'?" This query startled him, but before he had time to speak, the minister added, "My daughter heard you pray for me yesterday morning, as if I was in heresy—'Galatian heresy,' I think

you termed it, which kept 'poor saints in bondage.' Sit down in one of these garden chairs, Thomas, and tell me freely about it as I begin to realize that you are taught of the Spirit." Mr. —, "said Thomas, "as you have encouraged me to spake to you on these swate topics I will make bouid and free, as I wish my Lord to be glorified. I confess, sur, I was grieved with your sermon last Sunday." (Here the minister looked up from the ground, surprised, but nodded encouragingly for Thomas to resume). "Your text was a beauty, sur, for the saints of God—"Work out your own salvashun with fear an' tremblin', but you applied it to everybody—saints and sinners alike. You forgot to add the motive an' power for the saints in the resht of the passage—"for it is God which worketh in you, both to will and to do of His good pleasure.' You persaive sur, that the applicashun of the tecksht from the contecksht is entirely for the childer of God, to *work* bekase they have *life*. If I was lyin' dead on the walk thare you wund't read a paper over me, 'Thomas, work out for your daily bread,' but was there a possibility of impartin' life, you would aim at that firsht, and then say '*work*.' So on Sunday, inshtead of sayin' to dead sinners, 'There's life in Christ for you,' you sint thim back to keepin' the Sabbath, and o' servin' the law of Moses for salvashun. Shure, sur, you didn't even give thim Jewish privileges, for in addition to law they had sacrifices, which served as shadows and pinto to Christ, the Atoner of sin:

but you didn't give the people a sacrifice at all, naythur a shadow nor a substance. You forgot to say, '*By the deeds of the law are no flesh justified,*' and to add '*Christ hath redeemed us from the law, being made a curse for us.*' In fact, sur, your sarmon was a curus contradickshun of the passage, "To him that *worketh not*, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

Here Thomas Rainey paused, as the minister said, in a respectful tone of voice as if in the presence of a superior, "Is that what you term 'the Galatian heresy?'"

"No, sur," said Thomas, "but when you addressed the people, although you did not distinguish between the childer of God and the childer of the world, yet the Christians there would take a good part of the sermon to themselves, and if they ackted on your advice they wud fall from *grace*."

"Why, what do you mean, Thomas—do you think my sermon would tend to make men immoral? No, no, Thomas; no no. I cannot accept *that*," said the minister.

"Pardon me, your riverence," said the gardener, "but I neither said, nor implied in what I said, that your sermon if practiced would promote immorality; on the contrary, sur, it had a great tendency to elevate their morals, and they had great motives in becoming moral, too, when you made their salvashun hinge on it. They may be moral and yet fall from *grace*."

"What do you mean, then, Thomas, by falling from *grace*?"

“I mane jusht what the Aposhle ment. In the fifth chapter of Galashuns you will persave that the Galashun convarts were going back to the surcumsishun. They said Christ jushtified us, but we are to complate our salvation ourselves by observing surcumsishun and other Jewish saramonies. This they imbibed from false taychers who said if they didn't keep the law of Moses they couldn't be saved. ‘What,’ says Paul, ‘have ye begun in the sperrit and are ye now made perfectk by the flesh. O! foolish Galashuns, who hath bewitched you! Shtand fast in the liberty wherewith Christ hath made you free.’ Yon see, sur, whin they turn to the law they came into bondage, for they could not fulfil its obligashuns, and the law required perfect obaydance, for ‘they who offinded in one pint was guilty of all,’ that's plain enough, shure. Now, sir, the ‘Galashun heresy,’ to my way of thinkin’, was this—having been brought into a *justified* position through faith in the Lord Jasmus Christ, they thin in a very mane manner took the work out of the blessed Lord's hands into thare own, an' said, ‘We will be circumsised and keep the law of Moses in order to attain unto final salvashun.’ You see, sur, they misconsayved the object for which the law was given. It cannot save man. It may restrain him by its threats, but musht condimn him when it is broken. Grace is a higher thing than law. One was given by Moses, the other came by Jasmus Christ. To go from the high to the low, is to fall. To go from

Jerusalem to Jericho is to fall among thieves. To go from the grace of Christ to our own poor works in order to perfect our salvashun is to *fall* from grace, and to end in failure. You see, sur, falling from grace in the scriptural sence does not make a man immoral in his outward conduct at all, and many a man wins the world's applause for religious zale who in his heart turned from Christ, and denied the Lord who bought him. What a quare thing that would be, sur, if some men were honest enough to say what they think. Many wud say, ‘We're saved by grace through faith, and that of ourselves—not the gift of God, but by works, that any man may boast,’ and how unbecoming a song it would be in Heaven ‘unto Him that loved us, and washed us from our sins with His blood by our assistance, having kept the law, and turned away from grace.’ ”

“Thomas,” said the minister, with great emotion, as his eyes, suffused with tears, turned on this ripe though youthful Christian. “Thomas let us give praise to God. I see now as I have never seen before the beauty, the fulness, the boundlessness of God's grace, which saves the sinner, which keeps the believer, which is unaided and untiring in consummating the salvation of the one Church. I am ashamed to confess that for years I have been directing anxious and indifferent persons and troubled Christians ‘to strive’ ‘cry for mercy’, ‘repent’, ‘get religion’, ‘reform’, ‘join the church’, ‘erect the family altar’, and a hundred

like different things, without explaining what these things meant; and though I mentioned Christ's name, I have not set Him *alone* before them as their *only* object of trust and hope. Yes, yes," he added after a moment's pause, "there is a difference, yea, a great difference, between looking *in* to *self*, and looking out *unto* Jesus. Blessed, blessed Jesus! Only Saviour! Saviour from *all* sin! Saviour in all stages of Christian experience; Saviour to the end of the pilgrimage, Thou art mine *now*, mine forever. Let us kneel and praise God." After expressing his gratitude to God for having taught him, even now though late in life, about this infinite love and grace, the clergyman turned to the weeping believer still on his knees, overpowered with the conscious presence of God, and said, "Thomas, I will see you again, if the Lord will, but I wish to say now that you must speak to my people on Sunday night."

As the faithful gardener looked after his employer, now entering the house, he seemed as one but half awake, and suddenly exclaimed: "Sure and did he say 'spake to his people?' Och, thin, and how can I spake to an intelligent congregation. But I should'nt say *that*, for doesn't the promise say, 'My grace is sufficient for thee?' Oh! blessed Lord, I'll trust thee, an' if thou sayest 'witness for me,' thou wilt give grace an' shtrenth, therefore I'll lave myself in thy hands intirely, for thou doest all things well; thou hast redeemed me, oh! Lord God of thruth."

Next Sunday was a great day in that parish. The revived soul of the clergyman in the morning manifested its earnestness, as he applied with great power to the believers present the rich doctrine contained in the passage, "Ye are Christs." In the evening he discoursed with eloquence on the passage of John v. 24: "He that heareth My words and believeth on Him that sent Me *hath* everlasting life, and shall *not come into* condemnation, but is passed from death unto life." The gardener followed the minister by detailing the narrative of his own conversion and joy in the Lord, which produced a visible effect upon the congregation.

The soul is the dwelling place of the truth of God; the ear and the mind are but the gate and the avenue; the soul is its home or dwelling place.

The cross of Christ is the Christian's crown; the reproach of Christ is the Christian's riches; and the shame of Christ is his glory.

Wedding days do not last all through life; nor is the character of a Bridegroom the only one that Christ sustains. He is a Husband, a Father, a Master, a Ruler, and He appears in, and fills all these offices in turn, —and dear child of God, in one or other of these you are sure to hear Him. The feast of the passover was not kept all the year through, only once a year. If all is sunshine who is to carry the cross? Who, to bear the heat and burden of the day? Who are to endure the furnace? and who to keep open the path of tribulation? Jesus is all and all in all.

CHICAGO CONFERENCE.

The third annual conference of the Christians gathered to the Name, will (D. V.) take place on Thursday, the National Thanksgiving day, Nov. 30th, and on the Friday, Saturday, and Lord's day following, i. e. 1st, 2nd and 3rd Dec.

On the three week days the meetings (D. V.) will take place at 10:30 a. m., and 3 p. m. for prayer and the ministering of the Word, and at 7:45 p. m. for ministering the Word and preaching the Gospel.

On Lord's day the meetings will be at 10:30 a. m. for breaking of bread; at 3 p. m. for ministering the Word and at 7:45 for preaching the Word, and preaching the Gospel. The preliminary prayer-meeting takes place on Wednesday evening Nov. 29th at 7.45.

We are convinced it is a mistake to confine the evening meetings to preaching the Gospel exclusively, for there will be present at them, several Christians who cannot attend during the day. These being saved already require something additional to the statements how they may be saved, for that they are already. They need to hear those blessed things God has revealed for His saints—as to their place, possessions, etc., that they may walk worthy of God as dear children, etc. They only give as they receive. If their fruitfulness is poor it is because their receiving is poor also.

It is our desire to press on Assemblies the privilege of making these proposed meetings a subject of prayer before the Lord. We

know that last year special prayer-meetings were held in both the new and old world for the meetings. Hope there may be the same again, that the God of all grace may vouchsafe us good, godly and happy meetings—where the goings forth of our God may be very marked and most blessed.

The times are getting darker as we near the end of the age, and, as the darkness thickens, the more need there is of holding the Head—Christ—and His written Word.

There is scarcely a foundation truth but is held loosely by most professors. Ruin of the whole race, salvation wholly of grace, as well as eternal punishment, are almost gone. Many of the young talk of these and other fundamental truths, as the illusions of their old fashioned ancestry.

The weekly Lord's supper, baptism of believers, gathering to the NAME, universal priesthood of believers, ministry by and in the Spirit alone, security of saints, second coming of Christ, failure of the present dispensation like its predecessors, heavenly portion of the Church, oneness of the body of Christ and the sufficiency of the written Word and the living Christ, are either repudiated or lost sight of nearly by all. These, and other important truths require a powerful and fresh presentation.

It also is sad but true that many of the saints of God become thoroughly inoculated with that respectable but insidious poison—*worldliness*, and, by many, persistent efforts are made to appear important, attractive and great, by

such gew-gaws as money can buy, and many others get defiled by the leaven of Herod, which is politics—the efforts to substitute human rule for His whose right it is to reign in righteousness.

Again we appeal to you Christian reader to pray for these meetings—to make them known to others and attend them yourself.

Hereby a general invitation is given to all Christians.

Details of arrangements will be (D. V.) in November **BARLEY CAKE**. Any correspondence on the subject may be addressed to D. Ross, 13 N. May St., Chicago, Ill.

“Brethren pray for us.”

I Have Christ! What Want I More?

“Thanks be unto God for His unspeakable gift.”

In the heart of London city,
Mid the dwellings of the poor,
These bright golden words were uttered,—
“I have Christ! what want I more?”

By a lonely dying woman,
Stretched upon a garret floor,
Having not one earthly comfort,—
“I have Christ! what want I more?”

He who heard them, ran to fetch her
Something from the world's great store;
It was needless—died she, saying,
“I have Christ! what want I more?”

But her words will live for ever;
I repeat them o'er and o'er,
God delights to hear me saying,
“I have Christ! what want I more?”

Oh, my dear, my fellow Christians!
High and low, and rich and poor;
Can you say with deep thanksgiving,
“I have Christ! what want I more?”

Look away from earth's attractions,
All earth's joys will soon be o'er;
Rest not, till each heart exclaimeth,
“I have Christ! what want I more?”

M. J. W.

Our Responsibility.

It is imperative on you, Christian reader, to consider what is your relationship with the religious sects around you?

It is true there are many things we believe in common with all the Evangelicals, and 'it is but proper to state that we believe things that many of them reject, and most of them believe things we spurn.

Possibly the reader may say that we are “one in regard to essentials and differ only in non-essentials.” That statement, though apparently correct, is misleading. God has given us a Book in which He has stated His mind, for our learning, and we cannot say otherwise than that we believe it to be wickedness in any one to make that essential which refers to the sinner's salvation from Hell, and submerges to a secondary place that which refers to God's glory, and to the place as well as position of Christ as Head over all to, and for the church.

Whether we understand the truths (and their outcomes) that He as Head insists on, or not, we find the Lordship, Headship, and prerogatives of Christ largely treated of in the Word, “He is become Head over all things to the Church, which is His body, the fulness or compliment of Him who filleth all in all” (Eph. i. 22, 23.)

That the Lord Jesus Christ has been displaced as far as that could be done, by the traditions and commandments of men, no one capable of observations, at all acquainted with the facts, will deny—but, that the training and the circumstances of people may have largely incapacitated them from seeing the facts in their far reaching enormities and awfulness, we readily admit.

Will you, dear reader, look with us at a few facts and compare them with God's Word.

I.—There is such a scramble for members to swell the various sects, whether with the view of fleecing them to support the ma-

chinery and the parson, or with the desire of presenting a respectable appearance before others we leave you, reader, to judge, but such is the fact,—usually, therefore, the number of Christians in a congregation in proportion to the others is not one to fifty,—indeed, in many cases there is not one to a hundred—though in a few rare cases matters are not so bad. Thus, the ungodly are encouraged to become professors to their own eternal loss—for once they become “members in good standing” generally they settle down in perfect listlessness and carelessness till the light of eternity awakens them, and that usually, too late.

Reader, will you be supporting this soul-damning thing? Can you bid that God-speed which rocks in carnal security onwards to Hell, souls that could not be ruined but by cheaterly?

II.—These mixed-multitude—man-made churches lead to withholding the truth, and to unfaithful preaching, lest the ungodly would be deterred from joining them, and the joined ones would be displeased and scared away. The result at present is that few, if any, congregations in the country could bear to hear God's bare unvarnished truth, and the sermons are spiced with quotations from heathen authors instead of from God's precious Word. Can you reader be countenancing this abomination; are you not afraid it may come back on you?

III.—This withholding of God's Word led to the farther fact that there are found in the various sects, Infidels, Unitarians, Universalists, Annihilationists, Restorationists,—in fact, people who hold anything or nothing. The preachers usually take good care not to cross any one in any thing of that sort—more especially the good paying members. Reader, can you be supporting this ungodly sham?

IV.—This again led to the Universal legality which has so most thoroughly permeated all the sects, for it is remarkable

that the preaching of good works and experience never offends anybody, whereas the offense of the cross is as sharp as ever. Grace makes little of man and magnifies God, but salvation by works ministers to man's pride and makes God the debtor; hence its universal acceptance in almost every sect in the country. This vile leaven has corrupted what had been left of God's Word. Reader, can you be lending your support to that which robs God and flatters man?

V.—Inside the sects there are two parties—the few saints and the many sinners—and the latter being so predominant the control is gone out of the saints' hands into the world's. The further result of this is that the congregations generally have too kinds of weekly meetings. The small miserable “testimony and prayer meeting” usually on the Wednesday evening, and the “young people's party,” where the music, dancing, singing, and all manner of nonsense goes on,—the ice-cream party, oyster supper party, slipper or necktie party, calico party, picnic party, fairs, &c., &c. But of course to give the whole of these a religious tinge, the proceeds will be devoted to “church purposes” to make up the deficiency caused by recalcitrant parishioners who failed to supply the currency as they promised to do, or as was expected of them. Perhaps, indeed, it is proposed to supply amusements for the children of the devil, therefore the “church” may be rented for some Glee party, or possibly some popular concert singers are hired and paid, and the profits devoted to pay the man who professes to teach the people God's Word and to be treading in the footsteps of prophets and martyrs.

The ungodly will gladly give their money for such purposes. The enemies, rejectors and murderers of the Lord Jesus Christ are amused while they step along the broad road that leads to Hell. It is great cruelty, to help the lost to drown thought and conviction, and thus hinder their conversion. Can you, reader, in view of the endless eternity

before the people continue countenancing this ungodlinesses and deceptions.

The "Conventions" about the Lord's work of such men as are mixed up with these abominations, unless indeed they do it ignorantly, are surely a smoke in the nostrils of Jehovah.

VI.—The most of those called pastors are in the preaching business because of the money in it. A parent wishes his son a means of earning his daily bread—preaching if not a godly way of living, is decent and respectable—therefore the boy is educated for the ministry, and whether "born again" or not, does not seem to matter much provided he can talk in a florid manner. A young man is tired of clerking, wishes to have more time for literature, &c.,—pushes hard—is eventually licensed to preach, after which he goes about a begging for the fattest charge available. A godly mother wishes her boy to be a minister. That is eventually accomplished—but the boy has been a spoiled preacher in the making. He is empty and haughty. Knowledge has puffed him up, and no wonder when it was imparted by an unconverted Professor. A good-for-nothing young man is a great talker. By his mouthings he deceives some one or other who becomes prompter to others. The case is stated to some one or more who can help. The dollars are forth coming—the great business is to please—so eventually the full fledged Rev. Mr. So-and-so comes forth, but God is not consulted. It might be safely asserted of most of them, that they are not "born again," but in the business for money only, and when they see their craft in danger, by others preaching for the love of Christ and of souls, they most assuredly will talk most energetic. Reader, are you mixed up with this ungodly manufacture of preachers to deceive the world, rob Christ and starve saints? No wonder though infidels are on the increase.

(To be Continued.)

Answers to Correspondents.

We will be glad to answer questions asked according to our light and ability, provided we judge it for edification to do so. All ought to prove these answers by the ONE TEST, the written word. Isaiah viii. 29. Let correspondents give their addresses.

QUESTION LIX.—I read in 1st Cor. xv. 22, "*As in Adam all die, so in Christ shall all be made alive.*" When shall all be made alive in Christ?

ANS.—The 23rd verse answers the question. Let us read both verses rendered literally: "For as in Adam all die, so also in the Christ all shall be made alive," but each in his own rank: Christ the first-fruit, then those of the Christ *at His coming.*" The first resurrection began with Christ, the first sheaf (Lev. xxiii. 10, 11.) on the morrow after the sabbath—i.e. on the first day of the week, or on Lord's day, and it ends with Rev. xx. 4, when He comes at the beginning of the millenium. This is the first resurrection, and the second resurrection; or that of damnation, takes place at the end of the millenium. (See Rev. xx. 5). The first of them, is over more than a thousand years before the other begins.

In the chapter from which the question is taken there is not one word about the resurrection of the wicked at all, but, the two Adams—the first and second are brought before us in contrast. The one imparting death, and the other imparting life, i.e. the two heads and the two distinct races or people.

Oneness with the one head gave one death—that of the soul, and will give the other, or second death. Oneness with the other Head, the Son,—gave life to the soul already (Eph. ii. 5) and will give life, and consequently resurrection to the body, as we find in Rom. viii. 23; Phil. iii. 21; 1 Cor. xv. 42-54; 1 Thes. iv. 13, 18. So also the complete death of the seed of the first Adam is in two stages, 1st, that of the soul (Eph. ii. 1, 5) 2nd, that in lake of fire called also second death (Rev. xx. 14; xxi. 8) so also the complete recovery is in two stages—1st, that of the soul. and 2nd, that of the body, at His coming.

QUESTION LX.—Will you kindly answer in the B. C. two questions, viz: 1st—*Can I Scripturally remember the Lord's death all alone?* 2nd—*Dare we use any other substance at His table than bread and wine?*

ANSWER.—Two is the smallest number allowed by God's Word at the Lord's table. There may be as many more as convenient—that number is required for communion or fellowship, and, any other substance than bread and wine is not allowable. He made the arrangements as to who, how many, and what should be there, and any alterations on His ordinances by shortsighted people is simply self-will on our part, and an insult to Him, or, let us put it thus: A table with one only at it is not the Lord's table at all; and any table without the appointed bread and wine is not His table. He has

as Lord and Master given instructions for His own table. If we alter these, amend them, deduct from them or add to them, that moment it ceases to be His and it becomes ours. Let us also remember, that every table with two or more at it and with bread and wine on it is not the Lord's table. There are other and additional prerequisites. He has all the orderings and arrangements of and at His own table, else it is not His.

WORK AND WORKERS.

The Detroit Tent was struck in the beginning of September and the meetings transferred to a hall secured for that purpose. Bro. Muir conducts these, while brethren Ronayne and Goodfellow are working in Hartsuff in the neighborhood of Brockway Centre. We understand that Bro. Rushbrook is also in Michigan.

Brethren Irving, Marcus and Faulknor are in the Orillia district carrying on the meetings already begun. They have been reinforced recently by Bro. McQuesten from England. Bro. Douglas has gone to New York for a short season of rest. Bro. Marshall has returned from Scotland and proposes to make Toronto his headquarters for the present.

The Tent at Belvidere, Illinois, was taken down in the beginning of September and a hall rented for the purpose of continuing the meetings. A change will again be made in the beginning of October to an empty Universalist meeting house, a more suitable place for the work

than the hall. John Smith and C. W. Ross were there for some time, and now J. M. Carnie has taken the place of Bro. Smith, who has gone into Chicago for a few days.

David Hughes and Geo. Brown have been in Galesburg, Ill., a few weeks, holding forth the word of life both in the hall and in the open air.

The Elgin tent was taken down Sept. 25th with much reluctance. The weather was cold and rendered it very uncomfortable, but as no other place had opened up for the meetings it was considered advisable to keep it up as long as possible. The meetings have been both good and profitable. Mr. Carnie, with the help of some brethren from Chicago, has been conducting the meetings in it this month.

The Chicago (south side) tent is down for the season. The regular meetings are held in the Gospel Hall 361 Thirty-first street, two blocks west of State street, and the west side meetings in Gospel Rooms, 310 Fulton St.

Thus the tent work for the season is over. Doubtless thousands have heard the Gospel in these tents who would never hear it otherwise. Now the fall and winter work begins, and this vast continent lies like an untouched harvest-field. Laborers are required—laborers who have among others that indispensable qualification “perseverance.” “Pray ye therefore.”

Reader, the need is crying. The people in general are away from the Word of God, and as a consequence are wandering in midnight darkness. Hell is filling fast, and

for the great majority, the darkness of unbelief is only being succeeded by the gloom and outer and impenetrable darkness of Hell.

Are you dear saints of God in earnest about this matter. There were some burdened for you, are you in earnest for others.

“To me to Live is Christ.”

It is years now since I gave up letter-writing in the common-sense of the word. Apart from Christ it is mere nature—in which, alas! we are apt to live, and which must be bustling, because it has not Christ. The craving for letters is often like the craving for society, and a substitute for the love of Christ. Ah! how few open the Bible with the same eager zest with which they open a letter! How few cannot live without daily correspondence with Jesus! I mean hearty living, personal communion with Him such as the song of Solomon describes.

The Bible is like a veil on the face of Christ, and when the Spirit draws it aside, we see all His beauty, and that is what makes us strong and joyous and holy. It is gazing on the glory of God in the face of Jesus Christ.

Again, I like to think of the Word as a vessel which contains a precious wine. Now, there may be much to do with the outside, and the soul abide in death; but if there be but one small hole made in the side of this vessel, with what joy we drink this new wine of the kingdom; or as it is in Isaiah xii., draw water out of these wells of salvation.

Now, it is to the heart that seeks Jesus that God ministers Jesus; for it is not of him that willeth or of him that runneth, any more than is salvation; though in another aspect it is only the diligent soul that is made fat. Read Prov. ii., also viii., for this; also 2 Peter i., where we are told to add to faith, virtue, and

all these other graces. But why? Not merely for the having THEM to God's praise and our blessing, but that we may be neither idle nor unfruitful in the KNOWLEDGE of JESUS. Ah! that is everything, as Paul says—"That I may know him"—and again, "the excellency of the knowledge of Christ Jesus my Lord." Other knowledge even about the Word puffs up, but this keeps the soul like a babe on the breast of its mother, and works into us the very grace and gentleness and love of Jesus Himself. Witness Mary who sat at His feet. And the grace of Christ is an active thing. It is not the idle contemplation of a beautiful picture; it is the power of living for the comfort and good of OTHERS.

This is important, for many delight in the Word—honestly indeed—and yet, not connecting it with Jesus. That is like manna which stinks. Why do they delight in the Word? Because it gives THEM comfort. You see the heart is not on Christ, but on self. No wonder, then, that it is but as a very lovely song, which leaves only a remembrance of its having been heard. But when it is Jesus Himself we are after, He brings us into the banqueting-house, and there we hear the music and dancing, and for our life we cannot help joining in it. God would not have us to be invalids in His house all our life, feeding on our sorrows and our joys; but like loving children, who come in to a hearty breakfast in the morning, in all the gladness of His smile and the family joy; then who go out to work hard and heartily for Him all day, returning to dine, and to tell how we have sped in commending Christ by our temper and our ways and words.

There is a verse in Micah, I think—"Do not My words do good to them that walk uprightly" which contains much truth; and again in the Psalms, "To him that ordereth His conversation aright will I show the salvation of God." After all, the one thing needful is to be near Jesus and to hear His words—everything else will follow.

I always find Christ with me in visiting IN HIS NAME. Of course it is but death if He is not one's object in visiting. I find that when Jesus Himself came into the world, people were taken up with ten thousand

things in one way or another. But He came down not to be a party in their thoughts and their views, but to get their ears open to the glorious news He had to tell of His Father in Heaven. So I find that the current is so strong in most places, that if you do not go in with Christ you get weakened instead of being a help or helped. But it is unspeakably sweet when you can go to a house in the assurance that the current of the affections and thoughts is strong heavenward.—
SEL.

Creamery.

GEMS FROM RUTHERFORD.

Oh, but Christ hath a saving eye! salvation is in his eye-lids! When He first looked on me I was saved; it cost Him after the cross, but a look to make Hell quit of me! Oh, but merits, free merits, and the dear blood of Christ, were the best way that ever we could have gotten out of Hell! Oh, what a sweet, oh, what a safe and sure way is it, to come out of Hell leaning on a Saviour! That Christ and a sinner should be one, and have Heaven betwixt them i. e. for themselves, and be halvers of salvation, is the wonder of salvation. What more humble could love be? and what an excellent smell doth Christ cast on His lower garden, where there grow but wild flowers (if we speak by way of comparison) but there is none but perfect garden flowers in Heaven, and the best furniture that is there, is Christ. We are all obliged to love Heaven for Christ's sake. He graceth Heaven and all His Father's house with His presence. He is a Rose that beautifieth all the Upper Garden of God—a leaf of that rose of God for smell, and is worth more than a world. Oh, that He would blow His smell upon a withered and dead soul! Let us then go on to meet with Him, and to be filled with the sweetness of His love. Nothing will keep Him from us. He hath decreed to put time, sin, Hell, devils, men and death out of the way, and to travel the rough way betwixt us and Him, that we may enjoy one another. It is strange and wonderful that He would think long in Heaven without us; and that He would have the company of sinners to solace and delight Himself withal in Heaven. And now the supper is abiding us. Christ the bridegroom, with desire, is waiting on, till the bride, the Lamb's wife, be decked for the marriage, and the great hall

be cleared for the meeting of that joyful couple. Oh, fools! what do we here? and why sit we still? Why sleep we down here? Were it not best to make us wings to flee up to our blessed match, our partner and our fellow-friend? Make forward, your Guide waiteth on you.

A little of God would make my soul full from bank to bank. Oh that I had but Christ's odd off-fallings; that He would let but the meanest of his love-rays and love-beams fall from Him, so as I might gather and carry them with me! I would not be hard to please with Christ, and veiled visions of Christ, neither would I be dainty in seeing and enjoying of Him. A kiss of Christ blown over His shoulder—the parings and crumbs of glory that fall under His table in Heaven—a shower like a thin May-mist of His love, would make me green, and sappy, and joyful, till the summer sun of an eternal glory arise. Oh that I had anything of Christ! Oh that I had a sip, or half a drop: out of the hollow of Christ's hand, of the sweetness and excellency of that lovely One! Oh that my Lord Jesus would rue upon me and give me but the merest alms of felt and believed salvation! Oh how little were it for that infinite Fountain of love and joy, to fill as many thousand thousands of little vessels, the like of me as there are minutes of hours since the creation by God! I find it true, that a poor soul finding half a smell of the Godhead of Christ, hath desires paining and wounding the poor heart so, with longings to be up at Him, that make it sometimes think, were it not better never to have felt anything of Christ, than thus to be dying twenty deaths, under these felt wounds, for the want of His cheering smile! "Oh, where is He? O Fairest, where dwellest Thou? O never-enough admired Godhead, how can clay win up to Thee? How can creatures of yesterday be able to enjoy Thee? Oh, what pain is it, that time and sin should be so many thousand miles betwixt a loved and longed-for Lord, and a dwining and love-sick soul, who would rather than all the world have lodging with Christ! Oh, let this bit of love of ours, this inch and half-span length of heavenly longing, meet with Thy infinite love! Oh, if the little I have were swallowed up with the infiniteness of that excellency which is in Christ! Oh, that we little ones were in at the great Lord Jesus! our wants should soon be swallowed up with His fulness.

O, when shall we meet? Oh, how long is it to the dawning of the marriage-day? O, sweet Lord Jesus, take wide steps. O, my Lord, come over mountains at one stride! "Oh, my beloved, flee like a roe, or a young hart, upon the mountains of separation." O, if He would fold the heavens together like an old cloak, and shod time and days out of the way, and make ready in haste the Lamb's wife for her husband. Since He looked upon me, my heart is not mine own, He hath run away to Heaven with it. Oh, if the Heaven and the Heaven of heavens were paper and the sea ink, and the multitude of mountains pens of brass, and I were able to write that paper, within and without, full of the praises of my fairest, my dearest, my loveliest, my sweetest, my matchless, and my most marvellous well-beloved! Woe is me, I cannot set Him out to men and angels. O, there are few tongues to sing of His incomparable excellency. I am put at my wits' end how to get His name made great.

Those who see His face, how do they get their eye plucked off Him again? Look up to Him, and love Him; O, love and live. Part by no means with Christ, hold fast what you have received; keep the truth once delivered; if you quit it in a hair, or in a hoof, you break your conscience in twain; and who then can mend it, and cast a knot on it?

My dearest in the Lord, stand fast in Christ: keep the faith: contend for Christ, wrestle for Him, and take men's feud for God's favour; there is no comparison betwixt these.

And I write to thee, poor, mourning, and broken-hearted believer, whoever thou art, of the free salvation: Christ's sweet balm for thy wound. O, poor, humble believer: Christ's kisses for thy watery cheeks; Christ's blood of atonement for thy guilty soul; Christ's Heaven for thy poor soul, though once banished out of paradise. I have for the present a sick, dwining life, with much pain and much love-sickness for Christ! Oh, what I would give to have a bed made to my wearied soul in His bosom.

O, that I were where I shall sin no more! O, to be freed from these chains and iron fetters that we carry about with us: Lord, loose the sad prisoners. O, for a long holiday with Christ, and our long lasting season of rest! Glad may their souls be who are safe over the river, Christ having paid the fare. Happy are they who have passed their hard and wearisome time of apprenticeship,

and are now freemen and citizens in that joyful, high city, the New Jerusalem.

O, that we could get bonds and law-suretyship of our love, that it fasten not itself on these clay-dreams, these clay-shadows and worldly vanities! We might be oftener seeing what they are doing in Heaven, and our heart more frequently upon our sweet treasure above. We smell of the smoke of this lower house of the earth, because our hearts and our thoughts are here. If we could mount up with God, we should smell of Heaven, and of our country above, and we should look like our country and like strangers, or people not born or brought up here. Our crosses would not bite upon us, if we were heavenly-minded.

I know no obligation the saints have to this world, seeing we fare but upon the smoke of it; and if there be any smoke in the house, it bloweth upon our eyes. God be thanked, we have many things that so stroke us against the hair, that we may pray: God keep our better home, God bless our Father's house, and not this smoke, that bloweth us to seek our best lodging. I am sure this is the best fruit of the cross, when we, from the hard fare of the world, cry the more that God would send a fair wind to land us, hungered and oppressed strangers, at the door of our Father's house, which now is made in Christ our kindly heritage. O, then, let us pull up the stakes of our tent, and take our tent on our back and go to our best home; for here we have no continuing city.

I am waiting in hope here, to see what my Lord will do with me. Let Him make of me what He pleaseth; provided He makes glory to Himself out of me.

I care not. I am His everlasting debtor.

Who would not think Christ worthy of suffering for? Oh, who can weigh him? Ten thousand thousand heavens would not be one scale, or the half of the scale of the balance to lay Him in. O, black angels, in comparison of Him! O, dim, and dark, and lightless sun, compared with that fair Sun of righteousness! O worthless Heaven of heavens, when they stand beside my worthy, and lofty, and high, and excellent well-beloved! O, weak, and infirm clay-kings! O, soft and feeble mountains of brass, and weak created strength, compared with our mighty and strong Lord of armies! O, foolish wisdom of men and angels, when it is laid in the balance beside that spotless, substantial wisdom of the Father!.

If Heaven and Earth, and ten thousand heavens, even round about the heavens that now are, were all in one garden of paradise, decked with all the fairest roses; flowers, and trees that can come forth from the art of Almighty Himself; yet set but our ONE flower, that groweth out of the root of Jesse, beside that orchard of pleasure, one look of Him, one view of His God-head would infinitely exceed, and go beyond, the smell, colour, beauty, and loveliness of that paradise. O, worthy, worthy, loveliness! Oh, for less of the creatures, and more of Thee! Oh, open the passage of the well of love and glory on us, dried pits and withered trees!

Oh, that Jewel and Flower of Heaven! If our Beloved were not mistaken by us, and unknown to us, He would have no scarcity of suitors; He would make Heaven and Earth both see that they cannot quench His love, for His love is a sea. Oh, to be a thousand fathoms deep in this sea of love! He, He Himself is more excellent than Heaven: for heaven, as it cometh into the souls and spirits of the glorified, is but a creature, and He is something, and a great something more than a creature. Oh, what a life were it to sit beside this well of love, and drink and sing, and sing and drink; and there to have desires and soul-faculties stretched and extended out, many thousand fathoms in length and breadth, to take in seas and rivers of love.

Rouse, rouse up therefore, your soul, and ask how Christ and your soul met together? I am sure they never got Christ who were not once sick at the yolk of the heart for Him; too, too many whole souls think they have met with Christ, who had never a wearied night for the want of Him. But alas, what richer are men, that they dreamed the last night they had much gold, and when they awoke in the morning they found it was but a dream? What are all the sinners in the world, in that day when Heaven and earth shall go up in a flame of fire, but a number of beguiled dreamers? Every man in that day will tell his dream.

I beseech you in the Lord Jesus, beware, beware of unsound work in the matter of your salvation; you may not, you cannot, you should not want Christ. Then after this day convene all your lovers before your soul, and give them their leave, and strike hands with Christ, that there after then may be no happiness to you but Christ, no hunting for anything but Christ, no bed at night when death cometh, but Christ. Christ, Christ, who but Christ? I know this much

of Christ, He is not ill to be found, nor lordly of His love; woe had been my part of it for evermore, if Christ had made a dainty of Himself to me; but, God be thanked, I gave nothing for Christ; and now, I protest before men and angels, Christ cannot be exchanged, Christ cannot be sold, Christ cannot be weighed. Where would angels, or all the world, find a balance to weigh Him in? All lovers blush when you stand beside Christ; woe upon all love but the love of Christ; hunger, hunger for evermore be upon all heavens but Christ; shame, shame for evermore be upon all glory but Christ's glory. I cry death upon all lives, but the life of Christ. O, what is it that holdeth us asunder? O, that once we could have a fair meeting! Thus recommending Christ to you, and you to Him for evermore. I rest. Grace be with you.

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CHICAGO, NOVEMBER, 1882.

NO. 11

“I DON'T SEE ANY HARM IN IT.”

Twelve Tests to Try it.

1. If not, why not? Let me look into your eyes. (*Matt. xiii. 16.*)
2. Is the *dust* of worldliness in them, so that you cannot see *clearly*? (*Isaiah vi. 9.*)
3. Is the *squint* of insincerity in them, so that you cannot see *singly*? (*Matt. vi. 22, 23.*)
4. Are you *willing* to see any harm in it? (*John vii. 17.*)
5. Or are you the blind that *won't* see? (*John ix. 39, 44.*)
6. Will you see any harm in it on a dying bed? (*1 Kings xxii. 25.*)
7. Would you like Christ to catch you in the very act? (*Luke xii. 37.*)
8. Do the best Christians you know see any harm in it? (*Heb. v. 14.*)
9. Is it consistent with your profession that by the cross of Christ “the world is crucified unto you, and you unto the world?” (*Gal. vi. 14; Phil. i. 27.*)
10. Can you commune with God as freely after it, as before it? (*1 John i. 7.*)
11. Can you look up to God for a blessing in the midst of it? (*Rom. xiv. 23*)
12. If it is lawful, is it becoming, is it profitable? (*1 Cor. x. 30, 33.*)

A. A. R.

OUR RESPONSIBILITY AS CHRISTIANS.

(Continued from page 153.)

VII.—A charge or "church" falls vacant, either the preacher dies or goes away somewhere. He is starved out because he preaches smatterings of the Gospel—or is discharged for immorality—or his stock of sermons gets done and he gets a change—or he may have had more dollars promised him in some other congregation—whatever the reason, there is a vacancy—a committee is appointed—every member of which may be unconverted—to look out for a preacher. Two or three are fixed on as eligible. The first choice is a vendor of Tom Paine's "Age of Reason." He is supposed to be a likely Parson. Because of his infidel preaching he is likely to draw the unconverted, but intelligent and refined rich. Another is a great talker—got a good memory—reads other people's productions—gets saturated with them, and like Gideon's fleece, with a little squeezing will give out what had been received in. Beautiful language—but it is all empty sound.

Another candidate is available in case the others fail. He has no views at all. The name of this latter gentleman is Mr. Please-every-body!!! One or other of these gentlemen is likely to do, but No. 1 is the choice. The position and the dollars are offered him. If he deems the matter not quite to his liking No. 2 gets the chance. and if it does not suit him No. 3 comes in, etc. The "call" as it is called is accepted—the new parishioners are flattered, and the pleasure parties specially of the rich are attended and held in veneration "because he eats of their venison" (Jude 16; Gen. xiv. 28; xxvii. 7.)

Things thus go on—popularity continues for a time, but by and by it begins to wane. The once popular preacher must go and seek another field of labor, and the congregation must look out for a new man with fresh thoughts—fresh speculations, and fresh noth-

ings—and so on it goes, and the people go to Hell unwarned.

Reader, will you support this abomination—this miserable man-made wretched imitation of God's reality.

Three things are entirely lost sight of by the parties interested.

1st.—God's Church consists of born again, or saved people, who are in it by a new birth; and that through union with the Lord Jesus Christ.

2nd.—God's gifts, whether Evangelists, Pastors or Teachers are given by Himself inside the Church for exercising their gifts both without and within, and they exercise their gifts not for money, as hirelings, but in obedience to the Lord Jesus, the great Head, and are fitted for this by His Spirit. They love to do it.

3rd.—As the Evangelists are to preach the Gospel to the lost that they may be saved, so the pastors are to shepherd the saved, and the Teacher is to search out God's book and then share his discoveries with his fellow-saints. Thus all help according to God's word. Eph. iv. 8, 16: "Wherefore He saith, when He ascended up on high, he led captivity captive, and gave gifts unto men. Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things. And He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto Him in all things,

which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." This reader, is reversed, as you may know, and the Lord, Head and Master, is superceded by man's ordinances, rules and arrangements. Reader, will you be a party to this robbery of Him and deception of men.

VIII.—What is to be done? Any attempt to bring about an amendment or revival while these things go on is like trying to fill up the Atlantic ocean, and although all the people in these sects were saved to-morrow and left where they now are, in twelve months they should almost all be away from the Lord, because the sincere milk of the Word is not there, for them. Two things are quite manifest. Any real work done for God in conversion is done outside these sects by "free services" and nine-tenths of the Christians who seem to be of any use, work outside, and themselves are outside also.

We do not, and cannot for one moment consider what is usually called "revival" to be God's work at all. Standing up for prayer is not Christ—making a start is not Christ, and bringing a haul of unsaved people into a sect, is not, we honestly submit, God's work at all, but the Devil's pet work. Reader, do you countenance this hypocrite-making business. It is a curse in the whole country.

IX.—Y. M. C. A's. have no more Scripture for their support than sects have. Themselves are unscriptural, and their mode of work is, as we see it, equally so. That the motives of their originators may have been good we doubt not, for the cause of them evidently, was an effort to have something more elastic, less cumbersome and better adapted for conversions than the sects, yet, since then, they learned to lean for support both on the world, and on the sects from

which they once turned away with disgust, instead of on God, and now they go more thoroughly in for concerts, parties, etc., than the sects themselves do—and many, if not most, in them, are unconverted. Reader, will you be unequally yoked together with unbelievers in opposition to 2 Cor. vi. 14, 18: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

X.—If all who are saved should at once repudiate all the sects and Y. M. C. A's., and begin to study their Bibles—take His Word and go by it, no doubt many of the unconverted sect followers would then be disgusted with sect popularity, and see with their own eyes that "what is highly esteemed among men is an abomination to the Lord," many people should in that case be undeceived. The Gospel would be preached outside, not with its usual and present unholy embellishments, but in the power of the Holy Ghost—the Bible would come into use again, and the deceived millions would see the difference between the abominations of men's devising and God's once-given faith to the saints. A few questions to you, reader:

Are you saved? Are you an hireling? Are you free from blood-guiltiness? Can you see this unholy thing and participate in it? *The judgment seat of Christ is coming.*

Can you bear to think of the honor of Christ thus tarnished? and have you any heart or bowels of compassion for the flattered and deceived thousands around you? who are going down to eternal darkness. The first step towards a general revival would be *that all the hirelings should resign and leave such as have any heart for God, to go at the work, in God's own order, and by His truth.* Then might the people be expected to hear the square truth, but never from the hirelings who lean on the world for their hire. Strange the *deception*—a band of regenerate and unregenerate men gathered together and call that God's Church.

It certainly appears to us a strange procedure first to make professors of the people and then try to make Christians of them.—No, no. Let us preach Christ, then the people shall be "born again," and thus by birth come into God's Church.

We do most conscientiously submit that the greatest hinderances to God's work come from the sect hirelings. This shall be seen by and by; but too late for many souls to be delivered from the results. The godly ones among these hirelings countenance and support the others who are ungodly, and thus are verily guilty. You are not through with it yet **READER**

[We have this printed in tract form at 50 cents per 100, and 7 cents for mailing.]

HACCAI.

(CHAP. ii. 10.)

Chap. i. was the first call to obedience; chap. ii. continues with exhortation, and now in verse 10 we begin the fourth message. Might we call this "the principles of fellowship?" We learn from what follows that in our contact one with another we have a sufficiency naturally, to communicate defilement, but no power to impart blessing save as we stand in the power of His light and presence.

This we must learn if fellowship one with another and with God is to be maintained in His own light. (See 1st John 1.)

"Ask now the priests concerning the law, saying." The message is from Jehovah to the priests thro' Haggai. Had there been no failure with the priests this could not have been. It would have been Jehovah speaking to His people thro' the priests. The priests had got turned aside. "But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law" (Mal. ii. 8, 9.) They had knowledge of spiritual things tho' they lacked spiritual knowledge. God's appointment for the priesthood was that they might be teachers to Israel of the holy thing. This was their entire work. The prophet then rightly goes there for His information. "The priests lips should keep knowledge, and they should seek the Law at His mouth.

Now comes the inquiry: "If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy?" If we can see how much the holiness amounts to, then we will be able to conjecture or estimate its communicating power. It can alone refer to a holiness or separation which is conferred thro' ceremonies, and then it is not natural

or inherent, but imputed. If in the case of Israel we can understand a holiness, cleanness, sanctification or separation, by virtue of redemption, then in the case of the priest it goes much further. First, they have the separation of Israel, then of Levi, and lastly of the house of Aaron; and added to the foregoing, the consecration belonging to the priesthood. In Num. xv. 38-40, a command is given to Israel to put a fringe on their garments, and upon the fringe a ribband of blue as a remembrancer unto obedience and holiness to the Lord. If inwardly and outwardly he is marked off as an Israelite, how exalted and privileged, and how responsible a position! Is this holiness communicable? "And the priests answered and said, "No." The imputed holiness of the person does not communicate itself by touch.

"Then said Haggai, "If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, "It shall be unclean." Imputed holiness is not communicated by man to man thro' the senses. God alone can reckon holy, but natural uncleanness brings everything to its own level. It requires the two presentations in verses 12 and 13 to give us the complete drawing of a child of God. The first verse gives us what he is reckoned by God, the second what he is in himself.

The Israelite if he attended to the law of the sanctuary according to Num. xix. 11 to 16, would be pronounced clean after his defilement in seven days, but failing to

give attention to the ordinance, his uncleanness remained upon him.

The believer has the body of this death attaching to him (Rom. vii. 24), and he waits for complete deliverance when Jesus comes (Rom. viii. 23). The work of his hands is only rightly done when he stands in the power of a risen Christ. Apart from that, uncleanness marks his path, "for whatsoever is not of faith is sin" (Rom. xiv. 23.) "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy, *in the Holy Ghost.*"

"Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord, and so is every work of their hands; and that which they offer there is unclean,' unbenefited by association with Jehovah—defiled, and defiling all they came in contact with.

They had been living in the midst of death and defilement, and had been borne down by these influences. The works they performed for themselves were unclean, and what they did Godward were the same. We know that there was not with them previously the outward attendance to Law, and Mal. chap. i. shews how thoroughly in a short time further on they had got turned aside. Very natural if they had not been allowing God's Word to judge them that their ways would not be a reflexion of Christ.

It would seem as if Haggai bore the character of a remembrancer. There is little now, but again and again bringing old things to the front by way of reminder.

“And now I pray you *consider* from this day and upward.” This is one date from which they have to count. Here they look forward. They had first been reminded of their faithlessness.

In Haggai’s previous messages he told of the faithfulness of Jehovah.

“From before a stone was laid upon a stone in the temple of the Lord.” This was but a few years back. But oh! in it how much of the faithfulness of God. They were weakened thro’ the power of the enemy, and even the enemy causing the work to cease; yet amidst it all God has not forgotten them, but remembers His mercy, and His covenanted Word, and sends His prophets with the needed Word whether it be command, rebuke, or encouragement.

Veses 16 and 17 tell of a severe discipline from God’s hand. Have we far to trace its spiritual application? Have we not had times of plenty, then also years below the average, and also famine years. Jehovah does not veil Himself but plainly avows that the doings are His own. His object in all discipline is the restoration of the one dealt with, and the necessity of this discipline was the place their hearts gave Him. “Yet ye turned not to Me, saith the Lord.” His object in withholding the Sun was that they might learn by its absence their need of it. It did not have the desired effect. Being oft repeated tells of Jehovah’s wish that His people should particularly notice it and so seek His face.

“God chastens for our profit, *that we might be partakers of His holiness.*” “Now no chastening for the present seemeth to be joyous, but grievous: *nevertheless afterward* it yieldeth the peaceable fruit of righteousness *unto them which are exercised thereby.*”

This restoration is one of God’s dates for His children,—an era from which they can mark much spiritual progress.

“From this day will I bless you.” All is winter and death now when God is speaking. When everything is most unlikely, it is then that we need God most. Had they given God the first place, no doubt they would have had blessing all the way without stint or measure, and His church would have had the same. “Seek ye first the kingdom of God and His righteousness, and *all these things shall be added unto you.*” This is God’s principle of blessing.

We might mark five distinct messages from God to His people in this book. 1st—To the prophet and priest concerning the people. 2nd—A word of encouragement to the people when they had begun to obey. 3rd—A message to all. 4—An enquiry of the priests, and now a message to the prince. This last is in part a repeat of God’s message to the whole. Before the glory there would be a turning of many things upside down, and so also before the prince can reign.

Zerubbabel was a captive prince. The slaying of his enemies was his hope. God promises him that. (See Luke i. 68 to 74.) Directly it would refer to Darius the King

of Persia,—prophetically to those who shall be keeping Israel in bondage when the Lord comes,—“also that nation whom they will serve will I judge.” There will be convulsions of nature and convulsions of kingdoms ere the rightful Prince reigns.

When His people were away in heart from Himself, Jehovah was seemingly against them, but now He manifests Himself as against their foes, when His people are owning Him. “Some trust in chariots, some in horses, but we will remember the name of the Lord our God,” then, and not till then will it be fulfilled. “Thou hast broken the yoke of his burden and the staff of his shoulder, the rod of his oppressor, as in the days of Midian.”

“In that day, saith the Lord of hosts, will I take thee O Zerubbabel my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, said the Lord of hosts.”

So ends the book of Haggai. Infidelity would say, it ends in a miserable failure, and as far as man is concerned infidelity is right. But then unbelief sees no Lord Jesus. Unbelief is mere nature and to all such “a cloud has received Him out of their sight” but we see Jesus.” The promises which were a failure as far as man is concerned are taken up and perfected in the person of the Lord Jesus.

Is the first man, the first Adam a failure? then perfection comes by Him who is the last Adam, the

the second man, the Lord from Heaven.

Do all the examples of faith we have recorded in the xi. of Heb. manifest failure in one prominent particular? then we are directed onward to Him who “endured” and exhorted to “consider Him.”

Do Aaron and Eli by their failure mar the priestly office and all others with them who occupied the same? how satisfying to have “such an high priest” “holy, harmless, undefiled, separated from sinners” as is found in the person of our Lord Jesus.

The prophets fail, Moses, Samuel and David amongst them, but Jehovah’s prophet, our Lord Jesus, —“I will put my Words into His mouth; and He shall speak unto them *all* the Words that I shall command Him.” How blessed to have such an one! and then the kings, David as such, and Solomon, with many others. Is their history such that we who are sinners ourselves who look throughout can admire? From them we turn away to Him who has been anointed with the oil of gladness above His fellows, to Him of whom God declares, “I have set my King upon my holy hill of Zion.”

We repeat, as far as man is concerned the promises are all a failure, but we turn from Abraham to Abraham’s seed and Abraham’s Lord, to David’s Son and David’s Lord, and find, (oh how blessed) that all the promises are fulfilled in Him and that we, redeemed by blood, are His.

Zerubbabel died, and was gathered to his fathers, and the throne is

vacant still; the glory has not been manifested, nor yet Israel's foes overcome, and still we wait. We wait for Him, the Morning Star. Israel's hopes are not where ours are, tho' certainly they all centre round Him. Earthly blessing will be theirs; heavenly glory ours. What failed in Zerubbabel will be manifestly fulfilled in the Lord Jesus who has purchased by His own precious blood the right to reign, not only over Israel, but to have the heathen for his inheritance and the uttermost parts of the earth for His possession.

The Lord Jesus is both the sealed of the Father and the elect or chosen of God (John vi. 27, and Matt. xii. 18) and also both Zerubbabel's son (Matt. i. 13) and Zerubbabel's Lord, so that Haggai's prophecy is yet to be and will be fulfilled when Jesus comes.

The Lord direct your hearts unto the love of God, and unto the patient waiting for Christ. J. B.

MORE LIGHT, LORD, MORE LIGHT.

Two of the Lord's people were praying together. The path seemed difficult for one of them at least, and he was crying "More light, Lord, more light," when the voice of the other sounded in his ear, "But are you obeying the Lord according to the light you have got?" This question rather troubled him, for he afterwards confessed he was not using the light he had already got.

[Christians often cry for more light when in point of fact their desire is only for light as to how to be able to avoid acting according to what light they already have. We suggest to Christians praying for light, when the knowledge they have embarrasses them, that they frame their prayers after this fashion, "Oh! that I knew how I could excuse myself before God and men for not doing what I know I ought to do."—Ed.]

"The Household of God."

Eph. ii. 19.

BY MRS. GEO. C. NEEDHAM.

SERVANTS doth our Master call us,
Bidding each his work to do;
He, Himself, God's righteous servant,
To His obligations true.
Single to a chosen purpose,
All the Law did He fulfil,
Like the patient ox, the pattern
Of a wholly subject will.

FRIENDS of His the Saviour calls us,
Fellowship our privileged place,
In the bonds of thought—communion
Gazing on His unveiled face.
Martha was the servant willing,
Careful for the earthly meat;
Mary learned to bruise the ointment,
While she sat at Jesus feet.

BRETHREN doth the First-Born call us,
Aliens once, but reconciled:
Now in nature and in favor
One with Him, God's Holy Child.
Saints, of old, Jehovah worshipped,
But as children drew not near,
For the Sons alone have known Him,
As the Abba Father dear.

HEIRS of God hath Christ announced us,
To a Kingdom, throne and crown,
His the glory of the birthright,
Ours the partnership's renown.
He the Man in Heaven expecting,
We in hope awaiting here,
Suffering, groaning, yearning, looking,
For redemption's drawing near.

BRIDE of His, the Lamb declares us,
Loved, and washed, and sanctified,
He to rule, and we submitting,
He to shelter, we to hide;
Ours to yield a true devotion,
And for His espousals wait,
Till to peerless rank He raise us,
From our vile and low estate.

MEMBERS of His body are we,
Of His flesh and of His bones,
This of mystery the climax,
This the union which He owns;
One in death and life and glory,
Head to all His church is He;
Naught in earth, or Hell shall sever
This our close identity.

CHICAGO CONFERENCE.

The third annual conference of the Christians gathered to the Name, will (D. V.) take place on Thursday, the National Thanksgiving day, Nov. 30th, and on the Friday, Saturday, and Lord's day following, i. e. 1st, 2nd and 3rd Dec.

On the three week days the meetings (D. V.) will take place at 10:30 a. m., and 3 p. m., for prayer and the ministering of the Word, and at 7:45 p. m. for ministering the Word and preaching the Gospel.

On Lord's day the meetings will be at 10:30 a. m. for breaking of bread; at 3 p. m. for ministering the Word and at 7:45 for preaching the Word, and preaching the Gospel. The preliminary prayer-meeting takes place on Wednesday evening, Nov. 29th, at 7.45.

We are convinced it is a mistake to confine the evening meetings to preaching the Gospel exclusively, for there will be present at them, several Christians who cannot attend during the day. These being saved already, require something additional to the statements how they may be saved, for that they are already. They need to hear those blessed things God has revealed for His saints—as to their place, possessions, etc., that they may walk worthy of God as dear children, etc. They only give, as they receive. If their fruitfulness is poor, it is because their receiving is poor also.

It is our desire to press on Assemblies the privilege of making these proposed meetings, a subject of prayer before the Lord. We

know that last year special prayer-meetings were held in both the new and old world for the meetings. Hope there may be the same again, that the God of all grace may vouchsafe us good, godly and happy meetings—where the goings forth of our God may be very marked and most blessed.

The times are getting darker as we near the end of the age, and as the darkness thickens, the more need there is of holding the Head—Christ—and His written Word.

There is scarcely a foundation truth but is held loosely by most professors. Ruin of the whole race, salvation wholly of grace, as well as eternal punishment, are almost gone. Many of the young, talk of these and other fundamental truths, as the illusions of their old fashioned ancestry.

The weekly Lord's supper, baptism of believers, gathering to the NAME, universal priest-hood of believers, ministry by and in the Spirit alone, security of saints, second coming of Christ, failure of the present dispensation like its predecessors, heavenly portion of the Church, oneness of the body of Christ and the sufficiency of the written Word and the living Christ, are either repudiated or lost sight of nearly by all. These, and other important truths require a powerful and fresh presentation.

It also is sad but true that many of the saints of God become thoroughly inoculated with that respectable but insidious poison—*worldliness*, and, by many, persistent efforts are made to appear important, attractive and great, by

such gew-gaws as money can buy, and many others get defiled by the leaven of Herod, which is politics—the efforts to substitute human rule for His whose right it is to reign in righteousness.

Again we appeal to you Christian reader, to pray for these meetings—to make them known to others and attend them yourself.

Hereby a general invitation is given to all Christians.

The meetings will be held in the upper hall (the lower hall will be utilized for other purposes) Gospel Rooms, corner of N. May and Fulton Sts. The Rooms will be open all the time.

Strangers may easily find their way to the rooms by taking either from the West or from the East the cars on Madison, Randolph or Lake Sts. to May St., then going direct north. Fulton St. is one block only, north of Lake, two north of Randolph, and four north of Madison streets.

As last year, plain meals and sleeping comferts will be provided, so that none may keep back, and that Lord's day morning collection along with other monies to be given for that purpose, will be devoted to meet the expenses.

Some of us have savoury recollections of the previous meetings.

Let us have faith in "God who raises the dead."

Correspondence may be addressed to D. Ross, 13 N. May St., Chicago, Ill. U. S.

P. S.—Please let us know how many may be expected from your neighborhood.

"Brethren pray for us."

Answers to Correspondents.

We will be glad to answer questions asked according to our light and ability, provided we judge it for edification to do so. All ought to prove these answers by the ONE TEST, the written word. Isaiah viii. 29. Let correspondents give their addresses.

QUESTION LXI.—*If a meeting is called for the business of the Assembly, few seem interested. If two only come to it can they do anything for the Assembly?*

ANSWER.—We have heard of such meetings and have happily seen but a few, when there was not even prayer. Such meetings bring together only the vain talkers, who usually do not minister grace to their hearers. We have known persons coming to a "discipline meeting" who never could attend a prayer or Gospel meeting. And we have known business meetings where there was no business to transact. Such meetings will make business which will end disastrously. The ball of talk and mischief-making requires only to be set agoing.

If there be business, and a meeting is called to transact it. The few who come, can, after prayer and the reading of the Word, Scripturally discuss business, and afterwards report to the Assembly their deliberations (and the reasons therefor) which, if approved, may be carried out if Scriptural. Business resolutions by any number of an Assembly unreported to and unapproved by that Assembly are null and void.

Business meetings without busi-

ness are very dangerous, and so are all meetings by the *carnal glib talkers*. God only can keep any from erring—hence the absolute necessity for prayer.

Believers cannot by any means be in a proper condition for any business who are not in a condition for prayer. The spiritually minded only, are in any condition for any service connected with God's House. Let the others attend to what they understand and are capable of. May the Master of Assemblies guide us all aright.

QUES. LXII.—*Is there any difference between the way that people got saved in the ii. of Acts and in the x, and, why are we told in the ii. to be baptized for the remission of sins, and what sins did Paul have to put away by baptism (Acts ii. 16?)*

ANS.—There never were two ways of saving sinners—there are not now—and there never can be. God had a special manner of revealing Himself in each dispensation, and adapted to it. The Gospel-of-God's-Grace way is the most perfect. The aim and object of every dispensation was to lay bare man's need and God's resources to meet that need—a lesson badly learned as yet by almost all.

The symbols of the Mosaic; pointed forward to Him who was to come. The symbols of the Millenium period bring before the Millenarians, the Person who came, and His accomplished work on Calvary, i. e. the foundation on which the Millenial Glory rests.

The King attained to His glory through suffering shame and death.

A. The three principal periods i. e., first the Mosaic,—while the symbols pointed forward to Christ,—at the same time unveiled the idolatrous hearts of the people who worshipped the symbols instead of using them as such, and then were puffed up with pride because they had them, and called gentiles who lacked their dogs.

B. The Gospel-of-Grace period have no symbols but two. Bread and wine at the Lord's Supper, which is communion; water at Baptism which indicates our union with Christ, specially in three things, viz: death, burial and resurrection. To explain Baptism by sprinkling is about as correct as to explain burning by refrigerating. If God wanted to say sprinkling He could use the word *rantikos*. This He did in other cases where He meant sprinkling.

C. The Millenial period will have the Mosaic symbols very largely introduced once more, pointing to the sorrows, sufferings and death of Him, the King of Kings and Lord of Lords—a lesson that doubtless will be much needed during that time of glory.

There are five Baptisms brought before us in the Word.

1—The purifications under the Mosaic Law (Heb. vi. 1, 2).

2—The John the Baptist period when he baptized the people in view of the presentation to them of the Messiah. It is something like Exodus xix- 14.

3—The Mathew Baptisms of the *nations* in the name of the Father

the Son and the Holy Ghost— which will during the Millennial period be literally carried out but never yet begun.

4—The Holy Ghost Baptisms of which we read in Acts ii. and x. and consequently.

5—The Burial with Christ in Baptism by water. (It may be depended on, that wherever and whenever this Baptism is opposed other evils will follow. Opposition to it killed some meetings already, and it will finish some others. Let any one watch the meetings where opposition to it is tolerated.) This is that practised by the primitive preachers and recorded in Acts, and is for us now.

Sinners of all sorts and all ages are saved only through the sacrifice of Christ. Those before the cross on the ground of that transaction, and sinners since then are saved on the very same basis. The two Scriptures, Rom iii. 25 and Heb. ix. 15, are conclusive as to this.

The Baptism in Acts ii. were in the name of Jesus Christ (see verse 38, and that in Acts. x. 48 the same.)

In this latter they were to be thus baptized because they *received* the Spirit and *ever after* were baptized because they were believers. In Acts ii. they were to be baptized *for the remission of sins* and *they should receive* the gift of the Holy Ghost. This latter then is but the John-the-Baptist Baptism of purification, *toward a purpose*. Paul evidently was baptized with this same baptism. He was baptized by a Jewish brother, who as

may be seen, never got into the Gospel way of things. This may be readily learned by his words to Saul in Acts. It is only in Acts viii., in case of the Samaritans and in x., when the Gentiles were baptized with the Holy Ghost that baptism as practised by the primitive preachers and explained by Paul (Rom vi. and Col. ii.) we have the nature and place of Baptism cleared up for the first time as in Mark. xvi. Paul's subsequent recital in Acts xxii. 14 of what Ananias said to him, clearly shows us how much he was in the dark on the nature and call of the Church, as Peter was in Acts ii. The Church and her call were not revealed then, i. e. the Church existed, but her oneness with Christ and heavenly call were not unveiled at that time. (See Eph. iii. 1-13.)

WORK AND WORKERS.

There is much to thank God for. Let us praise his name together.

Bro. David Hughes has been and is holding meetings in the "Red Ribbon Hall" Galesburg, Ill.

John Smith is gone to Detroit, Mich., for a series of meetings in the Gospel Hall.

E. Ronayne and James Goodfellow have had a series of meetings in Brockway centre and neighborhood in Mich. Some more are begun to meet in the NAME.

— Douglas, who has been resting for some time in New York, is on his way back again to Canada.

— Harcus writes from Can-

nington, Ont., Canada:—"The Lord has done a nice work here, and is still working. Numbers are anxious—some getting saved almost every night. Meetings are very well attended during the week, and Saturday evenings about 160 present, and on Lord's day evenings the hall is crowded. We had over 60 people on the platform, and some stood up during the meeting, last night—others went away who could not get in. Two or three professed in the after meeting."

— Faulknor & Irving are also working in that neighborhood.

John M. Carnie and C. W. Ross are going on with meetings in Elgin in a newly rented hall.

The Belvidere Gospel meetings are meanwhile kept up only on Lord's days. The Lord has given great blessings in both Belvidere and Elgin. There is now a small company of saints in both, gathered to the NAME.

The open air meetings in Chicago are about over for a season. The Cottage and other meetings are in progress, and occasionally the other meetings around are visited with joy and pleasure.

The meeting house in London, Ont., Canada, has recently been "fixed up" and Gospel work in it is going on prosperously.

There is a 3rd meeting now in this city. Is located at 323 Swan street.

There is much need of hundreds of preachers who could first *unchristianize* the people, and

then point them to Christ—teach them that culture is not Christ, and that doubting the existence of Hell can keep none out of it—that superficial flippant fault-finding criticisms of Gods Word will not alter the circumstances of man's deep need of being "born again"—and that now grace reigns towards man from God through Christ Jesus our Lord, based on the sacrifice of the cross.

We are truly glad the newspapers characterize our preaching as being three centuries *behind* the age. This is good. Let us clearly understand that whatever meetings are held, and however popular they be, unless there is a return to "thus saith the Lord" all may be described as a failure.

Pray for us—1st Thess. iii. 1: "Finally, brethren pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you."

☞ Let us clearly understand that as a rule the sects are entirely away from what they did hold of God's Word.

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The Gospel Hymn-book supplied at 5 cts. in paper covers, and 20 cts. in stiff boards—and postage. We are preparing a larger edition of the Hymn Book—double the size and double the price, so that all who wish may have a book sufficiently large for Gospel and Worship. The index is not only inserted in alphabetical order, but also in subjects. The mailing, if so ordered, will in all cases be charged. Hope we may be able to have a supply ready for the Chicago conference.

Expect also we may have conference talks in next BARLEY CAKE.

FELLOWSHIP.

—:0:—

Usually there are the most vague ideas as to what this is. We propose in as few words as possible to ask "what saith the Scriptures" on the subject.

In the Old Testament we find the word sufficiently expressive in Lev. vi. 2, and in Psalm xciv. 20—the only two places where the word occurs in the English version, but

The word in Hebrew translated "Fellowship" in the last mentioned Scripture, we have translated in Dan. xi. 23 *league*; in 2 Chron. xx. 35, *joined together*; in Exodus xxvi. 3, *coupled*. Thus we have the four translations of the same word, "fellowship," "league," "joined together" and "coupled." This is sufficiently clear.

The thought in the New Testament word is exactly the same—as may be seen in Luke v. 10—"Partnership" or "fellowship" in boat.

I.—With Christ we are one, (1 Cor. i. 9; Acts ix. 4; Eph. v.; Heb. ii. 11).

- 1 In Family Relationship (Eph. iii. 14, 15; 2 Cor v. 17; Rev iii. 14).
- 2 " Nature (flesh) (Heb. ii. 14); Human.
- 3 " Divine (2 Peter i. 4); Divine nature.
- 4 " Suffering (1 Peter iv. 13; Phil. iii. 10; 2 Cor. i. 5-7).
- 5 " Life (1 John v. 11-12; Col. iii. 4, 10; Gal. ii. 20; John iii. 36).
- 6 " Heirship (Rom. viii. 17).
- 7 " Spirit (Rom viii. 9).
- 8 " Acceptance (Eph. ii. 16; 1 John iv. 17).
- 9 " Righteousness (Jer. xxiii. 6; 1 Cor. i. 30).
- 10 " Resurrection (Eph. ii.; Heb. xiii. 20), quickened with Him.
- 11 " Ascension (Eph. ii. 5, 6), one with Him in Heaven.
- 12 " Glory (John xvii. 22).
- 13 " Judgment (1 Cor. vi. 2, 3; Acts xvii. 31, Rev. ii. 27; xii. 5).
- 14 " Reigning (Rev. v. 10; xx. 4).

II.—Our Fellowship is with the Father.

1. In satisfaction (1 John i. 3).
2. In feeding of the altar (1 Cor. x. 16-21; Heb. xiii 10-16).

III.—With the Holy Ghost (2 Cor. xiii. 14; Phil. ii. 1).

IV.—With individual Saints.

- 1 In knowledge (1 John i. 3, 4.)
- 2 In the mystery (Eph. iii. 9).
- 3 In faith (Philemon 6, 17).
- 4 In suffering together (Heb. x. 33).

5 With individual preachers who preach (2 Cor. viii. 23; Gal. ii. 9).

6 In Ecclesiastical order. (Acts ii. 42; 1 Cor. x. 16).

V.—In Gospel work (Rom. xv. 27; Gal. vi. 6; 3 John 6, 7, 8)

Churches with Evangelists in Gospel work (Phil. i. 5; iv. 10, 15, 16; 2 Cor. xi. 7, 8, 9; 1 Cor. ix. 11-14; Gal. vi. 6-10.)

VI.—In supporting the poor (Rom. xii. 13; xv. 26; 2 Cor. viii. 4; ix. 13; 1 Tim. vi. 18; Heb. xiii. 16; Gal. ii. 10.

VII.—In the Glory (1 Peter v. 1).

There can be no fellowship with Him in darkness (1 John i. 6, 7).

Let there be no fellowship with others in their sins (1 Tim. v. 22; 2 John 11; 2 Cor. vi. 14; Gal. ii. 11-13).

Ungodly fellowship results in Pro. xiii. 20, &c.

Fellowship with the Devil now, ends in fellowship with him for ever, John viii. 44; Matt. xxv. 41 &c.

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VOL. 2.

CHICAGO, DECEMBER, 1882.

NO. 12

The Kingdom of Heaven or "Fellowship with Evil."

Much has been said and written on the subject of Baptism as presented in God's Word—enough at least to clearly establish the Scriptural character of *Believers' immersion*, and hence the unscripturalness of applying the term "Baptism" to anything else. The design of this paper is not to add anything fresh to this phase of the subject, but rather to present a solemn aspect of the matter—something that should speak loudly to all consciences. Perhaps a word as to the origin of this article may serve to clear up some things which otherwise would require long explanations. A professed teacher of the Word—one who practiced and defended infant or "household Baptism" as it is termed—that is, the immersion of other than Believers—was requested to give one direct Scripture in support of this. His singular reply to this reasonable request was that his questioner in making such a demand was taking infidel ground. He then went on

to state that these things must be judged more by principles than by direct statements, and proceeded to argue in favor of his baptism theory on this basis. Let us listen to the principles. The world was divided into concentric circles, several in number, but to simplify it, we shall look at it in the dispensation beginning with the day of Pentecost, the dispensation in which we now live. The innermost circle is that which compasses *the church of the first-born*, who are enrolled in Heaven, each one of whom is by grace "made meet to be a partaker of the inheritance of the saints in light" There is another circle, however, larger in diameter than the first, enclosing of course, all embraced in it and a great deal more. This is the circle of *profession* sometimes called the "Kingdom of Heaven" or "Christendom." The last circle is that which bounds *creation*, including every human being on the face of the earth. These are the principles; now for the application. When a person is born into the world, he is, of course, inside the last men-

tioned, or outermost circle—simply a child of nature, and hence a child of wrath. But if he be born of Christian parents, it will be their desire that the child be brought into the innermost circle—that is, into the church of God. This can only be done by a second birth, however. “Not of blood, nor of the will of the flesh, nor of the will of man, but of God.” But there is a circle between these two, and if he be within that, is he not somewhat nearer the centre, anyway? And is not this something gained? Into the outermost circle he was brought by birth; into the innermost he can get also by birth—a second one—but how about the second? Baptism furnishes the answer and so the child is baptized. Thus two circles are crossed and it *only* (?) requires the second birth to complete the business. These were the arguments to support the practice of throwing water upon or immersing in water, unconscious infants in the name of the Trinity. Let us now examine them in the light of Scripture.

In the beginning of the dispensation, the first and second circles were co-extensive; that is, the circle of profession and the circle of the church. They were scarcely distinguishable. All profession was based upon reality; there were no tares, no bricks, no hypocrites, no imitation Christians, no wood, hay and stubble. The sower had sown only good seed in his field, (Matt. xiii. 24) and its then appearance draws forth from the Holy Ghost this beautiful description, “And they were all with one

accord in Solomon’s porch, *and of the rest durst no man join himself to them*” (Acts v. 13). But soon the tares appeared, the bricks, the man-made Christians, and the circle of profession widened and widened until now its description is thus given by a well-known writer (C. H. M.) “Christendom!” It is a terrible word. It brings before us at once, *that vast mass of Baptized profession* which calls itself the Church of God, but is not; which calls itself Christianity, but is not. Christendom is a dark and dreadful anomaly. It is neither one thing nor the other. It is not “the Jew or the Gentile or the Church of God.” It is a corrupt mysterious mixture, a spiritual malformation, the masterpiece of Satan, the corrupter of the truth of God and the destroyer of the souls of men—a trap, a snare, a stumbling block—the darkest moral blot in the universe of God. It is the corruption of the very best thing, and therefore the very worst of corruptions. It is that thing which Satan has made of professing Christianity.” Thus the circle of the Church of God and the circle of the Kingdom of Heaven, or “profession,” are very distinct now,—the one including those only who are “born again,” the other embracing besides them, all who assume the name of Christian.

Of the circle of creation *God* is the author, as we read in Gen. i. 27; of the Church *Christ* is the builder, as we read in Matt. xvi. 18, and in wondrous grace He associates others with Him in the work (1 Cor. iii. 9). But who or what

gave occasion for the circle of profession as now defined. Read Matt. xiii. 25, "But while men slept, *His enemy* came and sowed tares amongst the wheat and went his way." These tares are the children of the wicked one and the enemy that sowed them is the DEVIL (Matt. xiii. 37, 39). The popular idea of the Devil may be at once dismissed from the mind, for we read in 2 Cor. xi. 14, 15, that he is transformed into an angel of light and his ministers as ministers of righteousness. Now how can Satan and his ministers put one into this circle of profession—that is, how does he accomplish the work of sowing tares? We had the answer furnished us in the beginning of our paper. It is done by Baptism of unconverted babes in its varied forms of immersion, pouring or sprinkling, and this is unquestionably true. And who are his instruments in this work? Is not the conclusion irresistible? All, from the Pope of Rome down to those in fellowship with the late Mr. Darby, who maintain and practice the Baptism of other than those who are really born again, are guilty according to their own confession of helping on this work. There are those who maintain Baptistal Regeneration, but this is utterly rejected by the last mentioned brethren, they maintaining that its only effect is to bring the subject into the circle of profession. And what is it to bring one into the circle of profession without his being born again, but to make him a hypocrite, a tare, or man-made Christian. They revolt at the idea

of some claiming to make *real Christians* by Baptism and virtually admit they are sowing tares. It is a sad pity that those brethren who have so much light on some of the other things of God should be occupied in this ungodly work. The warning given in 1 Cor. iii. 10-15 is indeed much needed today—"Let every man take heed how he buildeth thereupon." We hear a good deal of talk from certain quarters about fellowship with evil, but here are some convicted out of their own mouth of being in fellowship (in this matter at least) with him who is the instigator of all evil. It is a very serious matter, and its solemn aspect only deepens in solemnity as we look around us on the masses of people hurrying on to hell, deceived by the devil with a sham religion, the foundation of which is laid on the farce gone through by them when they were unconscious babes.*

May God help us, beloved, to maintain a faithful testimony against this—one of Satan's most successful schemes to accomplish his fiendish work.

*It may be interesting to note that the devil in introducing "Infant Baptism" made use of a very old weapon. Its origin may be learned from a valuable little work entitled "The Mystic Cities of Scripture, Zion and Babylon" by F. Brodie—a book which should be read by all. The price is 6 cents

Bible Reading.

1 JOHN III. 1-6.

I.—We are children of God in three ways. 1.—By His death—"adoption of sons" (Gal. iv. 5). 2.—By faith—actual union with Christ, (Gal. iii. 26). 3.—By re-

urrection—"the adoption" (Rom. viii. 23).

II.—"Therefore the world knoweth us not." The new birth makes a separation that can only be bridged over from the wrong side by the new birth of those on that side—but there is no getting back.

III.—"Now are we the children of God." All Christians are His children—but all children are not sons. God has both sons and daughters. In His family there are bond and free, male and female, old and young. Here on the earth these differences continue and are recognized in the Word. Up, and with our representative, Jesus Christ, these differences do not obtain. Let us not confound this oneness up in the presence of God with the "*superiors, inferiors and equals*" here among men. Much of the confusion as to service arises from confounding Christ's representation of us up yonder, with our representation of Him among men.

Among the children of Aaron—there were certain sacrifices eaten by the sons that were not touched by the daughters, but all sacrifices eaten by daughters were eaten by the sons. Sonship is a type of health and spiritual strength and discernment; whereas the other is a type of feebleness and spiritual weakness.

IV.—"We shall be like Him—when He appears" i.e. like the Lord Jesus. Then only shall we get the new bodies—incorruptible and immortal. Mortality and corruption shall pass away from us for ever and ever.

V.—This blessed *hope* we have

on Christ and in us. The Jews hoped for the coming of the Messiah—but we hope for Christ's coming again. By grace we have been saved through faith in *hope* of His appearing. The Christian's hope is not that of Salvation—but the appearing of Him who said "I will come again and receive you to Myself" (John xiv. 3). "The hope of eternal life God promised before the ages of time, but hath in due time manifested His Word through the preaching" (Titus i. 2, 3).

VI.—The result of one having this hope is that he "purifieth himself as He is pure." There are various cleansings in the Word:

- 1 Cleansing by blood.
- 2 " " Holy Spirit.
- 3 " " The Word.
- 4 " " Gazing on the glory of the Lord in the glass of the Word, and "changed into the same image from glory to glory" (2 Cor. iii. 18.)
- 5 " " "The blessed hope" purifying from worldliness, sordidness, earthliness.

See what is recorded of Moses in Heb. xi. 24, 25. Would you, reader, not like to have something that would be bearing interest *for ever* (2 Cor. v. 10).

VII.—"Purifieth." There is a natural and an acquired filthiness, and we must distinguish between the two.

1 The natural is called the flesh—not the body. It continually lusts against the spirit. Always and everywhere it is opposed to God and to all of Him. But if the eye is *set* on Jesus it is almost dormant.

2 The Christian is a compound creature. There is in him not only spirit, soul and body—but the Divine Life—the Spirit of Life—and the Holy Spirit. The Believer is duplicated—a wonder of grace.

3 The acquired is “filthiness of the flesh and spirit” (2 Cor. vii. 1) “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” “Filthiness of the flesh” (1 Cor. v.; 1 Peter ii. 11). “Filthiness of the spirit” (1 Cor. xv. 12) denying the resurrection, (2 Tim. ii. 17, 18). See 1 Cor. iii. 3, and 2 Cor. xi. 3.

In Col. ii. we read filthiness is indicated by three things. 1st, “Philosophy”—i.e. human reasonings; 2nd, “Ritualism”—i.e. formality without reality. 3rd, “Spiritualism”—worshipping of angels—spirit rapping and all its connections.

In Galatians it was another Gospel they got—Law-keeping along with Christ,—i.e. Legality or Arminianism. Alas! filthiness is everywhere.

In the new Testament all filthiness may be summed up under five particulars. 1st, Leaven of Sadducees—non-eternity of punishment, &c. 2nd, Pharisees—hypocrisy, &c. 3rd, Herod—politics, compromises and mixtures. 4th, Immorality (1 Cor. v.) fleshly lusts. 5th, Legality—Epistle to the Galatians.

VIII.—“Whosoever practices sin practices lawlessness.”

1. The Gentiles were never

under the Law, but they were responsible to God (Rom. ii. 14; i. 20-31; Eph. ii. 12; Acts xiv. 15, 16, 17.)

2. The Christian is not under the Law, but under the Lordship of Christ, and under the “Law of the spirit of life” (Rom. viii. 2; John xiii. 13, 14.) and under the Headship.

3. The Jews are not under Law, but they are under the curse of the Law. They of their own choice went under it (Exodus xix. 8) and broke it (Heb. vii. 12, 18, 19; viii. 6) —now the Gospel is preached to them as to Gentiles—“the middle wall of partition contained in ordinances is broken down” (Eph. ii. 14, 15).

4. Christ Jesus is Lord and Master, and whatever is done by the Believer ought to be in the name of the Lord Jesus Christ (Col. iii. 17) and for this there must be His own word or writing—giving the authority.

The two motives in the Believer must be either self-will i.e. “lawlessness” or “faith” i.e. obedience to Christ’s Word.

“Whosoever practices sin practices lawlessness.” This is a rebuke to such as say tree grace tends to license.

The teaching of the Word is “be ye holy” and “the Law of the Spirit of life” within says the same. The *instinct* of the new nature is in perfect harmony with this.

IX.—Christ was manifested to take away our sins.

He put away sin by His sacrifice (Heb ix. 26) and He takes

away sins—and will present us faultless before the throne of of His glory. Communion with Him and living in sin cannot go together. There is no sin in Him. He did not need the warning of Jude 23.

X.—Therefore, “whosoever abideth in Him, sinneth not”—i. e. will not commit lawlessness.

Abiding in Christ does three things. 1st, Makes “fruitful” (Jno. xv. 5). 2nd, “If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you” (John xv 7). 3rd, “Whosoever abideth in Him sinneth not” (6).

Lawlessness and being away from the Lord in heart go together.

Reader are you abiding in Christ?

(To be continued.)

The Feasts of the Lord.

The twenty-third of Leviticus is a very remarkable chapter, because it contains the seven “feasts of the Lord.” It is a chapter of prophecy, part of which has been fulfilled, and the remainder is yet to be fulfilled. My desire in drawing your attention to it is, that you may seek to read this book more attentively. The book of Leviticus and the book of Revelation seem to be greatly neglected by us, although one may be called the book of the sorrows of the Lamb, and the other the book of the glories of the Lamb.

This chapter begins with the “feasts of the Lord;” and depend upon it, we never can have any real joy unless God can have it

with us, and we with God. Another thing is true, that God must have His joy *first*. In all things Christ must have “the pre-eminence.” Hence these are called the feasts, not of Israel, but of *the Lord.* The joy of these feasts God and Christ have first. Let us see if we can get it next.

Now I see that in the Gospel by John these feasts of the Lord are called “feasts of the Jews.” Jehovah’s feasts have become Jews’ feasts. That tells me a deep tale; it tells me that the Jews rested in these feasts instead of in Him to whom the feasts pointed. They rested in them as ordinances of their own, and so they ceased to be the feasts of the Lord. Just so do some deal with Baptism and the Lord’s Supper; and thus they become to them the very worst things possible. The feasts of the Lord become the greatest abomination to God, as we see in the first chapter of Isaiah. And I believe that God abominates “sacraments,” as they are often used now, more than any other thing He sees in this world. Let us remember then, in considering these feasts, that we do not treat them superstitiously as the Jews did.

I. THE SABBATH.

The first feast is marked off from the rest, and is called “*the Sabbath.*” What, then, is the Sabbath? Is it the seventh day? No; it is Christ. This “feast of the Lord,” is Christ Himself. We read in Col. ii. 17 that the sabbath, or seventh day, was “a shadow of things to come; but the body is of

Christ." The very first feast was perverted by the Jews, and so it became an evil thing. Instead of a rest, it was a bondage. We must first know what Christ is as our rest, before we can know anything about a Sabbath. When God appointed the Sabbath He saw Christ in it, and therefore he appointed it. After sin entered Paradise God could not rest; nor has He ever rested since save in Christ. "My Father worketh hitherto, and I work," said Christ. Now if God has not rested, man cannot; so there has been no Sabbath from that day to this but in Christ. He rose from the dead on the first day of the week, and so became God's rest; and God said to Him, "Sit Thou on my right hand." So Christ began His Sabbath, and God began His; then we as believers enter into it, and begin our rest, a rest from all servile work, a rest in our dwellings, not in any outward form, or ceremony, but a rest in Jesus. A great theme of Christ's preaching was "*rest*;" not the Sabbath day, but, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." I will give a Sabbath to you that work, you that labor. What are you working for? Working to be better? Come unto Me, you that are laden with the heavy burden of sin, and 'I will give you rest.'

To us as believers who have received the rest of salvation, another rest is spoken of. Christ says, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find

rest unto your souls? Have we found rest from all our circumstances and difficulties? Have we found rest from the evil-speaking and oppositions of men? Two things Christ speaks of here: "Take My yoke upon you," and "learn of Me." Now if men speak a hard word, does that *move* us? It ought not to disturb our rest; and if it does; we have not taken Christ's yoke; we have not learned of Him. If such things abide rankling in our hearts, we have not *found rest* in Christ. We may have rest as to our salvation, but we have not the second rest, we have not the meek and lowly heart. Jesus was never disturbed; never, never was He ruffled in this world. He never lost His rest of soul, because He never was anything but meek and lowly. And be assured, if ever we are ruffled it is because we are not enjoying that rest in Jesus. God has a feast in resting in Jesus, and Christ has had a rest at God's right hand, resting from His work; and we should rest as knowing God's delight in resting in Christ, and as knowing also Christ's rest at God's right hand.

II. THE PASSOVER.

The next feast is the "*Passover*." Read it in full in Exodus xii. You cannot read that chapter too often. It is a great dividing chapter of the Bible. Everything in that chapter is new. It begins with a new month; a new year; a new lamb; blood used as it was never used before; a new way of averting wrath; a new way of shutting out the destroyer; a new

way of eating the lamb, with loins girded, shoes on the feet, and staff in the hand; a new kind of bread; a new people—everything is new. The Passover was the great feast, the leading feast of redemption. Had you been in Egypt on that night you would have seen a wonderful thing: three splashes of blood turning aside the wrath of Almighty God against sin,—a wrath that could know no abatement; a wrath that could not be satisfied in any other way; a wrath that must be met entirely; a wrath that could never otherwise be pacified; a wrath that could not come to its end except by being poured out to the full. Now the blood met this wondrous wrath of God. And depend upon it, the wrath of God is as wonderful as any of His attributes; it is as far beyond our comprehension as is His love. But I see in that night God's wrath exhausted by means of the slaughter of the Lamb; I see God's wrath gone. Such is the Passover; it is the wondrous leading type in Scripture of the death of Christ. Nothing but blood could be presented to God. "It is the blood that maketh atonement;" and remember we are redeemed "with the precious *blood* of Christ, as of a lamb without blemish." It was not the lamb that met God's wrath, but the blood of the lamb. And what do these three strokes of blood that we see on the posts and lintel of the door speak of? One redemption, another of reconciliation, and the other, I doubt not, speaks of remission. Thus the three tokens, or the three voices

of the blood on the door-posts in Egypt, indicate the threefold cry of the blood of Christ on the cross to God.

Now, dear friends, if there is one of you who has passed by that blood, who is neglecting that blood, who has not believed in the efficacy of that blood, what a solemn judgment of God rests on that person! He surely is in a worse condition than were the men of Sodom and Gomorrah; he is worse than those on whom it rained fire and brimstone from heaven. Let me entreat such an one to flee to the cross of Christ, to that blood which was betokened by the Passover in Egypt. God has kept that feast. It is a feast of the Lord. Oh, what must have been in the heart of God when He could keep a feast on the death of His beloved Son! What must have been His love to us! What must have been His longing to pluck sinners from the burning! What His desire for their salvation! It must be a marvellous feast, and it tells me what His joy is in the redemption of sinners—yea, of me also.

Notes of Conference Held at Leominster, England, from Aug. 21st to 26th, 1882.

MONDAY EVENING.

Prayer meeting at 7:30 to 9 p. m.
After singing Mr. NOLLS read Hab. ii. 1, and chap. iii. 16-19, "watching to see what He will say unto me:" the personal result "trembling" and "rotteness." Mr. GROVES read Ps. 138, observing that the anointing was for service, and "dew" for fruitfulness. Jabez' prayer 1 Chr. iv. 9-10. May sin grieve us as much as it grieves God. During the meeting much earnest prayer was

offered by many for a blessing on the meetings the next three days.

TUESDAY MORNING.

MR. CHAPMAN read 2 Kings i. 13-18, chap. ii. 1-15. Notice two things. 1st, the correction of Elijah's great mistake. 2nd, the "hard things" that was asked of him. 1st, "What doest thou here, Elijah?" (1 Kings xix. 9.) Instead of going to Mount Zion hill of grace, he went to Horeb—the mount of blackness. It was here that Moses met God and hid his face for fear. (Exodus iii. 6.) It was not for Elijah to meet God there, but where Moses heard the voice from the atonement seat. The wind, earthquake and fire, were as voices telling him this. (Ex. xxv. 22.) "There will I meet with thee,"—namely at the "mercy seat" or "atonement seat." The word "to meet" means to meet by appointment. We do not go back to Moses to assure our hearts that we have eternal life, but we often forsake the atonement seat. 2 Cor. iii. teaches the difference between the two covenants, the first of which, though glorious, is done away, that God might keep us in the covenant of grace. By faith Enoch was translated, but not before he pleased God. (Heb. xi. 5.) Elijah was not a vessel set aside, but fitted for highest uses. 2nd, the hard thing (2 Kings ii. 10.) The Queen of Sheba had all her hard questions answered (1 Kings x. 1.) Where did the hardness lie? Certainly not with God. Is the difficulty with God or with the creature? The hardest thing with God is to withhold. "He could there do no mighty work, because of their unbelief" (Mark vi. 5, 6). Many have begun well and gone out of the way as Jacob, &c. Elisha was a man of strong will for God. God delights to see a heart intent on His service. The difficulty lay with Elisha not having faith to receive. God has no delight in withholding. Having given us His Son, He desires to make us share in His joy. The difficulty is to have the vessel empty. God can and will quickly fill it. We ought to have something better than even the Pentecostal blessings of the early church, for even then there were murmurings of the Grecians against the Hebrews (Acts vi. 1). All difficulties in the way of blessing lie with us. Put them into the hand of the heavenly Elijah. He will sweep them all away by the power of the blood of the cross. Christ was always the man of Pentecost. We should so deal with the law of sin in our members, that no one may see it, or be troubled by it, but

ourselves. When Elijah was taken away, there was a double Elijah left. Elisha imitated the good points of Elijah's character.

Mr. Groves made a few remarks and said, Elisha rent his own garment and put it aside, and then took up that which fell from Elijah. Let us do the same. The weakness of the Church of God arises from a want of this. Let us not put on Elijah's garments over our own.

Prayer meeting 10:30 a. m. to 4:30 p. m. After a hymn MR GROVES said that the special subject of the prayer-meeting to-day was, "the welfare of the whole Church of God," while matters of more personal concern might be remembered on future occasions. He then read Dan. ix. 3-21, and said, note the connection between verse 2 and 3: "I understood by books." We often utter in our prayers, things which are not in accordance with the revealed will of God, and of course are disappointed in not receiving what we ask. We must first be instructed by the Word, then our prayers will be in unison with it. Verse 3, "Fasting, sackcloth and ashes" are three things little thought of now a days. We should be sin bearers not in the sense of atonement, but as those who sigh and cry over God's dishonour, and the Church's reproach. It is easy to confess a sin that does not touch our conscience, but where the conscience is touched, sin becomes a burden. Verse 4, "Dreadful God" i.e., the one whom we should fear. Verse 7, Daniel remembers those near and those far off. We should remember not only our own gathering, but the whole Church of God. Verse 8, "To us belongeth confusion of faces"—"we have sinned—rebelled—we have not obeyed the voice of our God." How little we link ourselves on to the sins of others, how unwilling to bear part of them. Verse 9, "To the Lord our God belong mercies and forgivenesses" as well as "righteousness" (verse 7). Verse 15, He reminds God of His relationship to the people. Verse 16, "Thy people a reproach to all about us." Do we know what it is to feel that the Church of God is a reproach to the world? May the "revelation" and "the vision" touch us by God's grace this day as it ought. Another reader read Nehemiah i. MR. CHAPMAN read Ps. xxii. 4, 6, 22, Ps. xxi. 1-13.

After singing and prayer MR. ANDERSON read Lev. xxiii. 15-22, with reference to Pentecostal blessings which had been prayed for. It was the first day in

the new week, the holy convocation (verse 21) was to be held,—a type of new creation. The time of the Pentecostal offering of the two loaves was reckoned from the offering up of the wave sheaf (verse 10). Thus the Church in resurrection springs out of the "corn of wheat" which had been buried (John xii. 24). The two loaves were to be baked with leaven—leaven indicates the power of evil, but the working of the leaven was arrested in the baking. The sin offering of verse 19, is absent in the offering of verse 12, which was a type of Christ Himself. Verse 22, Pentecostal harvest is still going on, though we are not reaping thousands in a day, as at the beginning, still we are in the Pentecostal season, gleaning one here and another there. The harvest comes first, and then the gleaning. Mr. ANDERSON then read Haggai ii. 4-5, and Ezra viii. 22, contrasting the difference between Israel's deliverance from Egypt and deliverance from Babylon,—though the sea was not divided—nor plagues sent—nor miracles wrought, yet God moved the heart of Cyrus on their behalf. The Jews had much of value with them, silver and golden vessels, &c., and they would have been a valuable prey to the Bedouins and Arabs, but His hand protected. Faith is always ashamed to go down to Egypt for help. They were a remnant, but still God was with them. God alone was their helper, and Ezra was ashamed to ask a guard of the King to help them against the enemy, because they had said to the King "the hand of our God is upon all them for good that seek Him," (chap. viii. 12). So now there may not be thousands but only a remnant,—no shaking of the house where we assemble (Acts iv. 31)—no gift of tongues or of healing—no miracles;—yet quietly by the river side, the heart of a Lydia may be opened, and a Timothy, taught from a child to know the Holy Scriptures, is made wise unto salvation, and an eunuch may be led in the desert to confess Christ. So we glean in shops, railway carriages, &c. God is with us—yes God is still with His people, His power is present, His grace is still near. We must not expect more than the Word of God authorises, but thank God and take courage. Then followed singing, after which Mr. NOBBS read Zech. iii. 1-10, "Defiled priestly garments." We often use this passage in preaching the Gospel to the unconverted, but does it not primarily belong to us? Are there not defiled priestly garments among

us? Joshua was a man of God but the enemy was present to resist, (verse 1). Verse 4, The iniquity—priestly evil must be put away, and our filthy garments taken away, before God can use us on behalf of others. The atonement of Christ puts away all our defilement, but may we realize what we have in Christ before God. Peter was saved as a rebel, he was defiled when he denied his Lord, but his Master put the sin away and restored his soul. Verse 7, "If thou wilt walk in my ways"—our own failings should make us very tender towards others.

Prayer was then more especially offered for backsliders. Hebrews x. was read and remarks made on helping backsliders and wounded ones. Such are often robbed of the confidence that "the just shall live by faith." They must come back where they started. MR. BIDLAKE read Heb. xiii. 8, Christ loved us before the foundation of the world, He loves us now and He will love us. He loved us when on earth, He loved us on the cross, and He loves us still at the Father's right hand.

Another observed—Joseph loved his brethren before his rejection, during his rejection, and after their reconciliation. Moses interceded for Israel before the tables of the law were broken—after the worshipping of the golden calf, and also after the law was placed in the ark. "Jesus Christ the same, yesterday, to-day and for ever." Ps. l. "I waited patiently"—"in waiting, I waited"—we have been waiting, oh that He may give us grace still to wait.

Several brethren then prayed and the following Scriptures were read, Heb. iii. 1, chap. iv. 12-16, chap. x. 24, "consider one another." Heb. iii. 1, "consider Him," and that is what God seems to be saying in Zech. iii.

MR. LYNN read Heb. vii. 25, and Phil. iv. 4-7. The Word of God discerns the thoughts of the saved, as well as the unsaved (Heb. iv. 12) Several brethren led in prayer, and hymn "O Christ Thou Heavenly Lamb" was sung. MR. ISBELL read John v. 14-15. MR. GROVES read Eph. vi. 6-19. We must ask "according to His will." Do we remember we need the whole armour of God to pray in? We are in danger of going to prayer unarmed. Verse 14, Are we not often conscious of praying with ungirded loins? "Feet-shod"—not to be turned out of the way, though it may be rough and thorny, our course should be a straight forward one—we are not to step out of the way to avoid

difficulties, hence we require to be well shod. Verse 15, "The preparation" &c.—that preparation of soul which the Gospel gives. If we only half believed the Gospel, our prayers would be different. It is easier to preach a full Gospel to sinners, than to hold a full Gospel on our knees. Verse 16, "Shield of faith." Perhaps we never get so many darts thrown at us, as when on our knees. Verse 17, "Sword of the Spirit." Link your prayers with your Bibles; see that your petitions are according to His will—praying always in the Spirit. Verse 17, "The helmet"—crowned with a helmet of salvation—what a helmet to bring to a prayer meeting! Stand armed—praying always in the Spirit and watching &c. (verse 18)—never let go your prayers till you have the answer;—"and with all perseverance"—more than an earnest prayer—not merely a pouring forth of words—not like a stream that runs and is gone, but "watching" "for all saints and for me." Paul could do without the money of the saints, but he could not do without their prayers. MR. CHAPMAN read Luke xxii. 31, 34, 61; John xxi. 15-17. "Simon, Simon, I have prayed for thee." Christ's look restored Peter and the restored servant is sent to feed the sheep and lambs, and patiently wait his martyrdom. Prayer that the Lord's people might be preserved from being entangled by the Salvation Army and the Blue Ribbon Army, &c., &c. After singing and prayer the day's meeting for confession and prayer ended.

LORD'S SUPPER.

MR. GROVES gave out hymn 7, "Not all the blood of beasts." MR. CHAPMAN read Matt. xxvi. 26-46. "Gethsemane" "olive press." When the Lord comes in His glory, He will have time to teach, and we to learn without distraction, dulness, or infirmity, the value of His death on the cross, and what His expectations of it were. This is one of the chief reasons for our longing for His coming quickly. Let us be thankful for the little which we know; we know truly what we know, being taught it by the Spirit of God. We shall ever be learning. The Throne of God and of the Lamb shall be in the New Jerusalem, the Lamb shall be the light thereof. The world's Christ is no more the Christ of God, nor the world's Gospel no more the Gospel of the cross, than was the golden calf the God that brought Israel out of Egypt. No one can know anything of the cross, who is not taught the guilt of sin, as we grow in the knowledge of this, and know more of the

cross, we discern more and more the justice that bruised Christ. God had the choice, whether to leave us as He left the angels that sinned, or to provide an atonement; He had the choice, whether He would have us for His or not, if so, there must be the death of the surety for us, and redemption wrought out "that He might be just &c." There is a great distinction between Christ in Gethsemane and Christ on the cross. Verse 39, 42, 44. "O My Father!" three times in Gethsemane, and notice how careful the Spirit of God is in verse 44 in adding—"saying the same words." Contrast this with chap. xxvii. 46. "My God, My God, why hast Thou forsaken Me?" The words "My God" shew the uttermost of faith, whilst the words "forsaken" indicates the very depths of sorrow. Read Ps. xxii. 1. The whole Psalm was in the heart of the Lord Jesus on the cross. A man of faith said, "Thou art become cruel unto me" (Job xxx. 21). When all the waves and billows of God went over Christ, He said "Thou art holy"—and looking on to the future said, "Thou that inhabitest the praises of Israel" (verse 3). Though crucified He had all the twelve jewels of the breast-plate on His heart. What are His hopes concerning His people, now that He is sent at the Father's right hand? In Gethsemane, God was not fulfilling the office of the sin avenging judge, but on the cross Christ was sustaining the weight of sin's heavy load, and God was visiting sin on Him in judgment. Christ when upon earth had the perpetual testimony of the Father's approval. Gen. xxii. In whose hand was the knife? In the Father's hand. Isaac was spared—there could be mercy then, because there could not be atonement. In Christ's case there could be no mercy, because by Him only could atonement be made. So the Father becomes the sin-avenging God. In Gen. xxii. He said,—"Lay not Thine hand, &c." but at the cross, "Awake, O sword—smite!" (Zech. xiii. 7) as if the sword had slept till then. Rom. viii. 22, "He spared not His own Son" is used in the same sense as 2 Peter ii. 4, "spared not the angels." He spared not His own Son, and now He cannot but always have mercy on us. All the blessings of God in Christ are written in the blood of His Son. Nothing but mercy can come into our cup. What a contrast between Paul's experience (Phil. ii. 27) "lest I should have sorrow upon sorrow," and the experience of Christ in Ps. lii. 7—"All Thy waves and Thy bil-

lows are gone over me." His disciples could not watch with Christ for they were dull of hearing, and so an angel came to strengthen Him, but could not watch with him. His disciples could not for lack of understanding, they would not have it that Christ should die; His words to their ears, were as those spoken in an unknown tongue. We should watch and suffer with Christ—we add to His glory when we share both; we can also rejoice with Him. Shall we not seek to rejoice with Him? He craves it and we add to His joy when we thus share it with Him. Make joy the chief part of the service.

Hymn, "Abba Father, we approach Thee." After Breaking Bread, hymn, "O Christ what burdens bowed Thy head."

MR GROVES read 1 John iii. 1-10. This Epistle was called by the Ancient Church "The Epistle of the embosomed One; for John spoke of the Lord Jesus as being in the bosom of God (John i. 18). He now speaks to children who have got into the bosom. Let us try to realize what it cost the Father to place us there. Notice how he begins,—“Behold!” look! look! what manner of love! who can fathom it? Eternity will unfold the manner and shew us what that love means. There is perhaps nothing so difficult to comprehend as the manner of the love of God. He takes worms of the dust and puts them into His bosom. A poor persecuted Hindoo in illustrating the love of God, made a circle of fire, into the midst of which, he dropped a worm that sought helplessly to escape from the flames that burned all around it. The Hindoo putting his hand down, took it out, and putting it into his bosom said “God has done that for me;—do you think I am going to deny Him now?” We want the quickening power of the Holy Ghost. The fact of the love of God has grown so familiar to us, that unless God quickens the truth in our souls, the devil will cause our familiarity with it, to have a very deadening influence upon us; the truths of God must become realities to our hearts. There can be no greater mischief than a profane or intellectual handling of them. Those who know their Bibles best, are in the greatest danger of this snare, and unless we read God’s Word as worshippers we shall fall into it. God wants worshippers.

We require the blood of Christ on our consciences to keep the heart sensitive to heavenly things, and to enable us to cultivate ungrieved communion with the living God. We read statements of Scripture, but

it is a terrible thing to become indifferent to their importance. As with Moses, our profane curiosity must be checked and we must learn with him, to put off our shoes from our feet, when we seek to look into the things of God. Remember those words John xvi 16, “He shall take of Mine and shall shew it unto you.” The Holy Ghost shews the things of God, and when the truth of God becomes a manifestation, we are above all the Satanic influences around us. Knowledge in the flesh puffeth up—love in the Spirit buildeth. We need a manifestation of Christ to our souls. May God give it unto us. We want to dig down deeper and deeper into the truth of God. “If we search for it as for hid treasures” &c—then we shall understand (Pro. ii. 1-5.) There are eight things to be done before coming into the blessing of verses 6-9. These things if grasped would make us giants. It will then be no longer a matter of texts learnt, but of living truths in the soul. O that we may have a realization of this love into which we have been brought; our chief thought should not be the “daily bread,” but “Our Father”—His Name—His Kingdom and His will.

Let us look into the result of the love of God. We are made sons. Verse 1, *We*—not angels, but we sinners. In making us sons, there is an insurmountable wall built between us and the world. “Therefore the world knoweth us not”—knoweth—owns—recognizes—comprehends us not. Satan tries to pull down this wall, by levelling down the church and levelling up the world, until there is a common platform upon which the world and the church can meet and shake hands, whereas they should be antagonistic, for God put enmity between the seed of faith and the seed of the serpent. The question of sin and of holiness is being estimated according to man’s standard. Holiness is thus brought within the range of human judgment and is levelled down, and sin also being subject to the same is levelled up and made to appear less evidently sin. One of Satan’s arts in the present day is to get us into a place where we can mingle and mix with the world and get into its popularities. May we flee popularity. Satan tries to make us popular; he betters the world that he may kill the Church and then he has got what he wants. The world may look upon living saints as madmen and fools. Let them say with Paul, if we are mad, we are mad for God.

Verse 2, “now are we the sons of God.” What then are we left here for? To teach us

the use of our swords, God wants us to realize what the heavenly panoply is to know how to use it. God has given us these weapons that we may keep the world, the flesh, and the devil under our feet. Quit you like men!" Nothing requires so much warning against now, as the doctrine of Christianity made easy. When Joshua was called to destroy the Canaanites, he did not say God will do it, we need not fight, but he toiled and travelled all night. He fought first and God thundered afterwards. (Josh. x. 9.) "Now are we the sons of God." The devil here seeks to bring in doubts by leading us into temptation and causing us to question the divine reality of God's words. A man who was converted at 80 years of age, was once much cast down by doubts, when some one told him, the devil had been bringing in those doubts and fears. "Has he?" said the old man—"I will bring my Lord Jesus to answer him," "Now" not by and bye. Corruption around us and within us, but still sons, as Mr. Anderson said of the wave loaf, there was leaven in it, so in the divine lump there is leaven. Rom. vi. has to do with our standing in Christ, in whom we have a new head—new master—new nature—new husband. Thence comes the conflict of chap. vii. Chapter v. comes first with peace in being justified, then our standing in Christ and then the conflict of chap. vii. The nations of Canaan were to be driven out by little and little (Ex. xxii. 30) and what has been said of Joshua, illustrates the conflict here. Christ is not manifest yet—"when He shall appear we shall be like Him;" we are looking forward to this. "It doth not yet," or properly, "it is not yet manifested." Manifestation is an important word in John's Epistle. Ps. xxvii. 16, "I shall be satisfied when I awake with Thy likeness." Verses 3 and 4, "Purifieth himself." Sin is lawlessness, that which is contrary to His will—to His image—to His likeness, is sin. God would have us see sin in its deepest depths, that we may see holiness in its highest heights. We have no right to any idea of holiness short of the image of Christ. Verse 6, "Sinneth not," or "is not sinning." Sin is not his habit. The present tense in the Greek implies perpetuity or continuity. Sin is in him, but he is not in sin. The first of the seven marks of regeneration given in the first Epistle of John, is righteousness—"every one that doeth righteousness is born of Him" (1 John ii 29.) Verses 8 and 9. The divine seed is in him

who is born of God and because of it, he can no longer live in sin as he did before. Verse 10. Is written for the days in which we live. A mere profession will not prove us children of God. Notice John's thrice repeated "If we say," and thrice repeated "He that saith." God gave us to know the divine regulation of our sonship, that may result in a manifestation of our spiritual life. We want a Holy Ghost testimony in our souls. If there is no manifestation, God give us to doubt the reality, for many shall say, "Lord, Lord have we not prophesied in Thy name, &c?" He will answer "I never knew you" (Matt. vii. 22). Many will find themselves lost who thought they were saved and will have to hear those solemn words "Depart from me, ye workers of iniquity."

"Helps."

(1 Cor. xii. 28.)

"God hath set in the church," and has appointed for all service and ministry, "helps" as well as "governments" (1 Cor. xii. 28.) To the latter belong the guidance of the work in hand, like the pilot or the steersman of a ship (as the Greek word signifies). But those to whom this gift is entrusted need others in their service, and this is what is implied in the word "helps."

Guides and helpers are thus connected together, the latter being "in the Lord" dependent on the former; and let us not be afraid of dependence on one another *in the Lord*, for independence is often little better than self-will.

We will illustrate this in Scripture histories. Moses had as his servant the young man Joshua, who as his helper filled his appointed place. Elijah had his Elisha, who poured water on his hands, and was thus being trained to occupy his master's place when God should take him away. Paul and Barnabas had John Mark "to their minister" when they were sent on their great mission tour (Acts xiii. 5); he went with them as a helper, not taking independent ground, but following those whom the Holy Spirit sent out. Thus afterwards Paul found Timothy, and knowing that he was "well reported of by the brethren at Lystra and Iconium," he would have him "to go forth with him." Timothy had no separate call; he was to be a helper, and as such he went, as a son with the father, as a servant with a master, and therein fulfilled his mission.

In the same way originally Paul seems to have gone as the helper of Barnabas, who went after him to Tarsus, and brought him to Antioch. But the helper soon outstripped the leader during the ten years, more or less, they were together, so that "Barnabas and Saul", of Acts xiii. 2, become very soon "Paul and Barnabas," of chapter xiii. 43, and always afterwards.

The faithful helper becomes in time the faithful leader. Joshua takes the place of Moses; Elisha that of Elijah; Timothy that of Paul. The relative position of the one and of the other must not be lost sight of. The one is directly under the guidance of God, and is in direct dependence on Him; the other is in measure under the guidance of the one who leads, and dependent on him; and thus learning in the place of service, the helper may be gradually led of God into the place of leadership.

This we regard as an appointment of God for training His servants, the younger by the elder, the inexperienced by the experienced; and we would press the consideration of it on all who are interested in raising up faithful men for service in the church and in the world. Forgetfulness of the distinction here made has led many a youthful godly servant of the Lord, who would have made a most efficient Timothy, to withdraw from the work altogether, because not fitted to take at once the higher place of following God alone. It was not thus Paul trained his helpers to become good soldiers, and to be able in time to take an independent place of service for God.

There is human as well as a divine side in all these questions, which can never be forgotten without incalculable loss. In some alas! the human element swallows up the divine, and the result is something very different from the Scriptural examples we have considered; namely a continued servile dependence on man, with no thought of ever reaching up to God alone. On the other hand again, the human element is often set aside and overridden by a profession of a divine independence that results in pride and self-well.

Mutual subjection to one another, and of the younger to the elder, there is to be, and that, "in the fear of Christ;" and all that disregards it is violating the headship of Christ and the claims of the body of which we are members.

Let us therefore bid good speed to those who take the higher place, when we see their

call of God, and when they have made proof of their ministry; but let us none the less bid good speed to those who are prepared as yet only for the humbler sphere of going to work as helpers to those on whom for the present they are content to lean, and by them to be guided. It is thus true-hearted men of God will be trained up for the Master's service; and we shall find Joshuas, Elishas, and Timothys not wanting when the call comes, and the work demands them.

Many make a bold commencement who come to grief in the end; and many make a humble commencement in ostensible subjection to man, who in the end become giants in faith and mighty in service.

Some degree of avowed dependence on man is far safer than unreal dependence on God; to be real the latter must grow in circumstances to call it forth. Practical lessons alone teach it. No Bible theory, however true, will do it.

God keep us from discouraging the feeble, knowing that covenant mercy can make the "feeble," if only true, "like David" (Zech. xii. 8). H. G.

WORK AND WORKERS.

Extract from letter by W. P. Charles, Orillia, Ont., Canada, dated Nov. 4th, '82.

"Bro. McQueston and myself have been holding a few meetings at Hobart.

Bro. Marshall has got his house in order now and is temporarily settled in Toronto. He was with us here last Thursday, when we had a tea-meeting for Christians. Quite a number of God's children were able to come together on that occasion, and we had a very happy time indeed. Christians were present from Warminster, Coldwater and Hobart. Brethren Irving, Faulknor and McQueston were also there. Three practical addresses were delivered, and we believe that it was felt by all to be a very profitable time. God willing it is our

intention to have two all-day meetings on the 30th of Dec and on 1st Jan. 1883, when we hope that a number of the preaching brethren will be able to be present. As the time will be so near to the other and larger gatherings, we trust it will be convenient for many of the preachers to attend.

Bro. Faulknor is visiting the Christians at Coldwater. Brethren Douglas, Irving and Marcus are dividing their time between Cannington and Woodville. In this last named place there are now a few gathered to the worthy NAME. It is expected that a number who were saved at the meetings there will soon take the outside place.

Bro. Marshall was at Clairville over Lord's day at the opening of the Christians new hall.

Since my return to Canada, have been visiting and holding meetings every evening at Cannington, Woodville, Severn Bridge, Warminster, Hobart and here—at Orillia, and find the Christians in the different places endeavoring to live above the defiling influences that continually surround them.

The work here, in Orillia, has been going along nicely. Only two weeks last Lord's day, two Christian sisters were received into fellowship. They were rebaptized last week. There were sixty-four present at the morning meeting the other day.

Bro. McQueston and I propose going down to Woodville tomorrow for one or two meetings. Then on to Toronto, and from there to Clyde for Lord's day. I intend holding some meetings there

and at Galt; also perhaps visiting Morriston and Cumminsville."

Brethren MUNRO, GRIMASON, MARTIN and LAW arrived at New York from the old country, on the 12th Nov. We hope now that our brethren are more or less recruited in health, that there will be lively times on this side the Atlantic—but what are they among so many? There are millions who have never heard the Gospel at all—neither a mixed nor an unmixed one, while all the sects are fast running into *infidelity*. One writer wrote correctly in his open letter to Col. Ingersoll, the infidel lecturer, when he stated that the Chicago clergy "in answering his sophistry proved themselves only a little less infidel than himself." These semi-infidel clergy do the devil's work much more successfully than all the full fledged infidels in the country. First, they let go the Gospel if they ever had it, and now the Bible itself is superseded by their own ungodly reason. This of course is one of the natural outcomes of a hired clergy—persons go into the business of preaching only for the *money in it*.

Bro. JOHN SMITH has had a series of meetings in Detroit, and for two or three weeks now has been having meetings in Dundee, Mich., along with Bro. J. M. REID, of London, Ont., who left his "boats and nets" to preach. They have had good, profitable meetings.

Bro. DAVID HUGHES has been for some time in Galesburg having meetings in a rented hall, and we believe some have been benefited largely.

The preachers of Chicago have been working between Elgin and Belvidere, Ill., Lowell and Crown Point., Ind.

Brethren Ronayne and Rushbrook are just returned from Mich., where they have had a good time for months past. Sinners were saved and saints were edified, and we believe the Lord was honored.

If you, reader, receive this BARLEY CAKE in time, will you be speaking to the Lord for the Chicago Conference. O! there is such a need of refreshing, and for the work and workers, also, that God would guide the preachers as to their work after conference is over. "The time is short." The people are dying and going somewhere. Where? "The wicked shall be turned into hell and all the nations that forget God."

EXTRACT letter from Chas. F. Arne, Stratfordville, Bayham, Norfolk Co., Ontario:—
"There will be (D. V.) two days meetings here on the 24th and the 25th December. On the 1st day, meetings at 3 and at 7 p. m.; on the 25th at 10 a. m., and at 3 and 7 p. m. Let such as come, come with teams, and bring others who have no teams. There are good accommodations for both man and beast when they arrive. All who can come, are heartily invited. If all come together in a proper condition with Jesus in the centre and the Holy Ghost for our guide we will have a big fire."

THE enlarged Hymn Book is now published—at 10 cents each in paper covers, 15 cents in limp, and 30 cents in stiff cloth. Postages will be charged at the reduced rate of 1 cent per copy. This one agrees with the first edition as far as it went. There are yet on hand of the stiff board, in cloth—first edition—sold for 20 cents, now sold for half and postage additional.

CHICAGO Conference notices in next BARLEY CAKE.

This is the last number of Vol. II. BARLEY CAKE for 1882. The volume will be bound forthwith and sent free by mail for 75 cents a volume. Vol. I. also may be had at same rate. State clearly in orders which of them you want, or if you want both together,

Nearly all the subscriptions for BARLEY CAKE ends with the present issue. You would be conferring a favor if at once you should order for 1883. This would help us on, in arrangements. U. S. postage stamps, P. O. orders, or bank cheques payable in Chicago will be in order. Do not send us Canadian or old country stamps or coin, but P. O. Orders or paper money,

The readers of the BARLEY CAKE are not yet as numerous as desirable. All the Christians professedly gathering to the name ought to take it. We are continually receiving testimonies to its usefulness. This is altogether unsolicited on our part—we never asked for one.

The prices will be as during the last two years.

BARLEY CAKE PRICES.

1 copy, post-paid	..	\$ 0 05	2½d
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Friends of the truth would do well to bring the B. C. before their friends notice.

THE monthly Gospel paper called the RAM'S HORN is (D.V.) to be continued through 1883, but the name will be changed to THE TESTIMONY (2 Thes. i. 10.) The subscribers to the RAM'S HORN will have their orders filled out by the monthly TESTIMONIES as they appear.

The eight numbers of the RAM'S HORN will be bound in limp cloth and forwarded post free for 25 cts. They are good for lying about in the house. Calling neighbors and rising children can have a look at them now and then.

All remittances to the publisher,

DONALD ROSS,

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