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— FOR —

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VOL. VI.

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JUDGES VII. 13-14.

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No. 1.

On Laying Up Treasures in Heaven.

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. for where your treasure is, there will your heart be also”—MATT. vi 19-21.

Observe, dear Christian reader, the following points concerning this part of the divine testimony: 1. It is the Lord Jesus, our Lord and Master, who speaks this as the law-giver of His people—He who has infinite wisdom and unfathomable love to us, who therefore both knows what is for our real welfare and happiness, and cannot exact from us any requirement inconsistent with that love which led Him to lay down His life for us. Remembering, then, who it is that speaks to us in these verses, let us consider them. 2. His counsel, His affectionate entreaty, and His command to us His disciples is: “Lay not up for yourselves treasures upon earth.” The meaning obviously is, that the disciples of

Jesus, being strangers and pilgrims on earth, *i. e.*, neither belonging to the earth nor expecting to remain in it, *should not seek to increase their earthly possessions*, in whatever these possessions may consist. This is a word for poor believers as well as for rich believers; it has as much a reference to putting shillings into the savings' bank as to putting thousands of pounds into the funds, or purchasing one house or one farm after another. It may be said: But does not every prudent and provident person seek to increase his means, that he may have a goodly portion to leave to his children, or to have something for old age, or for the time of sickness, etc.? My reply is, It is quite true that this is the custom of the world. It was thus in the days of our Lord, and Paul refers to this custom of the world when he says, “The children ought not to lay up for the parents, but the parents for the children” (2 Cor. xii. 14). But whilst thus it is in the world, and we have every reason to believe ever will be so among those that

are of the world, and who therefore have their portion on earth, we believers in the Lord Jesus, being born again, being the children of God, not nominally but really, being truly partakers of the divine nature, being in fellowship with the Father and the Son, and having in prospect "an inheritance incorruptible, and undefiled, and that fadeth not away" (1 Peter i. 4), ought in every respect to act differently from the world, and so in this particular also. If we Christians seek, like the people of the world, after increase of our possessions, may not those who are of the world justly question whether we believe what we say, when we speak about our inheritance, our heavenly calling, our being the children of God, etc.? Often it must be a sad stumbling-block to the unbeliever, to see a professed believer in the Lord Jesus acting in this particular just like himself. Consider this, dear brethren in the Lord, should this remark apply to you.—I have more than once had the following passage quoted to me as a proof that parents ought to lay up money for their children, or husbands for their wives: "But if any provide not for his own, and especially for those of his own house (or kindred), he hath denied the faith, and is worse than an infidel" (1 Tim. v. 8). It is, however, concerning this verse only needful, in childlike simplicity, to read the connection from verse 3 to 5, and it will be obvious that the meaning is this, that whilst the poor widows of the Church are to be cared for by the Church, yet if any such needy believing widow

had children or grandchildren (*not* nephews), these children or grandchildren should provide for the widow, that the Church might not be charged; but that, if a believer's child, or grandchild, in such a case did not do so, such an one did not act according to the obligations laid upon him by his holy faith, and was worse than an unbeliever. Not a word, then, is there in this passage to favor the laying up treasures upon earth for our children or our wives. 3. Our Lord says concerning the earth, that it is a place "where moth and rust doth corrupt, and where thieves break through and steal." All that is of the earth, and in any way connected with it, is subject to corruption, to change, to dissolution. There is no reality, or substance, in any thing else but in heavenly things. Often the careful amassing of earthly possessions ends in losing them in a moment by fire, by robbery, by a change of mercantile affairs, by loss of work, etc.; but suppose all this were not the case, still, yet a little while, and thy soul shall be required of thee; or yet a little while, and the Lord Jesus will return; and what profit shalt thou then have, dear reader, if thou hast carefully sought to increase thy earthly possessions? My brother, if there were one particle of real benefit to be derived from it, would not He whose love to us has been proved to the utmost, have wished us to have it? If, in the least degree, it could tend to the increase of our peace, or joy in the Holy Ghost, or heavenly-mindedness, He, who laid down

His life for us, would have commanded us to "LAY UP treasure upon earth." 4. Our Lord, however, does not merely bid us, not to lay up treasure upon earth; for if He had said no more, this His commandment might be abused, and persons find some encouragement for their extravagant habits, for their love of pleasure, for their habit of spending every thing they have, or can obtain, *upon themselves*. It does mean, then, as is the common phrase, that we should "live up to our income"; for He adds: "but lay up for yourselves treasures in heaven." There is such a thing as laying up as truly in heaven as there is in laying up on earth; if it were not so our Lord would not have said so. Just as persons put one sum after another into the bank, and it is put down to their credit, and they may use the money afterwards: so truly the penny, the shilling, the pound, the hundred pounds, the ten thousand pounds, *given for the Lord's sake, and constrained by the love of Christ*, to poor brethren, or in any way spent in the work of God, He marks down in the book of remembrance, He considers as laid up in heaven. *The money is not lost, it is laid up in the bank of heaven*; yet so, that whilst an earthly bank may break, or through earthly circumstances we may lose our earthly possessions, the money which is thus secured in heaven *cannot be lost*. But this is by no means the only difference. I notice a few more points. Treasures laid up on earth bring along with them many cares; treasures laid up in heaven

never bring any care. Treasures laid up on earth never can afford spiritual joy; treasures laid up in heaven bring along with them peace and joy in the Holy Ghost even now. Treasures laid up on earth, in a dying hour cannot afford peace and comfort, and when life is over they are taken from us; treasures laid up in heaven draw forth thanksgiving that we are permitted and counted worthy to serve the Lord with the means with which He was pleased to intrust us as stewards; and when this life is over we are not deprived of what was laid up there, but when we go to heaven we go to the place where our treasures are, and we shall find them there. Often we hear it said when a person has died: He died worth so much. But whatever be the phrases common in the world, it is certain that a person may die worth fifty thousand pounds sterling, as the world reckons, and yet that individual may not possess, in the sight of God, one thousand pounds sterling, because *he was not rich towards God*, he did not lay up treasure in heaven. And so, on the other hand, we can suppose a man of God falling asleep in Jesus, and his surviving widow finding scarcely enough left behind him to suffice for the funeral, who was nevertheless *rich towards God*; in the sight of God he may possess five thousand pounds sterling, he may have laid up that sum in heaven. Dear reader, does your soul long to be rich towards God, to lay up treasures in heaven? The world passes away and the lust thereof? Yet a little while, and

our stewardship will be taken from us. At present we have the opportunity of serving the Lord with our time, our talents, our bodily strength, our gifts, and also with our property; but shortly this opportunity may cease. Oh, how shortly may it cease! Before ever this is read by any one, I may have fallen asleep; and the very next day after, you may fall asleep; and therefore, whilst we have the opportunity, let us serve the Lord. I believe, and therefore I speak. My own soul is so fully assured of the wisdom and love of the Lord towards us His people as expressed in this word, that,* by His grace, I do most heartily set my seal to the preciousness of the command, and I do from my inmost soul not only desire not to lay up treasures upon earth, but, believing as I do what the Lord says, I do desire to have grace to lay up treasures in heaven.

5. The Lord lastly adds: "For where your treasure is, there will your heart be also." Where should the heart of the disciple of the Lord Jesus be, but in heaven? Our calling is a heavenly calling, our inheritance is a heavenly inheritance, and reserved for us in heaven; our citizenship is in heaven; but if we believers in the Lord Jesus lay up treasures on earth, the necessary result of it is, that our hearts will be upon earth; nay, the very fact of our doing so proves that they are there! Nor can it be otherwise till there be a ceasing to lay up treasures upon earth. The believer who lays up treasures upon earth may, at first,

not live openly in sin; he in a measure may yet bring some honor to the Lord in certain things; but the injurious tendencies of this habit will show themselves more and more, whilst the habit of laying up treasures in heaven would draw the heart more and more heavenward—would be continually strengthening his new, his divine nature, his spiritual faculties, because it would call his spiritual faculties into use, and thus they would be strengthened; and he would more and more, whilst yet in the body, have his heart in heaven, and set upon heavenly things; and thus the laying up treasures in heaven would bring along with it, even in this life, precious spiritual blessings as a reward of obedience to the commandment of our Lord.

When, in any place, the truth of God is universally tainted with pernicious and damnable errors, the souls of men are there unto Satan, as "the fig trees with their first ripe figs; if they be shaken, they will fall into the mouth of the eater." Little tempting will serve to effect the ruin and destruction of the souls of those men that have no better, no more wholesome nourishment wherewith to be fed, than either the doctrines of devils, or traditions of men.—*John Goodman, (1638.)*

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke xii. 15).

"Absolvo Te."*(I Pardon Thee.)*

One priest alone can pardon me,
Or bid me "go in peace,"
Can breathe that word, "Absolvo te,"
And make these heart throbs cease.
My soul has heard His priestly voice;
It said, "I bore thy sins, rejoice!"

He showed the spear mark in His side,
The nail prints in His palm;
Said, "Look to Me, the crucified;
Why tremble thus? be calm!
All power is mine, I set thee free;
Be not afraid, 'Absolvo te.'"

By Him my soul is purified:
Once leprous and defiled,
Cleansed by the blood from His pierc'd side,
God sees me as a child.
No priest can heal or cleanse, but He;
No other say, "Absolvo te."

In heaven He stands before the throne,
The great High Priest above;
Himself the sacrifice, alone,
Can sin's dark stains remove.
To Him I look on bended knee,
And hear that sweet "Absolvo te."

A girded Levite here below,
I willing service bring;
And fain would tell to all I know,
Of Christ, the priestly King,
Would woo all hearts from sin to flee,
To hear Him say "Absolvo te."

"A little while," and He shall come
Forth from the inner shrine
To call His pardoned brethren home.
Oh! bliss supreme, divine,
When every blood-bought child shall see
The Priest who said "Absolvo te!"

Jottings From the Chicago Conference.

It has been the happy privilege of some of God's dear people from different parts of the United States and Canada to come together in Chicago to read God's Word and wait upon Him in prayer. A few jottings from the addresses delivered will be both helpful and interesting to the readers of the BARLEY CAKE who were not privileged to be with us. They are necessarily short and fragmentary in character, but if perused, Bible in hand, they will no doubt lead the reader to see and enjoy a little of what God has so graciously been giving us.

The meetings began by John iii. 27 being read, and this seemed to be the keynote to all the prayers afterwards. "*A man can receive nothing except it be given him from heaven.*" We were also directed to Rom. viii. 15, and James i. 17. Another brother read Psa. v. 3.

A brother asked our attention to Numbers xxiii. and xxiv., and then commented on the way in which God in faithfulness frustrated the plans of Balak and Balaam against His people Israel when they sought to curse them after God had blessed them. Verses 8, 19, 20 and 21 of chapter 23, and verses 7 and 8 of chapter 24, were especially dwelt on. God would not reverse the blessing He had pronounced on His people. *He* "saw no iniquity in Jacob, nor perverseness in Israel." The world may see little in the children of God, but, as dear Duncan Matheson used to say, "We are not worth much, but neverthe-

"Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God."—Rev. iii. 2.

less, we are God's pickings." You will notice that they were frequently reminded of the fact that they were brought out of Egypt. God would never let them forget *that*. Neither would He have us forget that we have been saved from wrath to come. Balaam was a miserable hireling, who was willing to do anything for either God or the devil if there was only money in it. But in this instance he failed. God was for His people. How sad that in chapter 25 we should have an account of Israel doing for themselves what Balaam, with all his craft and enchantment could not do, namely, bring the judgment of God upon them. True it was a snare prepared by Balaam into which they fell. They mingled with the ungodly in their worship and abominations, and God had to deal with them. Israel got righted again, but Balaam never. Real children of God may fall, but they will come up all right again; but a professor falls and never rises. The end is found in chapter xxxi. 8.

We were reminded from Psalm cxxvii. 1, that we heard last year from the "songs of degrees," or of "goings up," and the question should be asked, "How much have we been going up since then?" Psalm cxli. 3, was also read, as a prayer that should be ours daily.

Luke viii. 15, was also read, and the words an "honest heart" noticed. We do not have an honest heart naturally. As sinners, He has to make us honest before Him; and even now, if we are to be restored from backsliding, and

blessed by Him, He will have to make us honest before Him.

Malachi iii. 6 to 18, was read. It needs little knowledge of God's Word to see that man is a failure; he is at his best state altogether vanity. These people for whom Malachi wrote, should have been witnesses for God, but they failed. Still, as verse 16 shows, there was a remnant in the midst of a remnant that feared the Lord and thought upon His name." In verse 6 we have the unchangeableness of God's character. "I am Jehovah, I change not." This God is our God. We are pensioners on the bounty of God. Notice he addresses them as "Sons of Jacob," not "of Israel." Jacob as the name means was the crooked, deceitful man, and the remarkable thing about God's dealings with him was that He could make an Israel—a prince of God—out of a Jacob. And is this not what He has done for each of us now saved? In verse 7 we see an undercurrent of pride manifested; "Wherein shall we return?" And, perhaps, some of God's saints here asks, "What is all this talk about backsliding and being restored again? We don't see anything wrong with us." If any are saying this, it indicates there is something terribly wrong. Then in verse 8, we have another question. "Will a man rob God?" The thought here, is not of a servant robbing a master, that would be bad; but, what shall we say of a child robbing its father? Beloved, have we been guilty of this? Robbing Him of time, money, etc., by spend-

ing it on ourselves instead of God. See verse 10, and its conditions of blessing. Our souls are like a garden, they need cultivation, or weeds will grow where fruit should be brought forth to the glory of God. Two things are necessary to healthy life: pure air and good food. And yet, we may have the latter and yet, if we do not digest it, it will do us little good. Verse 16: "They that feared the Lord spake often one to another." No doubt they lamented regarding the state of matters around them, but they also looked eagerly for the coming of the Messiah, who was to come as the "Sun of Righteousness." We have some of their descendants—so to speak—honorably mentioned in Luke ii. where we read of Simeon, Anna and others, who were waiting for the consolation of Israel. We look for the same One, as the "Bright and Morning Star," Rev. 22. May we be kept in the attitude of expectation.

Another read Deuteronomy 26, and said we had our minds directed to an important and solemn word this afternoon, which ought to make any one who had a sensitive conscience ask themselves the question, "Have I been robbing God?" It has been coming home with power to us, and if not, it surely shows our consciences are hardened. What a solemn state! In this chapter I would specially direct your attention to, 1st, God's grace; 2d, The responsibility consequent upon it. The question might be asked, "But, was this not for Israel?" True, primarily it was so; but 2 Tim. iii. 16 shows that

it is for us. God has a message for us in it. First, then, we notice God's grace, verse 1. It was the land which God gave them into which they were to be brought. And, in Deut. vii. 8, we see God's grace in making them His own people. Why did He do it? The answer is to be found in God Himself, because "He set His love upon them." Why are we saved, and gathered out from the thousands around us? The answer is this, It pleased God, the sovereign God, to love us. Away back, in the past eternity, God had a purpose in His heart concerning you and me, and, in due time, He called us that we might be for His glory forever. *There* we see the source of all grace. How small it would make us feel if we would but let it in. Yes, and how much glory it would bring to God, too.

The people were His by *redemption*.—See Exodus xv. It is *here* we have the first song of praise. It is true we read of music and musical instruments before (Gen. iv.), but it was among the Canites, —and the most of it is there yet;—but, there was no praise, no redemption song until now. Verse 13 of that song tells us that they were *redeemed*. Verse 16, that they were *purchased* by blood. And does not this tell us that we are not only *loved* and *chosen*, but *purchased* by the precious blood of Christ and *redeemed* by an outstretched arm. When God speaks of creation, He speaks of His *eternal power* being manifested (Rom. i. 20); but, in Eph. i. 19, where we have redemption, He

speaks of it as the *exceeding greatness of His power*. Turning back to Deut. xxvi., we see what it was to which God brought them; but, oh, how much more have we in Christ. Has He not made us who were the children of wrath and of the devil, to be the children of God and heirs of glory. But the children of Israel were not only to be brought into the land, they were also to possess and dwell in it. And to us He has given spiritual blessings in heavenly places, in Christ. But while we who are saved may have been brought into the land, we may not be *possessing* it and *dwelling* therein. And we do well to remember that it is only as we are dwelling in the land that we can render anything pleasant to God or profitable to man.

Now, as to their *responsibility*. God had certain claims on them. First, for Himself—they were to give God the first fruits of the land. And, surely, they would pick out the best for God, and, as commanded, bring it to the place where He had chosen to put His name. It was not left for *them* to choose; God settled the place to which they should go. And having brought it, they offered it to God. This was *worship*, and it was higher in its character than *service*. But, He had also claims on them for others,—the Levites, the stranger, the poor, the widow. Beloved, are you alive to God's claims, that you and all you have are God's? If not, acknowledge this, that you are robbing God. Are you living for God, or self? Conducting your business for God, or merely

giving God the odds and ends of your life? Do you hold your money for God, or yourself? Can you say, as in verses 13 and 14, "I have not transgressed," etc.? The Lord speak to us all as we need.

Proverbs xxii. 11-13 was read, and the marginal reading of verse 2 specially noticed. He thought the coming of the Lord had not been so prominent with us lately as it ought to be. He liked to think of Jesus as the Bridegroom coming for us, His own bride. There is nothing would wean us from the world like this blessed hope. (1 John iii. 1-3.) In Proverbs xxii. 13, we read of the "slothful man." I remember asking a brother about the offerings in Leviticus. I wanted to know the reason why they were mixed through the book as they were. He answered me that one thing was evident in it, *The Bible was not made for lazy men*. He who would get nuggets out of God's word must search for them. In verse 11, we have "perseverance of heart" first; then, "grace in his lips." We begin by fixing up the externals; God begins with the heart and works out.

A brother then read Psalm xciv. 12, and remarked that it was believed this Psalm was written by Asaph in Babylon. He was a captive there with Daniel and others. With them he confessed their sin before God, and acknowledged God as righteous. Here he says, "Blessed is the man whom Thou chastenest, O Lord," Chastisement includes the thought of

instruction and training, and here he speaks of the blessedness or happiness of the one enduring it. The object of it is seen in the words "that Thou mayst give him *rest*."

Exodus xxi. 1-6 was read. This was the law concerning service in Israel, and we have here a picture of One of whom we have been singing and speaking, and who has been speaking to our hearts at this time,—the Lord Jesus Christ. It was a voluntary service. See Isaiah l. 3-5: "He openeth mine ear." It is a reference to Exodus xxi., "He set His face like a flint to His service for us." Look at Psalm xl. 1-8. We have no doubt this refers to the Lord Jesus in His relation to the Father. See also Phil. ii. 4-9. In Psalm xl. we have the *burnt* offering aspect of the death of Christ. ALL is laid upon the altar, and the smoke of it went up as a savor of rest to God. The *sin* offering was burned outside the camp. As the sin offering, He was made sin for us. When on the cross He had us on His heart, but not us alone, He had God on His heart. God was *first* with Him. So with the order here. It was the Master first, then the wife and children. His love to God was the highest thing. How unlike us! We seldom get beyond ourselves. His love to God led Him to yield himself a sacrifice for us, and in that sacrifice God found a savor of rest. As we have in Phillipians ii. 5-9, He takes the path leading lower and still lower, until the cross is reached, and then God exalts Him from there to His own right hand. And this is the true

way of exaltation. All other is of the flesh and the devil.

Now, as to His love to His wife, notice Ephesians v. The wife here, is the antitype of the wife in Exodus xxi. And here we have seven things stated as to what He *has* done, *is* doing, and will do for her. Two of them are in the past: "He *loved* the church, and *gave Himself* for it," verse 25. Four of them are going on in the present: "*Sanctify* and *cleanse*," verse 26; and "*nourish* and *cherish*," verse 29. And one is in the future: "*that He might present it to Himself*, a glorious church," or "the church in glory." He will in that day present us without spot or wrinkle upon us. Holy and without blemish, according to God's estimate of it. The Lord Jesus will not be ashamed of us as He presents us in the court of heaven.

As to His love to the children, see Galatians, where we have ourselves spoken of as sons or children (Gal. iv. 4-7). Now, look at Hebrews vii. 22-25: There, at the right hand of God, He is doing service for us, making intercession there. As regards our souls, He has saved us, and it cannot be repeated, but we need to be saved from those things which are contrary to the mind of God, and which we have been confessing. See Jude 24-25. Do you want victory over those things? Then look unto Him who is able to keep you from falling. We can no more save ourselves from those temptations that beset us, than we could save ourselves at the first. The power is *there*. Will we lay

hold upon it? Soon He will come for us, claim us for His own, and associate us with Himself in that eternal glory. May the Lord hasten the day!

One read Hebrews xii. 1-11, and remarked he wished to speak of the three-fold judgment of the believer. 1st, As to the past, our judgment as Rebels at the cross; 2d, in the present, our judgment as Sons, day by day; 3d, as to the future, our judgment as Servants, at the judgment seat of Christ. Many, for want of distinguishing things that differ, get confused as they read God's word; and, while clear views of truth is not *all* in itself, yet we need clear views of the truth in order to straight and intelligent walking with God. 1st, then, as to our judgment as rebels. It was when Jesus hung on the cross that God went into the *sin* question, so that, as has often been said, it is now no longer the *sin* so much as the *Son* question that God is agitating with men. There is a difference between the *penalty* of sin and its guilt. Away back, nineteen centuries ago, the Lord Jesus endured the consequences—the penalty of sin. And, now, the *penalty* having been borne, there is no judgment to the believer (Rom. viii. 1). "He was delivered for our offences" (Rom. iv. 25). In those hours of darkness He endured sin's judgment for us, and not only as to the fruit (sins), but the root (sin). See Rom. viii. 3. The Adam tree, *root* and *branches*, were condemned in the person of the Lord Jesus. I, as a condemned rebel, finished my course at the

cross of Calvary, that is, in the mind of God. See also 2 Cor. v. 21. He was holy and undefiled, but so thoroughly did He identify Himself with His people, that "He was made sin for us." But while thus the *penalty* of sin has been removed, the *guilt* of sin is not gone until I close with God's Son, hear His voice and receive life everlasting, the forgiveness of sins, and the assurance that I shall not come into judgment (John v. 24).

When we receive Christ, however, we are *no longer rebels*, but children; our relationship with God is changed, and consequently, His dealings with us change also. "As many as I love, I rebuke and chasten" (Rev. iii. 10). There is an idea abroad that all chastening is punishment for sin; but, as we have been hearing already, it also means instruction and training, or discipline. "If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." See David's experience in Psalm xxxii., "His bones waxed old" while he sought to *cover* his sin; but, when he *confessed*, he was restored. It is either self-judgment, or the judgment of the Father (1 Cor. xi. 30-32). Look at 1 John i. 8-9, where you will see a difference between sin and sins. The one is the *root*, the other is the *fruit*. But the christian has the Triune God engaged for Him, and there is no necessity for sin becoming sins, but when such a thing happens we have God's remedy in verse 9.

Just a word regarding the third aspect of our subject,—our manifes-

tation as servants at the judgment seat of Christ. The question *there* will be as to our *service* as *stewards*. I don't believe it will be even with our failures. God is dealing with *that* now. But it will be as to how we have acted as servants for Him here: what we have done with the "talent" entrusted to us,—used it or buried it. The Lord Jesus is coming, and, as a mighty magnet, will gather us up to Himself. Our standing will be complete. But, our service; what of it? What a bon-fire, as all the wood, hay and stubble are consumed! How many will be saved, like Lot, so as by fire. The Lord impress the reality of this upon us, and enable us to abide in Him, that we may not be ashamed at His coming.

Another read John xiv. 31—"Arise, let us go hence." The Lord Jesus was going onward to the cross. He was going to keep His Father's commandment. He would have us go with Him to that cross, where He was to yield obedience to the Father. Then, on the way, He brings in the subject of communion and fruit-bearing—see chapter xv. Israel was at one time the true vine; now it is the Lord Jesus Christ, and our fellowship and fruit-bearing springs out of our union with Him. This is having Christ, not as a doctrine, merely, but *dwelling* in us by faith. In Rev. iii. we have the Laodicean church getting along smoothly, but Christ is outside the door, and upon His own He calls for repentance. He thus speaks to us who may have been wandering from Him. He would have us open the door and hear His voice, and he will

graciously come in and sup with us, and we with Him. Are we willing to let Him have His place? When He gets His place He puts down all other rule and authority, and by His divine power dwelling in us, enables us to bring forth the fruit to the glory of God.

Proverbs iii. 1 was read, and "My son" noticed as an expression frequently occurring in this book. It was written for sons. It is not, as many seem to think, a book of dry proverbs or worldly maxims. Look at a few scriptures relating to our sonship. John i. 12-13, "*Born of God.*" Not sons by adoption merely, but by birth. Gal. iv. 6, "Because *ye are sons* God has sent forth the spirit of His Son into your hearts, crying Abba, Father." And, as to His object in all this, see Heb. ii, 10: *To bring us to glory.* But we are not in glory yet! Why? See Phil. ii. 12-16—that we might shine as lights in the midst of a godless world. Note the words in the margin, "Shine ye." They are not a statement of a *fact*, but laying upon us our *responsibility* as luminaries in the world. Turning back to Prov. iii., our attention was directed to verse 5, "Trust in the Lord"; verse 7, "Fear the Lord,"—and the consequence, depart from evil. And in verse 9, "Honor the Lord with thy substance."

We were then directed by a brother to 1 Thes. iv. 1 and 9, and 2 Thes. i. 1-3. The central thought is pleasing God first, *then* pleasing one another,—not a word about pleasing ourselves. Rom. viii. 8 says, "They that are in the flesh

cannot please God." The unconverted cannot please God under any circumstances. In Rom. i. we have a picture of man by nature. What, then, have we to be proud of? But, see Heb. xi. 5. Enoch's testimony was that he *pleased God*. Nowhere in God's word are we taught to please ourselves. The biggest curse to-day among the saints of God is selfishness. See Rom. xv. 1, also, John viii. 29.

Ezekiel xvi. 1-14 was commented on, and the fact noticed that God wanted to show His people their abominations; and, as we see, He takes His own gracious way of doing it. He shows them what they *were*, and reminds them of what He had done for them. He would speak to us in this. He saw us in the open field, naked and helpless, and when He saw us He said unto us, "live." "They *loathed* themselves." This was true of all who are now saved. We were brought to see we were vile, and we loathed ourselves, and then He graciously said "live." You will notice the pronoun "I" is used seventeen times from verse 6. We hate it when man uses it, but when God uses it we love it. Blessed "I!" It speaks of grace. See now what He did for them and for us. "Thou becamest mine," verse 8. "Washed" and "anointed," verse 9. "Clothed," verses 10 to 13,—and what a clothing! "Fed us," verse 13. "Beautified us," verse 14. And, oh, what beauty! Nothing less than His own. We have ornaments here. Should we Christians wear ornaments? Certainly; look at 1 Peter iii. 3-5, "The ornament

of a meek and quiet spirit, which is in the sight of God, of great price. The fruit of the Spirit makes beautiful ornaments for a child of God. See something more about the beauty of the Lord in Psalms ix. 13-17, and cx. 3. How often, however, instead of the "beauty of the Lord" being upon us and manifested, we see the ugliness of the flesh. But the time is coming when we shall be manifestly beautiful, for we shall *be like Him*, for we shall see Him as He is.

Ephesians i. was read by another. This chapter might be divided into two parts. The first fourteen verses is an introduction to the whole epistle, and from verse 15 we have a prayer on their behalf. While it is true that Paul prayed this prayer, the desires did not originate with Paul, nay these are God's desires for all His saints—for you and me, dear child of God. Real prayer not only goes up to God, but comes from God first. In verses 18 and 19, There are three petitions. 1st. That they might know the hope of His calling. 2d. That they might know the riches of the glory of His inheritance in the saints; and, 3d. What is the exceeding greatness of His power to usward who believe. Regarding the "calling," of which He speaks in verse 18. In Phil. iii. 14, it is called a "*high calling*." In 2 Tim. i. 9 it is called a "holy calling," and in Heb. iii. 1 it is called a "heavenly calling." May we enter into it, to the glory of His grace.

[F...s.]

Notes of Questions and Answers.

QUERY XCVIII.—Did Paul mean in 2 Cor. xii. 16, "Nevertheless, being crafty, I caught you with guile," that by guile he got the Corinthians converted—or was it a quotation made *ironically* from other people's sayings about him. How, in any case, can we reconcile his words there with 2 Cor. iv. 2, "Not walking in craftiness," etc.?

Ans.—In the latter quotation he means, as the context indicates clearly, that he had not the ulterior object of his own profit in view, but preached the Gospel to them for God and their soul's salvation, without any reference whatever as to personal results, whether imprisonment or liberty, needs or supplies.

In the first quotation, viz., 2 Cor. xii. 16, the reference is as to the Corinthians money. At the thirteenth verse, he says (*Greek*), "I did not lazily burden you, forgive me this injustice." Verse 14, "I am coming to you a third time, and will not lazily burden you." Then he goes on to say in verse 16, "Be it so, I did not burden you; but, being crafty, I took you with guile," *i. e.*, while I was among you I took away such objections to my mission and gospel by not burdening you, as men of the world might make, by approving that I preached to you for your money. This thought runs through all the verses from 13 to 19.

It is easily seen how certain Christians who never preach the gospel but at "long range," if at all, will abuse scripture and apply it to a certain manner of preaching to which it has no reference whatever, and how on the other hand a certain other class of Christians misapply 2 Cor. iv. 2, and on it build an excuse for their want of

common courtesy and tenderness.

We ought to preach Christ, 1st. For His own sake. 2d. For the people's sake, and do it continuously, clearly, firmly and tenderly, always and wherever the opportunity presents itself.

An Extract from the Puritan Writings.

We know the scriptures bear hard upon the upper forms and ranks of men in the world, and speak as if few of them were likely ever to rise higher than they are; few that now ride on horses but are likely to go a-foot for the days of eternity. "Not many wise, not many mighty, not many noble;" therefore, these being for the far greatest part, the refuse of the world, and, therefore, enemies to the truth, while professors of it, as James speaks of the great and rich men of the world. Those that will strike with these, and give contentment to them, and gain endearment with them, must make them glad with lies, as the false prophets did with the children of Israel; for with the truth they will never be able to do it. They that will know men after the flesh themselves, will make the scriptures do as they do; that is, know men after the flesh too, which we know they will never do, except they be mightily wrested or perverted, and so are not themselves. —*John Goodwin, (1638.)*

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in His wings."—Mal. iv. 1-2.

Christian Conference In Hamilton, Ontario.

From 14th to 17th January, 1886.

The Tenth Annual Conference of Christians gathered to the name of the Lord Jesus Christ will, God willing, be held in the Alexandra Arcade Hall, situated on James street north, on the above dates.

Agreements have been made with the various hotels and boarding houses for the accommodation of a large number of visitors at 75 cents and \$1 per day.

Meetings will be as follows:— On Thursday, Friday and Saturday at 10 A.M., 2 P.M. and 7 P.M., for praise, prayer and ministry of the Word. On the Lord's Day, 17th January, at 10 A.M. for BREAKING OF BREAD, at 2 P.M. for the ministry of the Word, and at 7 P.M. for the preaching of the Gospel.

The Gospel Hall, corner of Merrick and McNab streets, will be open all day on Wednesday, the 13th, from 9 A.M., where visitors are requested to call 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 Alexandra Arcade Hall will be open each day of the Conference from 9 A.M. until 10 P.M., for the same purpose. On Wednesday, the 13th, a Prayer Meeting will be held in the Gospel Hall, corner Merrick and McNab streets, at 7.45 P.M.

Arrangements have been made with the various railways similar to those made last year for reduced fares to those attending the meetings. Send for certificates of reduced fares to the address below.

God's children are earnestly and affectionately besought to remember these meetings at the throne of grace and specially ask our loving God and

Father that He may give the needed message to those who may minister the Word, preparing the hearts of the hearers to receive it; and that whether the truth spoken be in the form of rebuke, warning or encouragement, all may be profited and helped in the ways of God.

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What is the Depth of Your "Religion."

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In later years a man of God wrote in his diary: "I was enabled to persevere in prayer till I saw so much need of Divine help that I knew not how to leave off, and *had forgot that I needed food.*"—D. Brainard.

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Happy saint! Who would not tread thy footsteps, and thus get as completely within the veil as thou! All thy "religion" was amid realities and certainties. There was no distance, no dimness, no vagueness in thy intercourse with the Father of spirits! How much of ours is made of shadows and incoherencies! How much of our intercourse with God is vague and distant—a groping after something which we seem never to reach!

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VOL. VI.

CHICAGO, FEBRUARY, 1886.

No. 2.

Hamilton Conference.

NOTES BY T. D. W. M.

Another year with its burden of mercies, blessings and responsibilities has rolled around, and in consequence, a number of God's saints found themselves once more gathered together at Hamilton to wait on God in prayer, to sing His praise, to read His Word, and, from it, to exhort one another. What the results are, or will be, the judgement seat of Christ will reveal. Of one thing we may be assured, our individual responsibility has been largely increased by the privileges which have been ours. May the Lord give grace to live as though we believed it. On

WEDNESDAY EVENING

the Gospel Hall was well filled by those of the Lord's people, who had come together for the meetings about to be held, and, the burden of all hearts seemed to be that God should make his own voice heard, and that every eye might be on Himself alone, with

expectation. A brother read Psalm xxxii. 5-7, and dwelt on the words, "I acknowledged my sin unto Thee." and connected it with Hosea v. 15, where God says, "I will go and return to my place till they acknowledge their offence," etc.; also Rev. iii. 14-20. Then followed some plain, practical words on true confession of our sins and failings before God and men if we were to expect a refreshing from His own presence.

Another read Eph. iii. 20-21, to strengthen our expectation from the Lord, while another read and commented briefly on Psalm cxxxii. 1-15.

THURSDAY MORNING.

After singing, and waiting on God in prayer, Psalm xxix. was read, having been suggested by one who could not be present. A brother then read a portion of Isaiah v. and remarked that we had just been reading in Psalm xxix. about the Lord giving strength to His people, but we must not forget that before *that* comes the *voice* of the Lord, in all its mighty breaking power, and

that was the order yet if God is to bless us as He would. We have been singing of "wonderful grace," and, surely in this chapter we have grace. Israel, of whom the chapter speaks, had been wonderfully delivered by God. Their father was a Syrian ready to perish, and, in grace, He had delivered themselves from bondage, that they might be a praise and an honor and a glory to Him. And now, in this chapter, He challenges them to prove that He could have done more for them than he had done (v. 4). But when they should have brought forth grapes, they had brought forth wild—or as another version has it—*stinking* grapes.

But, let us get away, in our thoughts from Israel, and on what He has done for us, and what return we have given Him. He looked down from Heaven, and saw us ruined, and on our way to hell; and, in the riches of His grace, He gave His Son, and now He has saved us, and, not only so, but, by the Holy Ghost, He has united us to His Christ and made us one with Him. He might well say, "What could have been done more for my vineyard, that I have not done for it?" But, what have we returned to Him? He rightly desired and expected fruit. Has it not often been *wild* grapes? Ah! yes, the fruit should have been the very best, but, alas, we took the best for ourselves and gave Him the wild, the *stinking* grapes.

Here are a few of the stinking grapes which they were bringing

forth instead of the good ones, (see v. 8) "Woe unto them that join house to house, that lay field to field," etc., *covetousness*. Is not this the deadly thing that is paralyzing the most of the children of God? But, see another in v. 11—*self-gratification*. Fine music, perhaps. Going in for this present evil world and its pleasures. How often have we gone into the houses of those professing to be the children of God, and, there, on the piano or organ, we find the music of the world, the dance music, which their children, sent to ungodly teachers, must learn in order that they may be accomplished. Then see vs. 18-19. This is like 2 Peter iii. "Where is the promise of His coming?" Again v. 20. When God's children get away from God, their judgment is always perverted; and, sometimes, if the truth is cutting, they rage against it, and love the smooth things. They "call evil good, and good evil." And, lastly, vs. 22-23, "Justify the wicked for reward;" or in other words, "Holding men's persons in admiration, because of advantage;" (Jude 16). How solemn all this is! Why is it not our ambition to bring forth fruit to God? That is His object in leaving us here. When we look on the life of the Son of God; His self-denying life and service, contrasted with our miserably selfish lives, should make us hang our heads in shame and self-judgment before Him.

Another read Jonah i. and ii., commenting on it as he read. God

had a word and a work for Jonah, but he was trying to get away from God. What a fool he was! "God sent out a great wind," (v. 4). We can't get away from God. What a mercy! "Jonah was fast asleep." Every one awoke but the man who was the cause of the trouble. Sometimes saints are troubled about matters at home, in their meetings; and they blame everyone but themselves. And, yet, they themselves may be, to a large extent, the cause of all the trouble. "The men rowed hard, but they couldn't bring the ship to land." (v. 13). It's hard rowing against God, dear brethren. Our God never plasters up sin. God wanted Jonah at Ninevah, and there Jonah had to go. It was a long and a troublesome journey to Ninevah, the way Jonah went. To have taken God's way would have been much more easy. "Then Jonah prayed;" (ch. ii.; v. 1). He is sleeping no more. And the depths of the sea cannot hide Jonah from God, and its depths only served to bring Jonah nearer to God, who has put something within each of His own, that nothing can extinguish, and it's only in times of trouble that it shines out as He would have it. At last Jonah gets to where God wants him, down, down, down, till at last he cries "Salvation is of the Lord," and then God comes in and Jonah is delivered. Oh, when will we allow God to have His own way with us? The Lord help us to let God be to us all He intends to be, for His name's sake.

THURSDAY AFTERNOON.

A brother read Gen. xxviii. 10 to 22. In this portion we have the account of Jacob's first meeting with the Lord. And, it's a good thing to remind ourselves of such an occasion as this in Jacob's history, for every child of God has had such a meeting, and, while varied in detail, they are alike as to character with that of Jacob. Note a few points. It was a *place of darkness*. "The sun was set." And such was it with us. The last ray of hope, for us, seemed gone. We were not only "without hope" in the Book, but in our experience. *A stone for a pillow*. Surely there was no rest to be found *there*. But there came an awakening time. When he awoke he said, "Surely the Lord is in this place, and *I knew it not*." What had happened? He had seen a ladder reaching from earth to Heaven. He had heard God's voice speaking to him, who revealed Himself as His own portion, but he says, "I knew it not!" But, see how the legal human nature of Jacob comes out in vs. 20-22. God's promise was in pure grace. Jacob began to lay down conditions. In Gen. xxxi. 13, we find Jacob in the far country. No doubt he was forgetting the grace of God, at Bethel, and his own vows which he had made there. Legal vows they were, still God remembered them. But God reminds him that He has not forgotten. He says: "*I am the God of Bethel*." Would that not bring back to Jacob's memory that dark

night when he first knew God. And we have no doubt this is God's way still in His dealings with His own who have been backsliding from Him. He brings before them His grace in the past. No doubt we have a similar word in Jer. ii. 1-5. At this time Bethel was perhaps dim and shadowy to Jacob, and he had forgotten his vows; it may be he never expected to see Bethel again. He was making the best of his circumstances in that foreign land. Is this not like ourselves? Other objects coming in between our souls and God, the first love gone, and we have forgotten our vows to live for Him who had saved us. But God has not forgotten the purpose of heart we had in those first days, and, graciously, He would seek to bring us back to enjoy the communion we once enjoyed with Himself.

Now, hear Jacob's prayer as we have it in ch. xxxii. 9-12. He is retracing the path he came, back to the cemetery of his father, and his guilty conscience fears as he approaches the domain of his brother Esau. The danger of the moment brings out his character—a cunning, scheming, self-sufficient man. How like our ourselves, beloved! The same spirit is in each of us. We would all try to get along without God. In this self-sufficiency he begins to plan for himself; but God saw that he needed something more than *that*; he needed to be broken down. Some may think that if they could be at a conference meeting all the time they would be all right, but

there is something else needed, we must be thoroughly broken before Him, and God Himself *must* and *can* do *that*.

From v. 24 we read of a man wrestling with Jacob. Not as we used to think and were taught—Jacob wrestling with God, to get a blessing out of *Him*. It was Jacob who was *resisting* God, and continued to do so until God broke him down. And we—what do we do? We acknowledge, in our prayers, that we need God, but turn around as soon as the prayer is over and plan and scheme as though we had never done so. Jacob's thigh must be put out of joint, ere God could bless him. And he never forgot it, for he limped all the rest of his days. But it had to be, for God could not give him up. He must bless him, and that was the only way it could be accomplished. And does he not have all this to do with us ere we in our stubbornness and self-sufficiency will let Him have His own way with us.

“What is thy name? And he said, Jacob,” (v. 27). Jacob means a supplanter. Now, are we willing to tell out our name? And our character? But, oh, the grace that follows! God changed his name from Jacob, the supplanter, to Israel, a prince of God. It was then he received power with God; and it is only as God rebs us of our strength that we receive power with God or power with man to prevail.

In chap. xxxiii. we find that Jacob discovers his presents for Esau are of no use, God had

done the work without them. Oh, when will we get to this point, that we will be willing to let God plan and perform for us? But see v. 17. God started him for Bethel again, but he journeyed only to Succoth, where he built him an house and made booths for his cattle. *Succoth* means booths—a place for cattle. *Bethel* means the house of God. How often at such meetings as these there are great resolutions made to go up to Bethel, but we land at Succoth instead. If you read on you will find that not only did Jacob get himself into trouble by abiding at Succoth, but his household also. The same principle applies to meetings. How often leading brethren get away from God, and dwelling at Succoth, they get into trouble themselves and lead others with them. Teaching others when they ought to be on their knees praying and confessing their own sin.

But God could not let Jacob rest there. In chap. xxxv. 1, "Arise, go up to Bethel." With all his journeying he had not yet reached Bethel. But now he was to go up to Bethel and *dwelt* there. In Psalm lxxxiv. 4 we read of what those do who dwell at Bethel. They *praise* Him; and from Psalm xcii. 13 we learn they *bring forth fruit*. "Put away the gods, change your garments and be clean." Ah, yes; we need to put away the gods—and they are many—and be clean, ere we can dwell in Bethel. In Psalm xxiv. 3-4, you will find a question as to who shall ascend into God's holy

hill, and the answer is, "He that hath clean hands," etc. In vs. 6-7 we read that Jacob came to Bethel and built an altar there. "And he called the name of the place El-beth-el." That is, God the God of Bethel. He got at last beyond Bethel to the God of Bethel.

(To be continued).

"The Mystery of Lawlessness."

Notes of an Address on 2 Thess. by J. R. C.

What is especially on my mind are these two expressions which we find in this chapter. The first is in the 7th verse (R. V., "the mystery of lawlessness"); the other is in the 8th verse (R. V., "then shall be revealed the lawless one.") The idea in these words is, the casting off of all restraint,—the disowning of the claims of God.

In the 4th verse we see the character of this lawless one, who is called the "Man of Sin," "the Son of Perdition," "he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself for that God" (R. V.)

God will have a temple at Jerusalem yet, which He can recognize and own; this we read in Malachi iii. 1, "The Lord, whom ye seek, shall suddenly come to His temple." Also in Matthew xxiv. 15, "The abomination of desolation, spoken of by Daniel the prophet, standing in the holy place." This

cannot refer to the church, but to a remnant of Israel. We worship in no temple made with hands; the entire company of God's redeemed on earth form His living temple. God will have on the earth, at that time, a temple and order of worship at Jerusalem. There will be at that time also "the lawless one," "the Man of Sin," "the Son of Perdition," "the Antichrist," "exalting himself above all that is called God, and as God sitting in the temple of God, showing himself that he is God." He will lay claim to universal worship.

I do not believe that the church will be on the earth when this Man of Sin shall be revealed. So long ago as the time when the Second Epistle to the Thessalonians was written, the Spirit of God indited these words, "the mystery of lawlessness doth already work." For more than eighteen hundred years Satan has been working with the utmost subtilty and untiring energy, in a hidden way preparing the way for "the Man of Sin," Satan incarnate, who will yet be received, welcomed and extolled by the whole world. At the present time he is working on every hand, in the world, amongst the denominations, and even among those gathered unto the Name of the Lord. "The mystery of lawlessness," which is the casting off of authority, doth already work. They say, "Who is lord over us?" Thus self-exaltation, self-will, pride and unsubdued flesh, is preparing the soil out of which the man of sin will be developed.

Turn with me to the First Epis-

tle of John ii. 15. The Father looks down upon the world and sees it as the scene where His well-beloved Son was cast out and murdered. He would have us to see the world in the same light, and to regard it as He regards it. "If any man love the world, the love of the Father is not in him." Mark the words in the 17th verse, "The world passeth away and the lust thereof, but he that doeth his will abideth for ever." In the prayer that our Lord taught His disciples we have these words, "Thy will be done on earth as in heaven." Again, Ps. ciii., "Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening to the voice of His word." In heaven, there is only one will—the will of God is supreme. Here, all is passing away, but in doing the will of God, there is an element of permanence that attaches to nothing else. "He that doeth the will of God abideth for ever."

Mark what follows:—"Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time" (verse 18).

The apostle has been speaking of subjection to the authority of the One Sovereign will; now he turns to the church, and he thinks of what is coming,—"the mystery of lawlessness,"—when all authority shall be cast off. Then the nations of the earth will say, "Let us break their bands asunder and cast away their cords" (Ps. ii. 3).

These passages of Scripture show

us how very early this mystery of lawlessness commenced to work. It had gone so far that even among the professed people of God at that time there were antichrists—those who were opposed to the authority of our Lord Jesus Christ.

In the further consideration of this subject, let us now turn to 2 Peter ii. 1. "But there were false prophets also among the people, even as there shall be false teachers among you, who *privily* shall bring in damnable heresies, even denying the Lord that bought them, and bringing upon themselves swift destruction." Mark what Satan's object is—to get men professedly into the way of truth, to become christians merely in name, saying "Lord, Lord," at the same time practically denying the Lord that bought them. The world belongs to the Lord, not merely by creation, but also redemption. "He is Lord of the all"—unbelievers as well as believers.

"Many shall follow their pernicious ways, by reason of which the way of truth shall be evil spoken of" (verse 2). We see this illustrated in the days of Eli the priest, whose sons made themselves vile, and he restrained them not. They were the professed leaders of the people, but they so set aside the commandments of the Lord, and profaned His Holy Name, that men, through their sinful ways, "*abhorred the offering of the Lord.*"

The apostle tells us here that men would arise professing to be christians, who would deny the

Lord that bought them. We see in this the working of the mystery of lawlessness, under the cloak of godliness, thus preparing the way for Satan incarnate.

This is further shown in 2 Tim. ii. 4. It is some time since our attention has been called to the distinction between the first and second epistles. The second epistle contemplates failure and departure from the Lord.

"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering." Just a word here to those who are preachers of the gospel. There is such a thing as becoming preachers of the gospel very cheaply. With many, alas! there is little prayer, self-judgment and growth in grace; there is also little acquaintance with the Scriptures, and therefore little power with the word ministered by them. The preacher now-a-days has not merely to do with idolaters, and those who, like the Jews, did not believe in Jesus, but they have to do with men and women of guilty christendom, whose minds are full of satanic lies and fables. Hence, the preacher ought to be a man who can handle the Word, and bring it to bear upon the heart, understanding and conscience of those who are brimfull of satanic lies. Let us thank God for the simplicity of His message of love and grace to poor guilty sinners. Let each servant of Christ keep to his measure, and tell simply and lovingly what God has done for him. God grant that we may have preachers of the gospel, who can

preach Christ and Him crucified in the power and unction of the Holy Spirit; and whose lives are living witnesses to the gospel they preach.

This passage tells us of the last days, the days in which we live, the mystery of lawlessness having been working and sapping the foundations of the truth for centuries.

"When men will not endure sound (or healthy) doctrine," they will prefer the doctrine that will tickle, or please the ears.

We find the very same state of things in the days of Jeremiab. They put him in prison because he prophesied the truth and refused to prophesy lies. That preceded their being carried away captive to Babylon by the judgment of God.

The corrupting of the word of God, and putting the traditions and opinions of man before it, is preparing the way for the Man of Sin and the swiftly coming judgment of Almighty God.

Those who are turning their ears from God's word, whether it be baptism, regeneration, atonement, everlasting punishment, or whatever doctrine God has given us in His word, "*shall be turned*" by the power of Satan "*unto fables.*"

As we look around we see the working of lawlessness in the world and the church. We see this evil more at work in the different sects, where a large majority is unconverted.

I tremble as I see the spirit of lawlessness at work even amongst those gathered out to the Name of the Lord; who will have no sect-

arian name; who have cast off the authority of man, and have professed to own no authority but the Lord. Sad to say, we find the same spirit of lawlessness at work there. We see unsubdued flesh opposing and resisting all authority. This ought to humble and bring us to the dust. Satan is exercising his power, and seeking to hinder and frustrate the truth of God in the very midst of those who are God's witnesses to the truth. How is it possible to have fellowship with God's saints unless there is subjection to Christ as Lord, who is Son over His own house? If we are to carry out the mind of God as revealed in His word, we must walk in real heart-subjection to His authority. It is this that we want, in whatever position we may be placed, whether in the family, the church or the business.

Wherever the will and authority of Christ is not carried out, or completely set aside, there the mystery of lawlessness is already working. All around us we see the casting off of restraint, the mystery of lawlessness working through the flesh of the unconverted, and sadder still, working through the flesh of those professedly out to the Name of the Lord. If Satan can get redeemed ones, precious to the Lord, to cast off His blessed truth; if he can get saints to say, "We will do what we like," Satan's object is gained, and this is clearing the way for the manifestation of the Man of Sin.

With reference to the "day of the Lord," we read that "that

day shall not come except there come a falling away first,"—a falling away from the faith. We read in the Epistle to the Hebrews that we are to "exhort one another, and so much the more as we see the day approaching." We see all around us signs that the day of the Lord is approaching. Beloved, let us be waiting, watching and longing for our Lord's return. He may be here before the close of the meeting, and take us to be with Himself for ever. May we know the blessedness of him that watcheth and "keepeth his garments unspotted."

Dead and Living.

"I give unto them eternal life."—John x. 28 and 29.

I. Death came in. See Gen. ii. 16, 17; Eph. ii. 1, 2.

II. The evidences of it are many:

1. They discovered their own nakedness. Previously they were as naked as then, but now they could not live together in their nakedness, and "made aprons to themselves," for the purpose of covering themselves.

2. They were afraid of God. He was a terror to them, because they were self-condemned.

3. They were hiding among the trees of the garden from God, as if God could not see them. The glory is departed, surely.

III. The abomination we see in the immoralities of the day are but the evidences of this death,—its outcomes.

Natural men see these, and often

try to improve,—hence philanthropy.

Others, not conscious of the death, are conscious of this, that something is radically wrong, and they join the church, or try and work for something to improve.

In this text we read, "I give unto them eternal life." See also Rom. vi. 23, "The gift of God is eternal life."

IV. The people who receive this are believers in Christ, and thus are they quickened.

This does not mean the mere assent to the truth, or believing about a person, i.e., his existence, etc., but this believing is always followed by trust in Him.

V. The time when this life is obtained is when the contact takes place,—the sinner and the Saviour come together.

VI. The Person who gives it, "I give unto them eternal life," (John xvii. 2).

It is neither worked for nor purchased,—Christ gives, and sinners receive.

VII. Look at the sinner before he gets this life.

1. Herein comes in the difficulty and the quarrel, for the person who is most moral is far more likely to be contented without it, supposing all is well.

2. The person most immoral before getting into that devil-may-care condition into which some get—desperate and a terror—is most likely to be saved.

"They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of

God," (Luke xiii. 29). "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you,"—the chief priests and elders of the people. (Matt. xxi. 32, compare with verse 23). Nothing seems to please the devil more than to get people to have a little religion, and for this purpose he has his ministers to deceive souls (2 Cor. xi. 12-15), "transformed," and so does he transform himself into an angel of light. His ministers are hired by the ungodly, "the goats," *who like to have their way smoothed to the pit.*

It is necessary to bring the sinners to God's terms, viz., salvation for nothing, no plea but two, "my great need, and God's great graces"

VIII. After the sinner has this life, it manifests itself according to its nature.

1. Human life manifests itself but not equally powerful in all cases, for it is modified by the organism of the body, perfect or imperfect, as the case may be,—as in the human family, children of the same parents in the one family are not quite alike.

2. There is in the christian the two lives at work, that of the flesh and that of the new life. Both are opposed the one to the other, "so that we cannot do the things that we would," neither in the one direction or the other. The flesh is against the Spirit, and the Spirit against the flesh. Hence there is in the christian a struggle.

3. Whichever inclination is indulged, nursed and cherished, inevitably gets the upper hand over

the other. So if the flesh is indulged, the other life must correspondingly suffer; and if the new life is attended to, the flesh cannot but be proportionally weakened,—like as the weights and balances of the grocer's counter are affected by what they carry.

4. When wrath, malice and evil speakings are found active in a real christian, it is evident the disintegration of the new man has been going on for some time previously, and the flesh is master, instead of the Spirit of God.

5. Every fall, and any unscriptural things practised by the christian is but a clear evidence of the unchristian private habits previously indulged in, such as want of secret prayer, reading the word of God, and lack of fellowship with God and lack of self-judgment. How long this spiritual famine may last before an outburst of open immorality takes place depends largely on one's circumstances, associations and specially on the preaching one hears, and on previous character. James i. 15: "And when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death," or more literally, "Each one is tempted by his own lust, being drawn away and being allowed. Then, lust having conceived, gives birth to sin, but sin, having been completed, brings forth death." (R. V.)

IX. The life—Life of God—resurrection Life will show itself in ordinary conditions as Christ's own life did.

There are certain general manifestations of it, as:

1. Respect for the Word of God (Luke iv. 4). Christ's answer to the devil, "Man shall not live by bread alone, but by every word of God." (See Deut. viii. 3.) There is much here.

2. In secret prayer to God. Christ often retired to the mountain all alone, and spent whole nights in prayer. So the instruction to the Christian is "Pray without ceasing" (1 Thes. v. 17, Phil. iv. 6-9), etc.

3. Contentment with one's lot accorded in God's providence. "Be content with such things as ye have" (Heb. xiii. 5). "Godliness with contentment is great gain" (1 Tim. vi. 6). In Luke iv., where we have Christ's temptation recorded, we read, Christ would not put forth any power to secure food for Himself, though He fasted forty days. "Be content with your wages."

4. He went about doing good, in His own most blessed unselfish way. He lived and died for others; because He loved them so. We read, "Love your enemies." Do good to those that hate you, etc., etc. Reader, are you doing thus?

5. He was a tormentor to the unreal. The religious but unconverted scribes and pharisees were specially incensed at him. They could not hear Him, for He was so real. The poor lewd woman He pitied, but "How can ye escape the damnation of hell?" was His question to his unconverted, hypocritical followers; and one by one they dropped off, till at last His own very Disciples

were shaken. He then put the question to them, "Will ye also go away?"

6. This world had no charm for Him. When He had been shown and offered this world and all its glory as possessed by the Devil on certain conditions, He refuses it. What charm could it have for Him in its present condition? When He does get it into His possession on God's conditions, the first thing He will do is to smash up every thing that offends, that righteousness may have its way and sway.

To the Christian God says, "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him" (John ii).

7. The Lord Jesus Christ never did backbite. He said terrible things, but not of them, but to them; and His instructions to His followers are, "Speak evil of no man, and be content with your wages" (Luke iii. 13).

Reader, do you follow in His footsteps?

Notes of Questions and Answers.

QUERY XCIX.—Say if believers ought to engage in politics?

Ans.—We answer by asking, What does God say to saints about the civil power? and answer: There are four things saints are told to do in relation to it:

1. God inculcates subjection to every human institution.

Clearly this is referring to human governments, (1 Pet. i. 13-14) etc.

2. Saints are enjoined to pay taxes, (this Jesus did as recorded in Matt. xvii. 24-27; Rom. xii. 7).

3. Christians are taught to pray for all such governments, etc., (1 Tim. ii. 1, 2, 3;) and,

4. To honor all such, (Rom. xiii. 1 7; 1 Pet. ii. 17).

It is quite unscriptural for Christians to attempt overthrowing the powers that be, whatever they are. They have other work which He conjoins on them, and though there are instructions in God's Word to saints as to their actings as rejected and despised for Christ's name, which place of rejection they should always occupy, there is not one word for guidance to Christian magistrates, rulers or kings as such. True there were instructions given by Jehovah to His earthly people, the Jews, on these matters, but not to us believers in the present parenthetical dispensation. We Christians are not of this world as they, the Jews, were, and as such they had lands, houses, an earthly temple, carnal or fleshly ordinances, animals for sacrifice and dying, sinful men for priests; in a word, a service that did not cleanse the conscience of worshippers. All this and more we have spiritually, an heavenly temple. Our worshiping is in the holiest, the heavens; the ordinances He gave us are not carnal or fleshly. Christ Himself is our sacrifice, and our great high priest, and the believer now is perfectly cleansed by His

blood, etc. Many sad mistakes indeed are made by Christians who never see beyond the hashy mixed theology of the sects, on this subject of politics as on others. Christians who do not see the earthly call of the Jew in contrast to the heavenly call of the Christian argue thus: "*Ought we not to try and elect the best man, therefore we make an effort to do so.*" To this specious reasoning we answer, God gave us no institutions on exercising the franchise. Usually the best man is not elected and thus it appears that Christians have been zealously voting against God's choice. Our "man" God's king is in Heaven meanwhile, and when His way is clear He'll come, not as men's chosen, but as men's rejected and God's chosen. Divine Imperialism is God's order. Until then He very graciously and fittingly put the reins of government into the hands of wicked and ungodly men for the purpose of governing and managing unprincipled men. Our reigning time is coming shortly, (1 Cor. iv. 7, 8). "The Lord direct your hearts into the love of God and unto the patience of Christ," (2 Thes. iii. 5). He waits patiently for His reigning time, so may we. Let us now rejoice at the grace that has put us outside all this age—its politics, money making, arts, sciences, religion and architecture, and mercifully given us an heavenly calling to an heavenly glory.

"Lying lips are an abomination to the Lord: but they that deal truly are his delight."

Peace.

"And He arose and rebuked the wind, and said unto the sea, Peace, be still, and the wind ceased, and there was a great calm," (Mark iv. 36-41).

Fierce was the wild billow; dark was the night;

Oars labored heavily; foam glimmered white;

Mariners trembled; peril was nigh;

Then said the God of might, "Peace, it is I!"

Ridge of the mountain wave, lower thy crest!

Wail of Euroclydon, be thou at rest!

Peril can none be, sorrow must fly,

Where saith the Light of light, "Peace, it is I!"

Jesus, Deliverer! come Thou to me!

Soothe Thou my voyaging over life's sea;

Then, if the storm of death roar sweeping by,

Whisper, O Truth of truth, "Peace, it is I!"

A Voice From Joel For Our Day.

We may well say with him (ii. 15), "Blow ye the trumpet in Zion. Call a solemn assembly (ii. 17), let the ministers of the Lord say, O Lord, give not Thy heritage to reproach, that the heathen should say among the people, where is their God." Ch. i. 9, The Lord's ministers mourn; 13, The cry has gone forth to lament and humble themselves; 12, because joy is withered away; 4, "That which the palmerworm hath left, hath the locust eaten; and that which the locust hath left, hath the cankerworm eaten; and that which the cankerworm hath left, hath the caterpillar eaten." After their rav-

ages there would be little of the vine left. Is it not true to-day? Among the children of God, gathered to His name, the separated ones, cut to pieces by evil speaking; pride, contention, misrepresentation and talebearing, all taking away from the beauty of the vine of His planting, though there is life still, it is of little use for fruit or shelter. (ii. 12) "Therefore also now, saith the Lord, turn ye even to me with all your heart. Ver. 13, and rend your heart and turn to the Lord your God. Ver. 19, last part, And I will no more make you a reproach among the heathen. Ver. 25-27, And I will store to you the years that the locust, the cankerworm, the caterpillar and palmerworm hath eaten. Ver. 26, And ye shall praise the name of the Lord your God that dealt wondrously with you; and my people shall never be ashamed. Ver. 27, And ye shall know that I am in the midst of Israel, (or my people); and that I am the Lord your God, and none else." Hasten the day, oh Lord, when thy people shall humble themselves. Then they will be filled with the Holy Ghost, and many will be added to the church. And the name of the Lord Jesus will be extolled and exalted, though His people may be despised for His name's sake. They will be no reproach in the sight of the Scripture.

"He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want" (Prov. xxii. 16).

What Is Wanted.

The Holy Spirit is able to make the Word as successful now as in the days of the Apostles. He can bring in by hundreds and thousands, as easily as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall, or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelists would be more successful than the most learned of divines, or the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power may fill a chapel; but spiritual power enlarges the Church. Mental power may gather a congregation; spiritual power will save souls. We want spiritual power. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power; and when they speak, they have not the Holy Spirit with them; but we know others—simple-hearted, worthy men, who speak their country dialect, and who stand up to preach in their country-place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O Spirit of the living God! we need *Thee*. Thou art the life, the soul, the source of Thy people's success. Without Thee they can do nothing; with Thee they can do everything.

Extracts from the Puritan Writings.

Men that are given to filthy lucre, as Paul speaks, that love the wages of unrighteousness, that is, gain, however coming in, by a way of unrighteousness (the apostles in their writings speak much of this kind of men), these are the men that will, as Paul speaks, adulterate or embase the word of truth. It is a metaphor taken from vintners or wine sellers, that mingle corrupt or bad wine with that which is good, to help it off. The word of God, in the life and power and simplicity of it, is but a drug, a commodity that will yield little in the world to him that shall utter it; it is very few men's money, except it be prepared and the high spirit of it corrected and taken down, that it may fall even with tempers, desires, imaginations, and intentions of men; therefore he that seeks to make matter of gain and advantage of it in the world, must accommodate and fit it to the hearts of those that are like to be his best chapmen and customers.

Another sort that are enemies to the faith, and as dangerous as any of the former, if not more, are men that will needs be spiritual benefactors to religion; I mean that are superstitiously addicted, and will needs undertake to relieve the weakness of God with their strength, and supply the foolishness of the gospel with their wisdom; that will add traditions and commandments of men, to make the precepts and commandments given by God Himself hold full weight and measure, that God may have his due, full allowance, and heaped measure to his worship.—*John Goodwin* (1639)

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NOTES BY T. D. W. M.

(Continued from page 21).

THURSDAY EVENING.

After singing and prayer, a brother read Leviticus xi. 43-45, and, in connection, 1 Peter i. 13-21, dwelling on the exhortation, "Be ye holy, for I am holy," in each portion. He remarked that, when God spoke of any responsibility which He would lay upon His children, He invariably presented His own character and graces first.

Regarding this holiness enjoined on God's people, there are two extremes to which men are liable to go. We are strange creatures. When warned of one danger, we are apt to go to an extreme in another direction. Some will excuse themselves for going into sin by saying, "It's my old nature." Others say, "I'm going to seek for a second blessing." Well, I would say, go in for it: I've had hundreds of them, and how many more

I may need I don't know. But, understand, if you are a child of God, and feeding the flesh by obeying it, it is very plain you are not walking in godliness. Now, we have been *singing* of the hours spent in prayer, but *how many hours have we spent in prayer during 1885?* *Let conscience speak.* We read of Moses being on the mount with God for forty days; and what was he like, when at last he came down? "*His face shone,*" and the wonderful part of the story is that "*he wist it not.*" Everybody seemed to know it but Moses. This, beloved is what we all need. It's not getting a blessing to-day and going on as usual to-morrow. We are the children of God, and should be like our Father. He would have us like Himself. The trouble with us is, not want of intellect, but lack of godliness.

In 1 John iii. 1-3, we have one way by which we may be made to grow in likeness to Him. There, we read of a blessed hope, a hope in *Him*. A prospect of seeing, and being like *Him*. Someone has remarked that this hope of His com-

ing is not so prominent in our conference meetings as formerly. It is a sad thing that it should be so, for there is no cure for worldliness like it. He is coming! and the ultimate end in God's mind is to make us like Himself. And now, "everyone that hath this hope in Him purifieth himself, even as He is pure." We cannot be looking for His coming and, at the same time, go in for the world. But many of God's saints think if they don't go in for the world, heart and soul, God would let them and their families starve. It wouldn't be like God to do that. "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18). This is the secret of conformity to Himself. We must be in His presence and see His face. Dwelling in the secret place of God; telling Him *your* secrets, and there getting *His*. There we will take our hindrances, and we will leave them there with Him. This is what He wants; and, beloved, there would not be so many time-marks on our brow as we bear just now, if this were so with us. He also read 2 Tim. ii. 16-21, 1 Cor. xv. 33 and Heb. xij. 7-9, and briefly commented on them.

FRIDAY MORNING.

A brother remarked that since Wednesday night, when Psalm xxxii. 5 was read, he had been thinking of 1 John i. 7. In the former passage we read, "I acknowledged my sin unto Thee." Here we read, "The blood of Jesus

Christ, His Son, *cleanseth* us from all sin." We do well to apply what we read, in God's word, to ourselves, instead of looking at those around us. "If we walk in the light," etc. We must know the reality of darkness, ere we can know what it is to be walking in the light. And the "cleanseth." Not merely *cleansed*, but *cleanseth*.

The result of confession is twofold,—forgiveness and cleansing. *General* confession does not result in this. As sinners, we were all ready to say, in a general way, "We are *all* sinners," but, it was not until we acknowledged that we were as individuals, lost sinners, that God saved us. So, with confession, it must be *individual* and *honest*, ere it can result in either forgiveness or cleansing. We will look at three cases of confession in the Word.

First, in Gen. iii. 12-13. Adam and his wife had sinned, and when questioned by God, made no denial of their failure, but instead of an honest confession, they lay the blame somewhere else—even on God. And it's often the same yet—we blame some one, or something, and make the circumstances of the cases an excuse for our sin.

Another case is found in 1 Sam. xv. (The reader will carefully peruse the chapter). In ver. 2-3 you will see what God expected of Saul, the anointed king. All Amalek was to be slain, "man and woman, infant and suckling, ox and sheep, camel and ass,"—*all* was to be slain. Such was the command of the Lord. In obedience, the

people were gathered together, and went against them. They slew the *common* people, but *saved Agag* the king. And *they slew the vile and refuse* among the cattle and sheep, but *spared the best*. The Lord saw it all, and sent His servant Samuel with His word for Saul. Now, see ver. 13: "Blessed be thou of the Lord. I have performed the commandment of the Lord." Such was Saul's greeting. And Samuel said, "*What meaneth then this bleating of sheep in mine ears, and the lowing of the oxen that I hear?*" (ver. 14). Samuel knew very well the mind of the Lord, that *all* should be slain, and how could dead cattle low, or dead sheep bleat? And, rest assured, *that which is not slain of Amalek will make itself heard*. See Saul's answer in ver. 15: "*Spared to sacrifice to the Lord*." Ah, beloved, whatever we sacrifice of the truth of God is displeasing to Him. See ver. 20, Saul said, "*I have obeyed*," *I* "have gone the way which the Lord sent me," *I* "have utterly destroyed the Amalekites,"—"BUT *the people took of the spoil*," etc. Saul was anxious for whatever honor might be going, but the people—they can have the dishonor. *I* have done the work; anything that was *wrong*, why *they* did it. It is easy to see that there is no confession there; it's all self-justification. But, he is pressed a little closer, so that in verse 30 we find him saying, "*I have sinned*,"—well would it have been had he ended there, but he adds, "*yet honor me now, I pray thee*." This is a little more like the thing, still

it is not what God wants; hence we do not read of forgiveness. We must confess without an excuse of any kind, if we are to expect either forgiveness or cleansing.

In 2 Sam. xii. we have another case—that of David. David had sinned grievously, and the Lord, by His servant Nathan, confronted him with it. In ver. 13 we get the frank, honest confession, "*I have sinned against the Lord*." Saul did not stop when David did. There is no excuse here. No desire to be honored. He had sinned against the Lord. This he acknowledged, and the Lord put it away. Wherever there is an honest confession without an attempt to excuse ourselves, *there* we will find a God ready to pardon. "The blood of Jesus Christ His Son cleanseth us from all sin."

In the second chapter of Luke we read of Joseph and Mary, with the Lord Jesus, being up to Jerusalem at the feast of the Passover. Returning home, they thought that Jesus was in the company of their friends, behind them. But, at nightfall, they found He was not there, and they went back to search for Him, finding Him where they had left Him. *They travelled a whole day without Him*, and it took them *two days to find Him*; but the Lord would speak to our hearts through this. Do we know what it is to go on without Jesus for one day, or perhaps more? If so, let us retrace our steps, with honest purpose of heart, confessing our sin without excuse, and He will graciously forgive and cleanse. By and by will be the judgment seat

of Christ (2 Cor. v. 10). *There* we shall appear each one for himself, and not for another. Let us not forget it, and that which we lose *of fellowship with God now* through sin unjudged and unconfessed, we will lose eternally there. The Lord Himself speak to us.

Another then read Joshua v., and said: "In previous chapters we have the account of Israel being brought into the land of Canaan. It was given them by promise, but they had to take possession. There were enemies in the land, and they must be dispossessed ere Israel could get possession. From the beginning of this chapter, we would say that *now* was the time to strike, for the people of the land were trembling; but God had something else for them before *that*. Ere they used the sword on their enemies, they must put the knife to themselves. "A waste of time," we would say; but God would not call it so. Now, we may know what it is to be brought out of Egypt, to be led through the wilderness, and to be brought into the land; and we may know that in the Epistles to the Romans, Colossians and Ephesians we have these varied truths brought out, and yet all this knowledge of so-called "high truth" may be accompanied by a low walk. I've heard it said that "birds that fly high have a very ugly walk." Whether that be so or not I'm not prepared to say. Of one thing we are assured; many who talk much of high truth walk in a zig-zag course.

Israel had to be circumcised, and this work was specially delegated

to Joshua, who is no doubt a type of Christ. There were many in Canaan upon whose flesh the mark of God's knife was not found, and God, in this chapter, calls it the "reproach of Egypt;" and oh, beloved, is it not so with us? What conformity there is with us to the world? We have been hearing of honest confession, but *before honest confession there must be honest searching*. Circumcision was that which distinguished Israel from the nations around them. From Rom. iv. 11 we learn that circumcision was the seal of righteousness, and in 1 John we read that "he that doeth righteousness is righteous." *Holiness is a reflection of the image of Christ*. In Heb. xi. we read that Enoch had the testimony, before he was translated, that *he pleased God*. There is nothing more precious this side of heaven than having Enoch's testimony. A christian ought to be a better man, in every sense of the word, than the man of the world. They ought to know us as righteous men.

In Col. ii. 9-12 it is written, "*Ye are circumcised*." That is past—accomplished; but, in chap. iii. 5 we have the *practical* side of the question: "*Mortify, therefore, your members*." There is the flesh within me, and the knife must be put to it. Among other things here mentioned is "covetousness, which is idolatry." Mammon has more worshippers than any other god. Has it a place with us? If so, bring it out, in the presence of God, and apply the sword to it, that this may indeed be a Gilgal—

a rolling away of the reproach of Egypt.

In Josh. v. 10, we read of them keeping the Passover. They remembered what God had done for them on that never-to-be-forgotten night, when they were saved and sheltered by the blood of the lamb. "They did eat of the old corn." The Lord Jesus is the food of the soul. In the manna, Christ is seen as the One who humbled Himself unto death; but in the old corn we have Christ risen. Israel fed first on one—in the wilderness, then on the other—in Canaan. We can feed on both. And we can only know Christ as the old corn as we feed on the manna. We don't get beyond the cross, except it be as the child at school, who learns the alphabet and passes on, yet never can do without it as he proceeds. We learn many things after the cross, yet we can never really get along without it.

The result of all this was a manifestation. And it was when Joshua stood by Jericho (ver. 13) that he got it. Jericho was walled up to heaven, shut up on every side; but there was One who stood there to take the responsibility on Himself. It was as Captain of the Lord's hosts He had come. No lower place would He take. Are we ready to let Him have this place with us? The Lord grant it.

FRIDAY AFTERNOON.

One read 1 Peter ii. 11, and remarked that we were once at home in this world, and in a measure contented, but God disturbed us, and made us unhappy and discontented, and then, leading us to

Christ, He made us happy in Himself. He took us out of our old home, and brought us into his own presence, and now we belong no more to the world, but are pilgrims and strangers in it. The Lord Jesus was the true stranger; and just as we are in fellowship with Him, will we be occupying truly the place of pilgrims and strangers too. God may have given us farms, stores or situations where we may earn an honest living for our families, but *these* are not our home. God would have us sit loose to all, and remember that we are but pilgrims and strangers here. Do you want to live as such? Then tell God you want to be kept. May we indeed have grace to "abstain from fleshly lusts, which war against the soul."

Another read 2 Kings iv. 1-7, and commented on the narrative as being an illustration of the child of God in his weakness, learning that he was in debt. The oil was spoken of as being typical of the Spirit. Each child of God has the Spirit: what is needed is to be *filled* with it. The place to get that is the inner chamber—the secret place, alone with God. There the "empty vessels, not a few," are filled, and then the debts can all be paid. The child of God has two debts. One to the world (Rom. i. 14), to preach the gospel, and one to the saints (Rom. xiii. 8)—to "love one another."

A brother then read Titus ii. 11-13, and spoke specially of the "*worldly lusts*" in ver. 12. There are many things that come under this head, and one of them, though

little thought about or spoken of, was eating. With many, "*What shall I eat?*" seemed to be the main thought from one meal to the other, and, through it, Satan often got the advantage. Another was, "*What shall I wear?*" He had seen an aged sister, at one time noted for her godliness, come into a meeting with a large feather in her hat, which he learned cost \$7! Another lust among brethren was the use of tobacco. Children of God who use it don't know how much spirituality they burn up in their pipes. And, then, what a testimony to the world! The Lord deliver us from worldly lusts, by His grace. The grace of God taught them also to live soberly, righteously, and godly, and to look for the coming of the Lord Jesus Christ from heaven. May He find us waiting when He comes.

FRIDAY EVENING.

A brother brought before us the scripture bearing upon the important questions: "What have I a right to expect regarding my manner of life?" and, "What have I a right to expect God can and will do for me in this life?" See Matt. i. 21: "*HE shall save His people from their sins.*" Surely this is plain; the one great mission of the Lord Jesus was, not only to save me from hell, but to save me from my sins. Luke i. 74-75: "Serve Him without fear." How long? "*In holiness and righteousness before Him all the days of our life,*" (ver. 75). From 1 John i. 8 we learn that the Word recognizes that *we have sin in us*, but, in 1 John iii. 9 we read, "Whosoever

is born of God *doth not commit—or practise—sin.*" In these two passages we have the two extremes of the truth on this all-important subject. God's word is made up of extremes. On the one side, there is *sin in us*; on the other, we do not continue in sin: for this last is not merely sinning, but the *continuing* in it. A child of God may fall into sin, but he is sorry for it, and hates it. But there is *no excuse for going on in sin*, for we have a perfect Saviour in the Lord Jesus. He will not root out sin, but as we are abiding in Him, we will not indulge in sin. "Whoso *abideth* in Him sinneth not," (1 John iii. 6). Holiness in us will never be perfected here. We can not say that we are without sin. Abiding in Christ, does not imply perfection in walk or knowledge, but that we are walking in the light—that is, the light God has given us.

In James iv. 17 we get a divine principle, which runs through the word of God: "To him that *knoweth* to do good and doeth it not, to *him* it is sin." Again, Rom. xiv. 22, 23, "He that doubteth is condemned." Do we indulge in those things which are doubtful—things about which we are not sure? Don't let us forget that God has written here, "Whatsoever is not of faith is sin." Communion with God, and being in the flesh, are antagonistic to one another. If we are in the one, we can't be in the other. In Levit. v. 1-4, "When he knoweth of it, then he shall be guilty." Sins of ignorance deserved judgment, but guilt began with the

consciousness of sin. When a man goes on in fellowship with God, he may ignorantly do many things contrary to the mind of God, yet is he guilty only as he knows of it.

There is a difference between temptation and sin. We must not give place to temptation, even for a moment. It is a delusion of the devil to say we must sin because we have the flesh in us; for, abiding in Christ, we will not sin. A christian who says *he must sin*, denies the very foundation of christianity, and he who says *he has no sin* deceives himself. But he who says *he need not sin*, states a divine truth. A man of God is one who makes it the business of his life to please God. Now, brethren, are we being saved from sin, or are we making an excuse for it? Oh, to know something of this maintained fellowship with God. Phil. ii. 13-15, 1 Thess. v. 23-24, 2 Peter iii. 14 and Gal. v. 17 were read in connection, and dwelt upon. Note the word "blameless."

(To be continued).

Notes on Jonah.

CHAP. III., VER. 5.

(Continued from page 179, Vol. V.)

How complete God works! "From the greatest of them, even to the least of them." In the final gathering of men, all shall be gathered: none can possibly be omitted. The king is amongst those who bow themselves to the message of God. In God's judgment coming upon this guilty earth, we have kings, captains, mighty men, etc.,

along with the free and the bond, made food for the fowls of heaven. The king must also bow to God, else judgment overtakes him. The word for all is, "except a man be born again, he cannot see the kingdom of God."

The king takes the humbled place. "He arose from his throne, and laid aside his robe from him, and sat in ashes." What more did the lowest of his subjects do? showing truth connected with the sinner, viz., that all are blessed upon the same level. What a beautiful picture it must have been to have seen king and nobles seated low with the lowest of his subjects! The king now takes the place of a messenger of Jehovah, on his own behalf and that of his nobles. He proclaims an absolute fast, wherein the men, including all, afflicted their souls, and even the very beasts were made conscious of it. Isaiah, chap. 58, is God's description of a fast after His choice.

The king is coming at the truth as God would have it. The deeds done evidenced there was a faith. They erred in principle, but with a right motive, only it was so far in keeping with the dispensation during which they lived, as then God's love had not been manifested. "And God saw their works, that they turned from their evil way." This was the fast He had chosen, and hence it was acceptable to Him, and God spared the city at that time. See Abraham's intercession for guilty Sodom, and "at what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull

down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them," (Jer. xviii. 7-10).

CHAP. IV.

How little Jonah was in sympathy with the One who sent him! "It displeased Jonah exceedingly, and Jonah was very angry." Can he be a child of grace, to be angry at God's grace? We are left to the ways of God with him to mark it plainly that he was a living child, else how would God in what follows *prepare* a gourd, a worm, a wind, if He was not seeking Jonah's welfare as a saved soul.

From what follows it would look as if the place he took was that of a spoiled child. "Was not this my saying when I was yet in my country?" The whole truth is coming out now. He had "seen the end of the Lord that He was pitiful and full of mercy," and knew that there was salvation with God for even guilty Ninevites,—"therefore I fled before unto Tarshish." As likely as not Jonah had been afraid to deliver God's messages. How could a child of God be angry at His grace, and yet the page would tell us so, that it was there where Jonah was.

Jonah's prayer now was that He might be taken home. His impa-

tience was very great. Never so with a faithful servant apprehending in ever so small a degree that His Father's will is best. He expostulates with him, to which Jonah returns no answer: he could not face up with a suited answer to such a gracious God. God did not answer Jonah's prayer now. Jonah was left to contemplate a little longer. Jonah made his own comfort his first consideration. Annoyed at God in graciously interposing between the fulfilment of his message, he waits to see,—to give his anger, his impatience time to cool, looking on at the work of God. God's work has been attended to in the meantime in regard to the city, and possibly His refractory child, humanly speaking, is costing Him more trouble than godless Nineveh did.

"And the Lord God *prepared* a gourd." Oh, how gracious! With waiting patience He waits on Jonah seeking to teach the impatient, unfaithful prophet some of His own lessons. Giving Himself, one might say, to Jonah as the shadow of a great rock in a weary land, illustrating the care of a covenant-keeping God. "He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep." "He will keep the feet of his saints." God's object here was not so much Jonah's comfort, as to teach Jonah a lesson, as shown in God's subsequent dealings with him. Meanwhile, Jonah's comfort is attended to, and that made Jonah glad.

"But God prepared a worm." The bitters and the sweets both come from Jehovah. "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." How little satisfies the fretful child, and how easily disappointment comes. God deigns to use a worm. Such was the lowly place the Son of God did take. He says in the presence of His Father, "I am a worm, and no man." If God can, then, use a worm to His own glory, may you and I learn what it is to be a worm,—no backbone for self. It must be, to be worth anything, a *prepared* worm. See the case of the "worm Jacob," (Isa. xli. 14 to end). The gourd withered away and Jonah was left with the shelter of his booth, which afterwards was shown to be no protection from the heat.

The next step taken by Jehovah is to bring Jonah further down. He prostrates him bodily, which is often the necessary way, ere His own will learn the lesson. Still, there is no complete restoration. We have to leave with the controversy all on God's side, and the matter still not cleared up with Jonah. Nineveh is spared, but from what we afterwards learn in Nahum, it is only for a season; and possibly, if Jonah had owned God as he might, he would still further have been used to carry God's messages of love and grace, as well as judgments to other cities just as guilty as Nineveh. We hear no more of him. Possibly he

stands before us, a servant disapproved (1 Cor. ix. 27), "he himself shall be saved, yet so as by fire." J. B.

Irrespective of Religious Belief;

OR, THE Y. M. C. A. CHRISTIANITY OF 1886.

On our table lies a circular addressed to a christian young man in this city, and signed by the Secretary of the Y. M. C. A., Chicago. After setting forth the attractions of said association in "lectures, concerts, crayon sketches, caricatures," performances by the "star of the mimic world," "gymnasium," and similar antics that had not the Apostle Paul for their advocate, the circular says any young man of moral character "*without any regard to religious belief*," can join the association and be immediately admitted to its advantages," on condition of paying five dollars.

A christian brother recently remarked in connection with the above, that at one time the conditions of membership were two, the conditions now are five (two dollars and five dollars). These Y. M. C. A. associations were at one time the Cave of Adullam, where many christians obtained a fresh bite and drew breath freer than under the galling yoke of a dead hireling priestcraft. Now, however, that is past; the cave, under the new order of things, has in it the enemies of David's Son, as well as of the reprobate Saul. Therefore, reader, if you are not a member of that association, and have got a passable morality, five dollars will carry you safely through its portals, and the entrance examination will not crush you. The applicant may believe that there is one God and that

Mahomet is His prophet—that will be no barrier; or, reader, if you wish, you may believe that Jesus Christ was an imposter, or only a man and nothing more; the five dollars will pilot you through safely into the fold, where you will meet with others of the same belief or no belief at all. You may believe that there is eternal punishment or not, as you feel inclined, provided your five dollars are handy. It matters not what your religious belief is, or if you have none at all—if you have any relish for “mimicry,” “legal talk,” “vocal,” “instrumental,” “violin,” “flute” and “cornet solos,” “gymnasium” and “bath,”—all illuminated by “electric lights,” you are most welcome for sake of your five dollars. This is exactly like Babylon the Great and her harlot daughters.

Reader, what a farce to call this a Young Men's Christian Association, and why should christians continue to countenance the abominations at all. The above references to attractions are quoted verbatim from their own published papers. We have not been drawing on our imaginations at all. Their papers are here.

The truth seems to be, that no one seems benefited by this thing but the officials, excepting that the Labor Bureau is able to secure work occasionally to a wanderer needing it.

A Song of Triumph.

Is God for me? I fear not,
 Though all against me rise;
 When I call on CHRIST my Saviour,
 The host of evil flies.
 My friend, the LORD ALMIGHTY,
 And he who loves me, GOD!
 What enemy shall harm me,
 Though coming as a flood?
 I know it—I believe it—
 I say it fearlessly—

That God, the Highest, Mightiest,
 For ever loveth me.
 At all times, in all places,
 He standeth at my side;
 He rules the battle's fury,
 The tempest, and the tide.

Rom. viii. 31. Ps. xci. 10. Rom. viii. 39.
 Isaiah lix. 19. Heb. xiii. 5, 6. Eph. i. 4.
 Jer. xxxi. 3. Phil. iv. 6. Matt. viii. 26.

A rock that stands for ever
 Is Christ my Righteousness,
 And there I stand unfearing,
 In everlasting bliss;
 No earthly thing is needful
 To this my life from heaven,
 And naught of love is worthy
 Save that which Christ has given—
 Christ all my praise and glory,
 My light most sweet and fair;
 The ship in which He saileth
 Is scathless everywhere;
 In Him I dare be joyful
 As a hero in the war,
 The judgment of the sinner
 Affrighteth me no more.

1 Cor. i. 30. 2 Thess. ii. 16. Col. iii. 3.
 4. 1 Cor. xiii. ; i. 31 ; iii. 22. Phil. iv. 4.
 Romans, viii. 1.

There is no condemnation—
 There is no hell for me;
 The torment and the fire
 My eye shall never see;
 For me there is no sentence—
 For me death has no sting,
 Because the Lord who loves me
 Shall shield me with His wing.
 About my soul's dark waters
 His Spirit hovers still;
 He guards me from all sorrows,
 From terror and from ill.
 In me He works, and blesses
 The life-seed He has sown;
 From Him I learn the “ABBA,”
 That prayer of faith alone.

John v. 24. 1 Thess. i. 10. 1 Cor. xv.
 56. Ps. xxxvi. 7. Eph. i. 18. Ps. xci. 5.
 1 Peter i. 23. Gal. iv. 6.

And if in lonely places,
 A fearful child, I shrink,
 He prays the prayers within me
 I cannot ask or think ;
 The deep unspoken language,
 Known 'only to that love
 Who fathoms the heart's mystery
 From the throne of light above.
 His Spirit to my spirit
 Sweet words of comfort saith,
 How God the weak one strengthens
 Who leans on Him in faith ;
 How He hath built a city
 Of love, and light, and song,
 Where the eye at last beholdeth
 What the heart has loved so long.

Ps. xxiii. 4. Rom. viii. 26. John i. 48.
 Isa. lxv. 24. John xiv. 23. Gal. ii. 20.
 Rev. xxi. 1 John iii. 2.

And there is mine inheritance—
 My kingly palace-home ;
 The leaf may fall and perish—
 Not less the spring will come ;
 Like wind and rain of winter,
 Our earthly sighs and tears,
 Till the golden summer dawneth
 Of the endless year of years.
 The world may pass and perish—
 Thou, God, wilt not remove,
 No hatred of all devils
 Can part me from thy love ;
 No hungering nor thirsting—
 No poverty nor care,
 No wrath of mighty princes,
 Can reach my shelter there.

John xiv. 2. Rom. viii. 18. Rev. xxi. 4.
 Rev. xxii. 5. Matt. xxiv. 35. John x. 29.
 Rom. viii. 35. Rom. viii. 37.

No angel and no devil,
 No throne, nor power, nor might ;
 No love—no tribulation—
 No danger, fear, nor fight ;
 No height—no depth—no creature
 That has been, or can be,
 Can drive me from thy bosom—
 Can sever me from thee.

My heart in joy uleapeth,
 Grief cannot linger there,
 She singeth high in glory,
 Amid the sunshine fair ;
 The Sun that shines upon me
 Is JESUS and His love ;
 The fountain of my singing
 Is deep in heaven above.

1 John iv. 4. Ps. cxxxviii. 7. 1 John v.
 11. Eph. ii. 6. Isaiah xxxv. 3. Eph. i. 3.
 1 Peter i. 8. Psalm xvi. 11.

“ Comfort My People.”

Notes of an Address by G. ADAMS on
 Isaiah xl.

These words in Isaiah xl. have their first and immediate application to the nation of Israel, and refer to a time yet to come, when God shall deal with them in perfect grace.

We learn from Romans xv. 4 that “ whatsoever things were written aforetime were written for our learning ;” therefore it is in perfect harmony with the teaching of the Spirit to apply Isa. xl. to ourselves.

Whilst reading these words in Isaiah this morning, they came with great power to my soul. As I meditated on them, I thought of the company that would be gathered here to hear His word—of the anxieties, vexations, troubles, and sorrows in our family, business and church life. What seems to me to be the most trying of all are the cares and troubles of the assemblies of God's people. As an esteemed brother said, “ These are the worst of all.” From the little experience that I have had of church troubles and difficulties, I

know nothing so depressing to the servant of the Lord as these. I therefore thought that this was a special message from the Lord to His people here to-day.

Ver. 1, 2. "Comfort ye, comfort ye my people, saith the Lord. Speak ye comfortably to Jerusalem," (margin, to the heart),—speak to their heart, as they journey homeward.

Instead of ministering words of comfort to God's weary heritage, how often we are found applying the lash; dealing with the conscience more than the heart. Both are needed.

May God give us grace rightly to divide the word of truth,—to minister needed and seasonable words. May we, like Jehovah's Servant, have the ear "opened to hear as the learned," that we may know how to "speak a word in season" to the weary, tired ones, (Isa. 1. 4).

"Cry unto her, that her warfare (or appointed time) is accomplished, that her iniquity is pardoned; for she has received of the Lord's hand double for all her sins."

"Her appointed time" no doubt refers to the time when the dispersed of Israel shall be gathered unto their land; when God's hand, which has been so heavy in judgment upon them, on account of their rejection of His Son, shall be removed. The time is nearing when God will gather them into their own land. This is the time referred to in this second verse.

Whilst I was away some time ago in the Lord's service, seeking to help some of the Lord's children, I found that they were just spend-

ing themselves; they had hardly time to read, or even to eat their daily food, they were so occupied in service. This is just what we find in Martha,—cumbered with much service. In their attempts to preach, they preach themselves away from the Lord. It would be a good service to get such to halt awhile,—to rest in the Lord's presence. This is how the Lord dealt with His disciples. After they had gone forth in His service, and returned to tell Him all things they had done and taught, He said, "Come ye yourselves apart into a desert place, and rest awhile; for there were many coming and going, and they had no leisure so much as to eat," (Luke vi. 30, 31). How much more real work we would accomplish for the Lord if we took His way.

In Hosea ii. 14 the Lord in speaking of His people Israel says, "Behold, I will allure her, and bring her into the wilderness, and speak comfortably to her." That is, speak in a friendly way to her heart.

Brethren, never neglect being alone with God. We cannot get on without Him; and, if we attempt to do so, we shall fail in all that we put our hands to.

We are in constant danger of forgetting that the Lord is at hand and may be here at any moment.

We are sure of this, that before the appointed time has come when Israel shall be gathered into their land, we shall be at home with the Lord. Our appointed time, in the the purpose of God, when we shall be at home with the Lord, shall precede Israel's time of blessing, when they shall be gathered into

their land — Immanuel's land — when He, as Prince of peace, the Messiah, shall reign over them.

"The coming of the Lord draweth nigh." He is our hope, and we are to look and wait for His return.

Turn with me to John xiv. "Let not your heart be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions. . . I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there you may be also," (ver. 1-3).

"These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world," (John xvi. 33).

How careful the Lord is about His little flock. During His absence He has sent the Holy Spirit, the Comforter, to comfort our heart in the midst of all our tribulations. Our God is the "God of all comfort, who comforteth us in all our tribulations." Mark the object: "that we may be able to comfort them which are in any trouble, by the comfort wherewith we are comforted of God," (2 Cor. i. 3-4). How much real comfort we might be able to minister to many of the Lord's beloved ones if our own hearts were more exercised before God when in circumstances of trial. How often it happens that whilst in the trial we miss the comfort of God's grace, our hearts being overwhelmed with unbelief and despondency; therefore the Spirit, being grieved, cannot minister His comfort to our hearts.

The Lord says, "Let not your heart be troubled, although I am going to leave you down here, in a world where everything will be against you. Fear not; I have overcome the world; all power is committed unto Me. I am going home to sit with My Father upon His throne. I'll look after and care for you; therefore trust to Me. I am at the helm, and shall guide you safely through every storm that may beat against your little bark. Doubt not, but trust to Me." Just like the little girl you may have read of, who, in the midst of a terrific storm at sea, was playing with her skipping rope. Some one asked her why she was not afraid. She said, "My father is at the helm."

The Lord seems to say to us, in the midst of our family, business and church difficulties and perplexities, "Do not fear, nor doubt, nor question My love or power; trust to Me, and I will guide you safely through the storms of this life, and land you safe in the haven of eternal rest by-and-by."

In these chapters—13th to 17th—of John, this is what the Lord was seeking to impress upon the hearts of His beloved ones,—that, in whatever circumstances they might be placed, they were never to doubt His love or power for them.

Our poor hearts are ever prone to wander from the Lord. What we need is to have a real hold of Him as a Person who is engaged on our behalf. Beloved, He is on the throne of God; He has overcome all our enemies, and it is through Him alone we can gain

the victory. He is the One into whose hands all power, both in heaven and earth, is committed; and He wields it on behalf of the weakest, feeblest member of His body. When we lose sight of this, then it is that our petty trials and difficulties distract, harass and sometimes overwhelm us.

The Lord would have us to depend on Him day by day. He taught His disciples to say, "Give us day by day our daily bread." We are not satisfied unless we are well provided for the future. In our temporal things, in that which relates to our family and business, we are in danger of getting away from this daily dependance on God. Beloved, if you are in any trying circumstances, never lose sight of this, that God is interested in you. He has measured every trial, and has grace to help in every time of need.

Turn now to 1 Thess. iv. 15-18: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we, which are alive and remain, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." There is not much of this comfort, or exhortation, amongst us. Why? Because the coming of the Lord is not realized in power in our souls.

Beloved, our Lord will be soon here; let us stand, each one at his post, meeting the difficulties that confront us, in the confidence that He is with us and shall enable us to overcome every trial and difficulty.

Many of the Lord's people are brought into trial by their own wilfulness and disobedience. Do not let use become impatient whilst in the furnace of trial, anxious to get out of it. Although we may be to blame for bringing ourselves into such unhappy circumstances, God has gracious purposes to accomplish in allowing us to get into them. Beloved, He wants us to find Him in our trials, and to teach us lessons that we need to learn so that we may learn to trust Him more.

Whatever God has given you to do, do it well. Do not be discouraged, although you meet with opposition and difficulty whilst engaged in the Lord's work. Stand at your post until you are sure that God has called you away. Put all your affairs in the Lord's hands, and let Him guide, direct and undertake for you. How sweet to know that our Lord is coming, and soon will take us home—to be forever with Himself—to lay aside our armor for ever, and enter into the joy of our Lord. How blessed, also, to know that when we are gathered home to the place He is preparing for us, that we shall go no more out, but dwell evermore in His presence.

Turn again to Isa. xl. 11: "He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are

with young (margin, those that give suck)." We see here the tender care of our Shepherd, and in ver. 12-17 we see His almighty power and wisdom. In the 27th verse we read, "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?" How often is this the experience of many of the Lord's people. We often think that God has forgotten us, and that He only remembers and cares for the great ones, but that poor "I" is unobserved by Him. Beloved, listen to His word: "Hast thou not known? hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary? . . . He giveth power to the faint; and to them that have no might He increaseth strength." May the Lord grant that this may be our experience. May we wait on the Lord for daily renewing; and drink deeply from the fountain-head of His infinite grace."

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No. 4.

Hamilton Conference.

NOTES BY T. D. W. M.

(Continued from page 39).

SATURDAY MORNING.

A brother drew our attention to Eph. v. 1-20: "Be ye followers (or imitators) of God, as dear children." In the first part of the epistle we have God's riches of grace, and we can never get to the end of *that*. God's resources are inexhaustible. And God's manner toward us is "according to" Himself. This expression, "according to," you will find occurring frequently. And, on this, are the exhortations that follow based. Chap. v. 4: There is neither filthiness nor foolish talking with God. All is holiness there. "Be ye, therefore, imitators of God." Ver. 12 speaks of things done in secret, that it would be a shame to speak of. We cannot speak of them here, but they are eating like a canker among many who profess to be God's. Are you guilty of secret habits which you would not like this company to know of? If so,

remember they will come out sooner or later, and that when you least expect it. God will bring it to the light, and that to your shame. *Secret bad habits and secret prayer do not go together.*

From Gen. xii. 10-20 we learn that Abraham went down into Egypt, and there he prevaricated—he lied about his wife, saying she was his sister; but it came out, and God had him rebuked by an ungodly man, and when he left the land, he left a stench behind him. Beloved, we ought to be above suspicion. God abominates anything that is crooked. "Be ye therefore imitators of God." Whatever is said with the intention of deceiving is a lie.

In this first case with Abraham there is no confession, and twenty years later we find him doing the same thing (Gen. xx.), and God brought it out again, and *then*, he had to confess before an ungodly king (ver. 11-16). The secret thing—a plot to deceive—was brought to the surface by God, and Abraham had to own it with shame. Brethren, how is it with us? Is there

anything about us which we would like to hide? anything that will not bear the light? or are we seeking to be imitators of God? It was not only true of the Lord Jesus that His path shone clearer as He went onward, but it should be true of us. How true it is that it is harder to get gospel meetings among the people where there is an assembly, than where there is none; and, chiefly, because of the lack of godliness among the saints of God. God's redeemed are the only friends He has in the world. What a shame we should not seek to please Him! But, many go in for unscriptural and ungodly things, and it will cost them much ere they get right with God again.

We were hearing from 1 Samuel xv. of Saul's failure to slay the Amalekites as God would have him. Saul began by sparing Amalek, and he afterwards slew the Lord's prophets. How often do we see this. The flesh is indulged, saints get away from God, and then the servants of the Lord have to take it. When Saul was chosen king, he was little in his own eyes; but he fought a few battles, and got a few victories, and then he became a great man—and failed. Let us not forget that God can get along very well without us. *Saul spared Agag*, and from 1 Sam. xxxi. 1-6 and 2 Sam. i. 1-16 we learn that *an Amalekite slew him*. And the principle is true yet: if you don't slay the Amalekite, he will slay you. May the Lord help us to put the sword of His word to our flesh, and keep it there, and give us the tender conscience to seek to be imitators of Him.

Another, as we were about to separate, gave us a nice word from Psa. lxxii. 6: "He shall come down like rain upon the *mown grass*; as showers that water the earth." He had us notice that it was the *mown grass* that was rained upon. We were anxious that the Lord should speak to us, and bless us, but there was, at least, this condition, that we should be humbled; and, when, in the condition of *mown grass*, he could come in and bless us, and revive us, as showers did the *mown grass* of the field, "All flesh is as grass."

SATURDAY AFTERNOON.

One read chapters i. and ii. of 2 Corinthians, and said that God had been speaking to us, and, in some measure showing us ourselves. The principle on which all has been done, seems to be, that we can only know God, in reality, through our own need. This was the case at the first, and has been so ever since. God can never make us to appreciate His "*I am*" character, except as He reveals to us our need. And yet, nothing will humble us like a sight of His glory and grace. May He give us to see more of it! And, there is nothing that will establish us like seeing that salvation, from first to last, is of God. A scripture or two on this point. Eph. i. 3. This is a Scripture familiar to us all, and, yet, it will take all eternity to fathom its depths. In this chapter we have the believer's inventory. Have we ever sat down in the presence of God, and sought to learn that with which our God has

blessed us? It's not "*shall* bless us," in that third verse, but "*hath* blessed us." Then, "According as *He hath chosen us in Him.*" It has been said that, "redemption was not in order to creation, but creation in order to redemption," and how true it is. Before a stone of this world's foundation was laid, God had us on His heart, and chose us in Christ. Not that He saw something good in us. No, we were dead in sin, but in grace He did it all.

In John xvii. we have the fact made known, seven times over, that we are the gift of God to the Son. It was God's best gift to Him, and what were we? Poor miserable wretched children of the devil, but *God* picked us up, and *God* gave us to Christ. Yes, we were *given* to Him, but so like the devil were we, that we never would have come to Him, except the Father had *drawn* us (Jno. vi. 44). From 1 Cor. i. 30 we learn that we are put "in Christ," and not only so, but "*stablished*" in Him (2 Cor. i. 21), and "*seated*" (ver. 22), and "*preserved*" (Jude 1). Just think, then, how entirely *all* is of God. By God the Father we have been *chosen in Christ, given to Christ, drawn to Him, put in Christ, established, seated and preserved* in Christ Jesus. Shall we not say, then, with the prophet Jonah, that "salvation is of the Lord?"

Now, for a few moments, look at 2 Cor. ii. 14: "Now thanks be unto God, who always causeth us to triumph," or "always leadeth

us in triumph in Christ," (R. V.) What is the nature of this triumph? It is over sin. We have been hearing of making excuse for sin, and oh, how hard it is to make an honest confession of sin! But, some may say in reading this verse, "Oh, that was the Apostle Paul." True, but though *as an Apostle he wrote this*, yet it was *as a child of God he experienced it*. The Lord Jesus bore the *penalty* of sin when on the cross. It took Him down under death's dark angry billows; but in death he triumphed over sin. Then, He triumphed in resurrection, by the power of God, and is now seated at God's right hand in glory. Now, he would have us *go on* in His triumph. Is there not as much power in Christ, at God's right hand, *to lead us on in the triumph* of Christ, as there was in Christ on the cross to save us from the *penalty of sin*? See the mind of God expressed in Rom. vi. 6: "Crucified . . . that henceforth we should not serve sin." We have *Christ* for us *on the throne*, and now have *Christ in us*. And what for? That we might be led on in the triumph of Christ. We like to think of the last chapter of Luke, where we see the Lord Jesus, with uplifted hands, blessing His own; and, in this position, He is now in the Father's presence for us, and as it was with Israel when fighting Amalek, with Moses on the hill-top,—while his hands were up, Israel prevailed,—so it is with us. Our Moses' hands are ever up, that we may always triumph. May we have grace to 'go on.

SATURDAY EVENING.

A brother remarked: "We have been singing—

"How amazing God's compassion,
That so vile a worm should prove
This stupendous bliss of heaven,
This unmeasured gift of love!

"And the question has arisen in my mind, as to how much we have realized it. Surely, were we doing so, there would be more brokenness, more praise and gratitude for such amazing grace. In Heb. xiii. 9 we read, "It is a good thing that the heart be established with grace." You will notice it is not the *head* but the *heart*. God ever begins with the heart. No doubt there would be less of fits and starts with us if the heart was *established* with grace. Look at John xvii. 1-3. We read of *eternal life* there, and that is the portion of all who believe on Him; but, as we were hearing, before *that* we were *given* to Him.

"Ah," says one, "if I believed that, I think it would make me careless about the salvation of sinners around me." What about that verse in 2 Tim. ii. 10: "I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory"? If they were elect, why should Paul pray for them? No doubt, because he wished to have fellowship with God in gathering them in.

God has given us eternal life, and the explanation of that is given in John xvii. 3. It is having Christ revealed to us by the Father. There is no having eternal life

apart from that. We may get the theory of it, and be able to reason it out like any problem; but, unless Christ be revealed to the soul, death reigns still. Then we have much the same thought in Luke x. 22. When newly saved, our knowledge of the Father and the Son was very limited, but as we go on with God, He reveals Himself more and more to us.

See also John vi. 54: "Whoso eateth My flesh," etc. This is another aspect of the subject: we make Him our own. There is a reality in it, and we can say, "I am my beloved's and my beloved is mine."

But see 1 Tim. vi. 12: "Lay hold on eternal life." What does that mean? It simply means living out that which we have, as we apprehend it by faith. The eternal life is part of ourselves. In Phil. i. 19-21 we see a man who is laying hold on eternal life: "For me to live is Christ," he says. Again, see the exhortation of 2 Cor. v. 14-15: "That they who live, should not henceforth live unto themselves, but unto Him who died for them, and rose again." In other words: we who have been put into possession of eternal life, should live alone for Him. Then 2 Cor. iv. 10, we read of "bearing about in our body the dying of the Lord Jesus." And doubtless as we keep the cross before us, and live in the power of that eternal life which is ours, we will be manifesting the life of Christ in our mortal flesh. In John vi. 57 Jesus says: "As the living Father hath sent Me, and I live by the Father; so he that eateth Me,

even He shall live by Me." How did *He* live by the Father? His was truly a life of faith, and this is what ours should be, day by day—living by faith on the Son of God. We read also in Jude 21: "Keep yourselves in the love of God . . . looking for the mercy of our Lord Jesus Christ, unto eternal life." This is in the future. We have eternal life, then, in three aspects. 1st, as a gift, and we received it at the beginning; 2nd, we lay hold on eternal life, and, in doing so, live out Christ now; and 3rd, we look for the fulness of it when He comes.

Another read Heb. ii. 14-15 and 1 John iv. 19 as a commentary upon 1 Sam. xviii. 1-4. He then rehearsed the victory of David and Goliath, the giant of Gath, and used it as the type of the Lord Jesus Christ, through death destroying him that had the power of death—the devil, at Calvary's cross. David's battle with Goliath was fought in the valley of Elah, which means "*the curse*," and it was at the place of the curse that our David destroyed our enemy, that he might deliver us. But there was one young man who saw David's victory—Jonathan, the son of Saul,—and whose heart went out to the victor and deliverer of Israel, so that "he loved him as his own soul," and stripped himself of all that he had upon him, that he might give it to David. And, we read in 1 John iv. 19, "We love Him because He first loved us." This afternoon we were hearing of the grace of God to us. That brings before us what God did for

us. But there is another side to the truth: What have we done for God? We say,

Nought that I have mine own I'll call,
I'll hold it for the Giver:
My heart, my strength, my life, my all,
Are His, and His forever.

Do we mean this? or are we only singing lies to God? Our God is a *real* God. May we be real, too, with Him.

1 Peter i. 18-19 was read by a brother, who then brought before us some plain thoughts regarding our redemption. Among other things he remarked that all that was due to us was the wrath of God: all beside *that* we owe to the grace of God. Over 1800 years ago Christ paid down the ransom price in order to our redemption. He *redeemed* us at the cross: but there was a time when God brought us in contact with His Son; *then* we were delivered. So now we sing,

Forever be the glory given
To Thee, O Lamb of God;
Our every joy on earth, in heaven,
We owe it to Thy blood.

LORD'S DAY AFTERNOON.

John vi. 1-13 was read, and the fact noted that here Jesus seemed to be popular with the multitude. They followed Him. But in verse 66, we find the multitude getting thinned: "*From that time many of His disciples went back and walked no more with Him.*" Discipleship is not so high a thought as that of being a christian. The Lord Jesus had many disciples who never tasted of the grace of God. What made them turn away? The

word of God, in the power of God. They could not endure it; it gave offence, and they walked no more with Him. There were four things He said that tended to this. The first you will find in ver. 53, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." They could have no life except as they made Him their own. Second, ver. 50-51: "Live for ever" through eating of Him. This was another thing they stumbled at — eternal life. And many rage at it yet. But Jesus says, "Because I live, ye shall live also," (John xiv. 19). Third, ver. 56, "dwelleth in Me and I in him." Here we have *fellowship*. What a glorious place Jehovah has provided for us to dwell in! Nothing less than in His own Son; and, not only that, but He dwells in us. From John xv. we learn that is the place of fruitfulness; and more, ver. 7 of that chapter tells us that *if we abide in Him we shall ask what we will, and it shall be done unto us*. The fourth thing they could not endure is found in verse 65: "No man can come unto Me except it were given unto him of My Father." This took every chance of boasting from them, and threw them as absolutely dependent ones on God. "Salvation is of the Lord." How we, who are saved, should sing! He sent His Son from above, that He, in grace, might bring the sinner from beneath, and they meet at the cross of Calvary. It is all grace.

God has treasured up in Christ all the fulness of the Godhead bodily, *and all is ours in Him*. Oh,

how little we draw upon it! Our resources are in God; it's for us to cast everything on Him, and all will be well. We have been seeing one side of the truth, now for the other. See John xvii. Here there are no strangers present, and the Lord Jesus speaks without restraint to the Father for His own. It is His intercessory prayer. We learn here that we are his in a fourfold way, 1st, by *gift*; 2nd, by *redemption*; 3rd, by *possession*; and 4th, by *mutual consent*. By-and-by we will be at home, where He would have us, and then we shall sing, "Unto Him that loved us, and washed us from our sins in His own blood, to Him be the glory."

Another read 1 Cor. i. 19: "God is faithful, by whom ye were called into the fellowship of His Son Jesus Christ." God's faithfulness makes us feel perfectly at rest to-day, notwithstanding all our failures; for God has taken us into partnership with His Son Jesus Christ. "Our fellowship is with the Father and His Son Jesus Christ," (1 John i. 3). He has taken us out of the world, and yet left us in it to represent Him. But we are in partnership with the Son, and He would have us remember it. We often lose sight of this, and carry burdens too heavy for us, and hence make a sad appearance to a lost world. But God has shown great grace, and if He has taken us into partnership with His Son, let us go to Him with all we have, — failures and everything else, — and we will find His grace is sufficient for us, and His strength made perfect in weakness.

MONDAY MORNING.

A brother said that some of us had been noticing that at each of the conferences of the past, there had been some particular line of things brought out. The leading thought at these meetings seems to have been, "Salvation is of the Lord." Exod. xv. 1-5 was then read by him. This was Israel's song of deliverance. They had just been delivered from Pharaoh and his hosts, and now, standing on the banks of the Red Sea, they looked back and saw all their enemies dead on the sea shore. And we can remember when we stood still and saw God's salvation. Then we sang His praise. But see Isa. i. 2 and 22. These were the descendants of those of whom we have just been reading as singing redemption's song. But here they are "rebellious children,"—their silver had become dross. And oh, brethren, have we not rebelled too? Has our silver not become dross? May the Lord lead us to search ourselves. In Isa. ix. 11-12 we have God's judgment against Israel; but He is the God of all grace, and He opens up a way of deliverance for them. God used the very ones with whom they had joined affinity to whip them. In Isa. xii., however, they are restored, and they sing the same song as at the Red Sea: "Jehovah is my strength and my song; He also is become my salvation." Jonah learned that "*salvation is of the Lord.*" It is a *greater* thing to learn that "*God is my salvation.*" If I know this, then what difficulty or trouble can I have that God is not equal to?

None, for God is my strength and my salvation. Oh, to know it better!

He was followed by a brother who commented on the evangelistic tour of Paul and Barnabas, recorded in Acts xiii. and xiv. They went out in fellowship with the church at Antioch (xiii. 1-4) and in xiv. 26-27 they return to the same place, and, recognizing the fellowship of the saints, they rehearse to them what the Lord had done with them while away. This is an order of things much lost sight of, but still in accordance with the word of God.

Work and Workers.

Brethren McGrimmon, Faulknor and Telfer have been working in Dartmoor, near Orillia, Ont., with blessing, we believe. Brethren Crook and Benner are at Hillsdale, near the same part of the country.

J. N. Case has been preaching at Belleville, Ont., and brethren Munro and Smith at Hamilton, Ont., and at this date are having meetings in Boston, Mass.

T. D. W. Muir has been preaching in the northern parts of Michigan, and W. T. McArthur and Wiseman in Avon, N. Y. state.

J. M. Carnie has been having meetings at Hampshire and West Elgin, Ill., and brother Baker has been having meetings around, illustrating the truth he advanced by his chart.

Another has had some meetings at Ohio, Ill., where what is called protestantism is most thoroughly

permeated with modern materialism and infidelity. The Catholics alone, excepting the few dear saints in the place, seemed to appreciate the meetings, and attended them well. Afterwards, over two weeks' meetings were held at first in the Baptist Lecture Room, and afterwards in a hall rented for the purpose in Mansfield, O. The truth received a fair hearing from some, and, as always, was rejected by others. The Baptists did not invite the preacher to become pastor of their present vacant charge. This was the first effort by us in Ohio.

The Gospel Tent Season is approaching. Within two months they are likely to be in operation. They are usually the most efficient way of opening up new places, and we scarcely ever knew of tent preaching without some good fruit; and doubtless there might be more if there was abundance of help to follow it up. Doubtless, tent work is the most exhausting and trying of all, but increasingly so if the workers (as in most cases) have to live in their tents, owing to the extremes in the climate.

We ask the prayers of the Lord's people that God may provide tents, outfits, preachers, and guide to the localities where He would have the work to be done.

The responsibilities of meetings, and all the Lord's people, in relation to this line of service, seems quite clear. The Lord is coming.

The world is making much progress in their church-making. Would that the Lord's people were so earnest in publishing the good

news of salvation for the lost, ere the door is shut. Reader, are you inside?

Notes from Mr. Chapman, England.

"Yet now is there hope in Israel concerning this thing. . . Be of good courage, and do it" (Ezra x. 2); also John xvii. 8, 12, 16. We never can regard others aright unless we first regard ourselves aright: and for this we have need to understand better *what we were*, and also *what we now are*, according to the eternal counsel of God. We must have God's affections, and understand with the understanding of faith in order to be able to persevere in our affection toward the family of God.

I only remind you that we need to watch our own hearts lest there be some affection which is not like God's. We are apt to look at ourselves *only* in regard to salvation from the pollution of sin, its guilt, and condemnation and ruin; but we are little apt to consider that we are not only saved from sinnership, but also from mere creatureship. Creatures we ever must be; but let us ever remember that we now stand in Christ, and not only accepted, but loved in Christ, and worthy of all God's love. No creature can be that, simply considered as a creature. Be he holy or unholy, it is the same. The sinner, the sinning creature, angel or man, is worthy of wrath; but the upright creature, simply as a creature, is never wor-

thy of God's love. On the other hand, *we are infinitely worthy in the Son of God*; and as He is loved, so are we—"As the Father hath loved me, so have I loved you."

Now I am bold to say that it lay in God's counsel to will our salvation or not; but if He would have us in Christ His love must be upon us even as it is on His Son. Now if I look on every child of God, whoever he may be, remembering that he is saved from creatureship as well as sinnership, the Spirit of God claiming him, and possessing him for ever for the rest and joy of God the Father, it is impossible for me so to look without embracing him as God the Father does. This is the great secret of our love to each other.

We see the world's declension, and, oh, let us better and better see it, and more powerfully deal with it! But, my beloved brethren, we shall never have right affections towards the world if they are not first right towards the saints of God; and if we have right affections towards the saints, we cannot fail to have right ones towards the world, and our behavior will be right too.

FOUR PRIDES.

But just turn a moment to Jer. ix. 1, "Oh that my head were waters, and mine eyes a fountain of tears!" Now look at verse 23, and mark there is no mention here of the sin of the drunkard, or of the sin of the whoremonger, or of the idolater; there is no mention of aught that the natural conscience condemns; but there is mention of

the chief sins that are now in favor in the hearts and minds of God's children—sins which make the church of God the sport of the harlot, and the jest of the Philistine. "Let not the wise man glory in his *wisdom*, neither let the mighty man glory in his *might*, let not the rich man glory in his *riches*." It was man's wisdom that rent the church of God at Corinth, and it meets with high approval now, as earthly power and glory also do. God's saints are contending for the highest place, running the race with the world for earthly honors; and the love of money is a root of all evil. Ah! there would be no poor members of Christ in the workhouse if the love of money were rooted out. These are the great sins of the day—the pride of *wisdom*, the pride of *power*, the pride of *wealth*; and in chap. vii. 4 we read of another, the pride of *religion*, "The temple of the Lord, The temple of the Lord, The temple of the Lord, are these." Oh, beloved, let not these things be nourished in our hearts, but let them be seen as God our Father sees them, as Christ saw them in the days of His flesh! What then! "There is hope in Israel" touching our difficulties; and all our dangers of dividing those who are in the body, and hold Christ the Head, are gone.

If it be asked, How shall the lost sinner be saved? have you any answer? If I look at God's justice, or at God's law, I have no answer. On the contrary, I have scripture for me to say there is none. "In the day thou eatest thereof, thou

shalt surely die;" and, "Cursed be every one that continueth not in all things written in the book of the law to do them." But there is an answer, and but one possible answer; it is, "Believe on the Lord Jesus Christ, and thou shalt be saved." But how is it possible that the Church of God can ever keep the unity of the Spirit? The answer is easy. Cease from those things which grieve the Spirit of God. Has God less delight in saving us from these things than in saving us from the hands of Satan? Surely not? There is "hope in Israel" touching these things. But let us remember that God has provided no armor for the back; therefore let us trust, and we shall see what God will do for us.

Notes from Henry Dyer.

Prayer avails according to what we are who pray. The Lord shows us this by the words, "Though Moses and Samuel stood before me, yet my mind could not be towards this people," (Jer. xv. 1); that is, He could not listen to the prayers of His mightiest pleaders, Moses and Samuel, who had uncommon power with Him. But why those two? Because they gave themselves to God fully, and so their prayer had power with Him. In another place He says, "Though these three men—Noah, Daniel, and Job—were in it, they should

but deliver their own souls," teaching us again this truth, that if any had power with Him, it was because of what they were as men of God. Noah, as an intercessor with God on behalf of a guilty world; Daniel, on behalf of his own people Israel; and Job, on behalf of his own friends. But He could not grant even *their* requests. How true, then, that prayer is prayer according to the weight of the character of the man who prays. There is something in words, men say, when there is a man behind them. Take the words of our closets, and, the littleness of the ways of any of us behind our words, and what can we say? This came before me as I heard Isaiah lvii. read. No sooner had Samuel offered up his sucking lamb than the heavens by thunder answered his prayer. But he could say, "Behold, here I am: witness against me before the Lord." No sooner had Daniel begun to pour out his heart in prayer and confession than the angel could not fly swiftly enough to bring the answers. But who was Daniel? The man whose history began with the food he ate, and he who would not eat that which was not according to the law of his God. He ate his bread in the fear of God, and God says, as it were, I must listen to that man. Finally, turn to Heb. v. 7, "Who in the days of His flesh, when he had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared."

A Word to Preachers.

2 TIMOTHY II. 16.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” This verse might be rendered, “Be diligent to present thyself approved to God, a workman not ashamed, straightly cutting the word of truth.” There are three injunctions in this one verse:

1st. Make it your business to serve and preach so as to have God’s approval. Don’t forget that if you please the people, you can’t be the servant of Christ. (See Gal. i. 10). War ceaselessly against everything that displeases Him; secure His approval and all else shall be well; displease Him and all is wrong together, whether people like your preaching or not.

2nd. A workman not to be ashamed of your work. Many a tradesman has cause of shame in his work. Think of the trials yet to take place, of your work, both here and hereafter. You may have helped the Devil to deceive a soul, or thrown a sop of comfort to a christian in sin, who has been contemplating the cutting off of an unscriptural habit, or grieved the spiritual ones under your preaching by lack of oil, or occupied unprofitably the time, opportunity, and place of another who might be more useful than you; or you may have put the Church, or even truth itself, in the foreground, and God’s Christ in the shade.

3rd. Dividing the truth, i.e., giving to all the due meat in due

season,—to the ungodly, theirs; to the babe in Christ, his; to the backsliding christian, the young, the aged, the strong and the weak, theirs. Matt. xiii. 52: “Therefore every scribe who is *instructed* unto the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasures things new and old.” Prov. xviii.: “The words of a man’s mouth are as deep waters, and the well-spring of wisdom as a flowing brook.” Are yours thus?

The Three Rests.

The first two we find in Matt. xi. 28,30, and the latter in Heb. iii. and iv. They are as follows:

The **FIRST** is for the lost and convicted sinner: “Come unto Me, all ye that labor and are heavy laden, and I will give you rest,” and doubtless, all that ever with loathing looked away from self and every other supposed source of help for salvation, found this *rest*. We do well to remember how it seemed like a great calm after a terrible storm. It was truly a time of rest and holy joy in Christ.

For those who have already found this first rest just referred to, the **SECOND** rest is obtained thus: “Take My yoke upon you . . . and ye shall find rest unto your soul; for My yoke is easy, and My burden is light.” This is the soul-rest for the saints, when they are weaned from self-will, from men’s approval, and from public opinion, to submit to Jesus the Saviour as Master and Lord, and

henceforth are going by "thus saith the Lord." Reader, is this yours? It is very sweet.

The **THIRD** rest is that He calls "My rest," His own undisturbed eternal rest. This we shall enjoy with Himself when He enters on it. Now is the time for activity, labor, effort, war and self-denial. Christian reader, do not settle down on your "lees" at present. Be up and doing, quick! The Devil meanwhile seems to have the best of it. Saints are sleeping spiritually; the most of them are active only in aiming at conformity to the world, and reign as kings in it (1 Cor. iv. 8), refusing fellowship with Him in His rejection. Fulfil your ministry speedily, whatever it is. You may be recalled from your stewardship by the Lord and Master the very next minute. Redeem the time; the days are evil.

"There remaineth, therefore, a rest for the people of God," (Heb. iv. 9).

The High Truth and the Low Practice;

OR, THE LOW TRUTH AND THE HIGH PRACTICE.

"We know in part" (1 Cor. xiii. 9). None but proud or weak men would mourn over this, for we may always know more if we choose, but, the pleasure to humble people is in knowing that the journey is endless, the treasure inexhaustible. To be content in darkness and ignorance is indeed unchristian, therefore other people fall into the opposite error, and think, that to have light and seek knowledge must always be right, yet, wherever *pride* has any share in

the work, even knowledge may be ill-pursued. Knowledge is good and light is good yet man perished in seeking knowledge and moths perish in seeking light, and if we will not accept such mysteries as God has given as such in His word, we shall also go astray from the right way. To seek knowledge, in order to know God, and to please Him is legitimate and leads in the dazzling light of His glory to deeper humility on account of our spiritual littleness and defective character and crookednesses. This then leads to self-loathing and greater appreciation of the Lord Jesus Christ and this in its course results in more heartfelt thanksgivings to God and devotedness to Him.

In most gatherings the two elements are found—that which seldom, if ever attends prayer meetings, but are first and foremost at "prophetic truth" meetings, and the other element, viz., that which attends prayer meetings appreciates every meeting where God's Christ is preached. Reader, are you running after prophetic truth or after Him who is the center of all God's truth?

We have been at a few Conferences in our day, and have met with both elements among those who hear and those who minister. The fanciful, dry theoretical preachers are the favorites of the cold hearers, and those who minister the truth of God in the power of God's Spirit are more appreciated by those who live godly. Moreover we find that worldliness, pride, fashion, dishonesty, lying and formality may and usually does co-exist undisturbed with what people call "High truth," but such as practice these cannot be comfortable alongside those who minister the simplest truths in the power of the Holy Ghost.

A number of years ago in a certain

part of the world God did a most gracious and extensive work. Many were really saved, and we know most of them are still in the body. In the middle of the work a conference was held at which the attendance was very large. Speakers and hearers were under the great power of God. It certainly was a time never to be forgotten, for God's goings were majestic among us. Some time after, the work ceased for most of the preachers were gone to other fields of labour, and another conference of the same people was held. They by this time were as dry as chips. The words of an eminent brother who was present at the first as well as at this conference to us were, "what a progress you made since I was last here!" "Yes," we answered, "but it is all in the wrong direction; the people can now sit and hear doubtful theories and stolen theology. At the time you refer to, they could hear only of Christ in the scriptures. It might be Christ in types, shadows, promises or prophecies but He must be the Alpha and Omega of all preaching. Now, alas! that is past and there are no conversions." What about yourself, reader?

Notes of Questions and Answers.

Query C.—How could Noah be saved by water and christians saved by baptism as stated in 1 Peter iii. 21 and 22?

Ans.—This is God's way of saving people; 1st. A Deluge of *ungodliness* threatened to destroy all the inhabitants of the old world but God graciously (to him) sent a deluge of water and thereby saved Noah from the wreck, else he soon also should succumb to the wiles of the Devil. State it thus. The Deluge of water in

judgment on the ungodly saved Noah from this deluge of sin where-with the old world was covered. This finds a parallel in 2nd., The gentile sinners are saved by the judgment of God on Christ, when made sin for us, as prophetically spoken by Himself (Psalm lxi. 2), "I am come into deep waters, where the floods overflow me;" or, as Jonah, had been cast out into the deep waters of the Mediterranean sea, in order that his ship and crew might be saved. Thus we read the words of our Lord Jesus in Luke xii. 50, "I have a baptism to be baptized with, and how am straitened till it be fulfilled."

It may be summarized thus: The baptism of Christ in suffering and death for sin saves us. Our baptism is a faint type of, and a recognition of that solemn fact—not the putting away of the filth of the flesh, but the answer (or, rather, demand) of a good conscience toward God by the resurrection of Jesus Christ." His resurrection testifies to the fact that His judgment, or baptism for sin, has been all that justice could demand. May we not well say with the apostle, Oh, the depth of the riches both of the wisdom and knowledge of God (Rom. xi. 33).

Query C1.—Please reconcile or explain Luke xvii. 10-14 and John ix. 31. Is there a contradiction? Also John iv. 1-2, as it has been claimed by some that all who did not deny Jesus ought to be in fellowship. Is that so?

Ans. Scripture never contradicts itself. In some cases it may seem to do it, but a careful examination is usually found to bring out the marvellous symmetry and perfections of God's precious book.

In regard to the Scriptures Luke xviii. 10-14 and John ix. 31, allow me to say there is no contradiction

whatever, they refer to entirely different matters and subjects.

The first brings before us the condition of soul a sinner is in when he is justified. The Lord Jesus exemplifies this by the publican's own prayer. It is *self-loathing and deep abasement before God*. Mark well, it is not said that the prayer saved him, nor is what saved him even hinted at. Read the verses and you will see that the whole point of the passage is, as we have said, illustrative not of how a sinner is saved, but of the condition of soul he is in, when saved, and, in the Pharisee we have the condition of soul a person is in when God does not save him, and he does not want it, also because he sees not his need of salvation, he is self-satisfied. The self-righteous are never saved in that condition of soul. There must be a knowledge of the truth concerning one self before there can be any saving knowledge of Jesus the Saviour.

In John ix. 31 we have not the words of Jesus at all, but a correct quotation from the healed blind man. When the Jews were depreciating Jesus to him, he answered them in the words of that verse, which contains a truth quite generally and commonly received by all orthodox Jews in his day. The words contain no reference whatever to the manner of salvation, but to what gives value to the prayers of one over those by another.

All over the Old and the New Testament it is taught that the value of any one Believer's prayers is in proportion to his character. See Ps. lxxvi. 18, Prov. xxi. 4, Jer. xvi. Ezek. xiv. 14, 20, 1 Pet. i. 17, 1 John iii. 22, John xv. 16. Salvation is of the Lord *alone*—by faith alone—through the precious blood of Christ alone—by the word alone as instrument and by the operation of the Holy Spirit alone as agent. Let us formulate it thus:

God's way is first, *born again* through union with Christ, and second, having thus become children through Faith in Christ Jesus, let the children speak in prayer continually to their Father; but the power and usefulness of their prayers is in proportion to the character of the children who make them. A solemn truth for you, reader, and me.

In the other scripture, viz., 1 John iv. 1, 2, that you ask about, there is no reference whatever to what constitutes a christian and makes him worthy of fellowship. The subject begins with verse 1st and ends with 7th, and is altogether about preachers. The antichristian ones of them may be known by *not preaching Jesus, God manifested in the flesh as Saviour*. Their subject is *not Jesus, come or coming*. "They are of the world, therefore speak they of the world, and the world heareth them," (verse 5). In the next verse (6) he brings out the contrast, "We are of God. He that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth and the spirit of error." As it was then, it is now. How many pass among society as christians who can bear only worldly preaching, and feel in their element only in worldly and man-made churches and hearing man-made preachers, talking or reading their worldly and Christless effusion. Such hearers must be dead indeed.

"Cursed be he that doeth the work of the Lord deceitfully (or negligently); and cursed be he that keepeth back his sword from blood." Jer. xlvi. 10.

"And seekest thou great things for thyself? Seek them not." Jer. xlv. 5.

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No. 5.

The Threefold Satisfaction of the Father, of Christ, and of the Believer.

Adam's highest glory, when first created, was his capacity for knowing and communing with God: Man's greatest loss in the fall is the faculty for, and desire after, communion with God. The great end of the gospel—manward—is to incline and enable the sinner to find his satisfaction in, and to have something in common with God Himself. Thus the gospel is not a scheme to simply save men from hell. No; amazing plan! God designs to cleanse, to beautify, to save sin-polluted, sin-deformed man; to make him worthy of His love, to conform him to the image of His Son, and then to delight in Him to all eternity for being what He has made him. "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; *He will rest in His love*; He will joy over thee with singing," (Zeph. iii. 17). This ap-

plies to restored and saved Israel; but if His joy in His earthly people is to be so deep, surely His joy in His heavenly people will be even greater.

The great truth of the gospel is, *God is satisfied* with the work of Jesus, and on account of it can justify every sinner that believeth in Jesus. But God, *as the Father*, is satisfied in what Christ is. I speak reverently, God never required to go outside of Himself to find satisfaction; no creature was ever necessary for His happiness. In the fullest sense of the word, *God was self-sufficient*. The word of Paul in Acts xvii. is emphatic: "Neither is worshipped . . . as though *He needed anything*; seeing *He giveth to all life, and breath, and all things*." God was perfect in all His attributes, and no thing, or person, was needed for the development or manifestation of His perfections. With God, solitariness was not solitude; to be alone was not to be lonely. Man needs his fellow for his proper growth as well as for his happi-

ness. The three-one God ever found in Himself enough; His love as a Father, even in a past eternity, was lavished upon a worthy object; for the Son, in a sense that transcends our thoughts, is eternally "the only begotten of the Father."

In Prov. viii. 22-31 we get the veil of the past lifted, and we see the Son the delight of the Father. But, wondrous condescension! God has made redeemed and sanctified man a contributor to His joy. But the Father's joy is ever in Christ. As we have seen, before the foundations of the earth were laid, ere the sons of God sang creation's birth, breaking the eternal silence, the Son was the delight of the Father's heart. And when He whose goings forth have been from everlasting is born into this world, and tabernacles among men, He is still "the Father's delight." Jesus down here was indeed "a root out of a dry ground;" there was at last something for God out of the dry and barren soil of humanity. Oh, what a green spot for the eye and heart of God must Jesus have been when down in this spiritual wilderness! That heavenly visitant passed through this scene unrecognized, unappreciated by men, save the few to whom the Father in grace revealed Him, but God once and again opened the heavens to publicly testify His delight in His Son.

And in the great crisis of the world's history, in the deep,

mysterious scene of Calvary, when the sun refused to shine, and man and Satan leagued did their worst against Jesus—then, even then, the *Father* is well pleased with the Son. As *God*—righteous, sin-avenging Judge—He, too, hides His face from the Sin-bearer; yea, more, He *smites* Him with the sword of justice (Isa. liii., Zech. xiii. 7). The cross has a variety of aspects; and what creature can enter into the sweet pain, the blissful sorrow that filled the heart of the eternal Father during those hours that Christ was suffering on the tree?—sorrow and pain that the darling of His heart should be in the power of the lion, and that the dogs should be let loose upon Him; but joy in the sight of that crowning proof of submission and obedience to Him. Every act in that memorable transaction eloquently uttered the heart-feeling of Christ: "Not my will, but thine be done." We do well, thus to distinguish the two aspects of God's character: as the *just Governor of the Universe* dealing with sin, He must forsake the sin-victim, even though it be His own Son; but as *the Father*, His eternal complacency in the Son remains undisturbed.

But the obedience which so satisfied His *love* as the Father, satisfied also His *justice* as God. Sin, death and Satan united seemed to have gained the day. The sealed tomb seems to be the witness that the Christ is defeated. But the triumph is short,

for soon the Victor comes forth from the grave, having defeated all His foes. Sin is atoned for. Death's sting is gone, Satan's overthrow is secured, and God is so satisfied with the work of Christ that He awards Him the highest place in heaven, or on the earth, or under the earth. Oh, what a gospel there is in the fact that the tomb is empty and the throne is filled! Could God in plainer language declare His satisfaction with Christ's work?

But *the believer* is also satisfied. We have all known what it is *not* to be satisfied; having a guilty conscience haunting, and a heart which we in vain sought to fill. But now—knowing the value of the blood of atonement, having the conscience purged thereby, and believing that—

God the Just is satisfied

To look on Him and pardon me,

peace of conscience is the result. Taking our stand at the empty grave, we boldly say: "Who is he that condemneth?" We wait in vain for reply, and the reason is apparent: none can condemn those acquitted by the highest tribunal. *God*, the supreme Judge, *justifies us*, therefore others can have nothing to say. We are no longer viewed by God as simply descendants of the first Adam; we are *in Christ*, with all the value of His person and work reckoned to us. We have "no more *conscience* of sin;" conscious of sin we unquestionably are, and as children of God we mourn over it; but this does

not alter the fact that the question of the punishment of sin, for the believer, has been settled at the cross. Oh, the deep rest there is when by the Holy Spirit we realize that *God* has nothing against us! It is the foundation of all true, God-intended christian experience; and this assurance the true believer has in the resurrection and enthronement of his Substitute. My soul rests on the very foundation that all God's purposes rest on—Christ.

Jesus, I rest in Thee!

Myself in Thee I hide!

Laden with guilt and misery

Where could I rest beside?

'Tis on Thy meek and lowly *breast*,

My weary soul alone can rest.

Thou Holy One of God!

The Father rests in Thee!

And in the savor of that blood

Which speaks to Him for me,

The curse is gone; through Thee I'm
blest;

God rests in Thee: in Thee I rest.

But if the blood of Christ gives me peace with God and a satisfied conscience, *the Person* of Christ satisfies the cravings of my heart. The world with its *religion*, aims at satisfying the *conscience*, and with its pleasures to fill the heart; but in both it woefully fails. There are many kinds of pleasure provided, but of them all it can be truly said—"*satisfieth not.*" Over every sense of creature enjoyment may be inscribed the words: "Who-soever drinketh of *this* fountain shall thirst *again*;" but language fails in telling of the true,

spiritual, lasting joy there is found in knowing and communing with Christ. As He Himself said: "Whosoever drinketh of the water that I shall give him *shall never thirst*; but the water that I shall give shall be in him a well of water, springing up into everlasting life," (John iv. 14).

But the christian has a *hope*, grand and blessed; and this hope leads him to look forward to what is coming. In this hope of the christian there is no element of doubt or uncertainty, but simple *futurity*. We have received the end of our *faith*, the salvation of our *souls*; and we wait for the end of our *hope*, the salvation of our *bodies*. And so, we say with one of old: "I will behold thy face in righteousness; I *shall be satisfied* when I awake with thy likeness." It is only in *resurrection* that we shall be fully capacitated to receive and enjoy all that redemption has secured to us; and so *resurrection* is always the hope set before us in the word—not death, not the disembodied state, but resurrection, or, what is its equivalent, the changing of the body at the coming of the Lord. *Then* every redeemed and sanctified soul will be able to say in truth, and *forever*, "My cup runneth over."

And lastly, the *Redeemer* is satisfied. From of old "His delights were with the sons of men." In the lookingglass of God's purposes He saw us, He loved us, He resolved to make us

His own. That purpose brought Him from heaven to bear contemptuously, scorn and hate; it enabled Him to press forward amid the opposition of earth and hell. It ever nerved Him forward, He never swerved out of the way, never turned back—"He set His face like a flint to go up to Jerusalem." Personally, He might have returned to heaven any moment between the manger and the cross; but what would have become of us—of the Church, the gift of the Father? Ah, all of us would have sunk down to eternal perdition; but He pressed forward eagerly to death, "even the death of the cross." Doubtless, the sweet assurance that He was pleasing the Father helped to sustain Him up to, and in, that trying hour; but surely there was an element of strength in the prospect of having His redeemed with Him forever, and that as the fruit of His sufferings: "*He, for the joy set before Him, endured the cross, despising the shame.*"

"He shall see of the travail of His soul and be satisfied," (Isa. liii. 11). This is *daily* having a measure of fulfilment: "There is *joy* in the presence of the angels of God over one sinner that repenteth." And surely, not the least of the joy belongs to Him who died for the repenting one. Christ must have a joy peculiarly His own in returning sinners, as those for whom He travailed in death's throes receive the life He thus procured,

—He sees of the travail of His soul and is satisfied. Yes, He sees that, in spite of the machinations of Satan, and the culpable unbelief of men generally, His work was not in vain. But there is a moment near at hand when this shall have a more manifest and fuller accomplishment than it ever has had yet. The moment that gives us our full satisfaction gives the Lord Jesus His :

He and I together entering
Those bright courts above;
He and I together *sharing*
All the Father's love;
He and I in that bright glory
One deep joy shall share—
Mine, to be for ever with Him;
His, that I am there."

Beloved, what a future lies open to us! We are to be "*forever with the Lord!*" Oh, blissful anticipation, there shall be nothing *in us*, or in *our ways* to grieve His loving heart :

Meet companions, then, for Jesus
From Him, for Him made;
Glory of God's grace forever,
There in me displayed.

And for all eternity *God and the redeemed* will find a common source of joy in the once-slain Lamb in the midst of the throne; and for *Christ*, the procuring cause of our every blessing, will be, "the fulness of joy and the pleasures for evermore."

J. N. C.

Household christianity is a very blessed thing. Not much of it.

The Great Winepress of the Wrath of God.

My dear friend,—I am glad to hear the Lord gave you much blessing at the Conference. Some hundreds was a wonderful number of "believers, in the enjoyment of resurrection-life," to turn out. It shows that the new race sprung from the "Second Man," is not yet extinct in your part of the country, notwithstanding all the efforts of men and devils to stamp it out.

It is the other race, "the children of the wicked one," that are to be "stamped out," according to the "everlasting gospel" of the righteous judgments of Almighty God (Rev. xiv. 6, 7, 20; also Rev. xix.) "*He treadeth the winepress of the fierceness and wrath of Almighty God.*" "The great whore," the beast, the false prophet, earth and hell will one day feel the iron rod, and the hand of Omnipotence laid upon them, arresting them as criminals, when in the very height of their pride and arrogance, and opposition to Jehovah and His Christ; notwithstanding that this "sudden destruction" shall overtake them amid the sentimental *wailings* of the whole of the political and commercial world (Rev. xviii.), it shall be amid the reiterated "*Alleluias*" of much people in heaven (Rev. xix. 1-6).

Our new nature is in fullest sympathy with heaven regarding the exterminating judgments of the future, as it is with the abso-

lute and exclusive grace of the present. It is an "everlasting gospel" to one's burdened soul, that now sighs and cries for all the abominations done by apostate christendom and heathendom; that God will not permit this world to be for ever a mere suburb of hell, nor to remain eternally under the domination of the devil and his angels and his human functionaries, civil and sacred, who administer his kingdom of darkness, and are now blinding, oppressing, and ruining this earth's miserable millions.

The end is surely drawing nigh! We are nearing the cry of the souls under the altar, who will by and by be saying with a loud voice, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" Just, it may be, on the eve of the day when the ten horns of "the beast" "shall hate the whore and shall make her desolate and naked, and shall eat her flesh and burn her with fire;" for the voice is now being heard and obeyed, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. And she shall be utterly burned with fire; for strong is the Lord God that judgeth her," (Rev. xvii., xxiii.).

That is not only Rome: she is no doubt chiefly in presence here; but being "*The mother of*

harlots," she has not a few *daughters*: and every harlot ecclesiastical system in christendom, which notoriously opposes the work of saving souls, approves itself to be in principle "Babylon," and in full sympathy with the spirit of "the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus," (Rev. xvii. 6); and such systems being streets in "that great city Babylon, that mighty city," they will undoubtedly share in her "judgment" and "burning."

God be praised that ecclesiastical harlotry shall suddenly and soon be "stamped out," as well as all the abominations of heathendom; the beast and the false prophet be cast alive into the lake of fire; and "the supper of the great God," shall "feed all the fowls that fly in the midst of heaven," on "the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all, free and bond, both small and great," (Rev. xix 18); when Satan shall be bound with a great chain, and righteousness, peace, blessedness, and glory shall fill the earth, under the reign of the glorified Christ and His glorified saints.

Bless the Lord, O my soul, that I am now in full sympathy with His heart of love, that gave His only begotten Son from His bosom to suffer, bleed, and die on Calvary for our redemption. I thank Him that I have nothing

but grace bringing salvation now to preach as a present thing to the poor perishing sons of men; that is our only mission: our one blessed work is to tell out the grace of God, that sinners may be saved. But if our preaching is to be conducted on the model of that of the apostles, then we must show that the period of this preaching of grace and salvation is a mere uncertain, precarious parenthesis between the *announcement* of this world's judgment by Christ (John xii. 31), the open display of it on the cross, and the ratification of it by God, who raised Him from the dead (Acts xvii. 31), and the *execution* of that judgment at the glorious appearing of our Lord Jesus Christ (Luke xix. 27; 2 Thess. i. 7-10; Jude 14, 15; Rev. xvii. 14; Rev. xix. 11-21).

If, then, on the one side of our gospel banner we have inscribed in boldest characters of light, the name of Christ crucified for the redemption of sinners; then on the other side should He be represented as the conquering Lord of glory, the victorious Rider on the white horse, whose name is Faithful and True, who in righteousness doth judge and make war, His eyes like a flame of fire, on His head many crowns, clothed with a vesture dipped in blood, a sharp sword going out of His mouth, that with it He should smite the nations; and on His vesture and on His thigh a name written, "KING OF KINGS, AND LORD OF LORDS," (Rev. xviii. 11-16).

"I will sing of *mercy* and of *judgment*: unto Thee, O Lord, will I sing," (Ps. ci. 1). And although it may be said, we are not the people to whom it belongs, yet, were we in moral accord with the righteousness of God, we would rejoice in the anticipation that there shall yet stand a victor-band on the sea of glass, "having the harps of God, singing the song of Moses and the Lamb. Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of nations. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee: *for Thy judgments are made manifest.*" (Rev. xv. 3, 4).

How frightful the delusion proclaimed by the chief priests of christendom, that there is a bright future before the professing church and the nations, and that the wheat and tare-field of corrupted christianity is to leaven the whole world with the gospel—a sorry legal gospel theirs is at the best—and bring the teeming population of our globe, saved and happy, under the mild scepter of the Prince of peace! Oh, that those "blind leaders of the blind, who preach such falsehoods, would only listen to the warning words of Jesus Himself: "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the

ark, and the flood came and destroyed them all." Or that warning of His holy apostle: "For when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." God is my witness, that I do not wish any poor sinner to perish, "neither have I desired the woful day;" but we must declare the coming judgments, for God has plainly told us of them in His Book of Truth.

The bright grace of God, as we read of it all throughout the Holy Scriptures, is depicted on the dark groundwork of divine judgments; and a period of fearful judgment, "such as was not from the beginning of the world, no, nor ever shall be," is now about to burst upon apostate christendom, to avenge the insult offered to Christ, and despite done to the Spirit of grace. For it will be when they are saying, "We are rich, and increased with goods, and have need of nothing," that the Lord will close this gospel dispensation by the execution of "the wrath of God;" for it is then He will come "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of His power," (2 Thess. i. 7, 8).

O. that we who know "the terror of the Lord" were more in earnest to "persuade men" to turn

to Christ and live! That we were more consumed with an insatiable hunger for the conversion of souls, seeing the day of the Lord is so near to come! That we had more experience of the agonizing prayers and compassionating tears of the weeping Jesus—our dying Lord! That in earnestness for their salvation we showed our willingness to die for the people; and there might be full in sight of us a burning hell, a judgment edge upon our spirits, and a bottomless depth of love to the perishing in our hearts, when we try to make known the gospel of Christ, and plead with sinners to be reconciled to God!

Is this awful death-like stillness, unbroken for so long by the Pentecostal cries of thousands of anxious souls, the unbearable calm before the dark thundercloud of accumulated wrath discharge its bolts of fiery vengeance and its storm of "snares, fire, and brimstone, and an horrible tempest," upon the wicked? A mighty breath of the Spirit of God passed over the earth not many years ago, and a great harvest of souls was reaped for the heavenly garner, and have been gathered out of a doomed world as virgin watchers for the coming of the Bridegroom; and still they are waiting on the tip-toe of spiritual expectation for the first streak of golden day as it breaks over the eastern hills; and side by side with this gathering of the good into vessels, we have the ominous signs of

the speedy doom of the wicked in the amazing rapidity with which "the tares" are being "gathered together, and bound in bundles to be burnt"; for these worldly confederacies, and numberless societies, among the world's peoples, are just the binding in bundles of the tares, and a sure sign of the preparatory stages of that providential process that will put all in readiness for the "short work" of judgment by which the Lord, by means of His angels, shall "gather out of His kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. *Then* shall the righteous shine forth as the sun in the kingdom of their Father," (Matt. xiii. 41-43).

There may yet be a brief harvest of mercy, and then comes the vintage of wrath! If the Lord tarry, there may be not a few yet gathered out even in places that seem given over to judicial hardness, just as there were thousands converted in Jerusalem after the Lord had pronounced its final doom.

Oh, that sinners only knew their danger, and the precarious nature of the respite by which condemned criminals such as they, are now permitted to be at large!

And surely if all christians were only alive to the dreadful situation of the unsaved, they would warn, beseech and expostulate with them until they de-

cidied to have Christ as their Saviour. Now is a time that requires much prayer, deep humiliation before God; much power of the Holy Ghost, for the powers of evil are gigantic and intense; much perseverance in the Lord's work, for the love of many waxes cold; deep spirituality and living freshness from constant contact with the Word of God, for formalism and superstition are the prevailing evils in the Christian Church.

I have continued against my natural inclination as a man—not, thank God, against my new nature—to speak of God's coming judgments, for I believe it is needful; for His holiness and justice are equal to His love and mercy; and yet how many have been erring from the truth of late about judgment to come, and even obliterating hell and damnation from the book of God, and thus coming round the whole circle of sin to the old original lie of the devil, "Ye shall not surely die." O my God, preserve the souls of all Thy saints from the wiles of the devil, and help us to live so as to glorify Thee in this "the evil day!"

If I am legal, I am looking for righteousness; if I am standing in grace, I know that I am made the righteousness of God in Him, and am looking for glory (Gal. v. 5).

The spirit of a legalist is always the spirit of a servant, and not of a child.

Notes of Questions and Answers.

QUERY CII.—Was Melchisedec a true man?

ANS.—Compare Heb. v. 6, 7, vii. 1-25, Psalm cx. 4, and Gen. xiv. 18-20. In this last scripture we have all the record of him given us. The other scriptures referred to are only inspired uses made of what is and what is not recorded of him. A true man he was, as much as Abraham, Moses or David.

1. His name, Melchisedec, means King of Righteousness, and Salem, or Peace,—i.e., Righteous king reigning over an empire of peace, typifying the millennial reign of Christ.

2. He is also Priest of the Most High God, to whom belongs the "heaven and earth"; also shadowing forth the priesthood of Christ.

3. There is no record of his birth, and none of his death; and as far as history goes, he might never have been born, or never died, though doubtless both events happened. This omission is taken hold of in Psalm cx. and in Hebrews v. 6, 7, vii. 1-25, and expounded as a type of the everlasting, or endless priesthood of the Son of God, in contrast with the Levitical or Aaronical priesthood—all of whom were dying, sinful men, and passing away; therefore new priests of the same character appeared every little while; whereas, Christ dieth no more, never, and because He ever liv-

eth to make intercession for them, He is able to save evermore all coming to God by Him—He has an unchangeable priesthood, and needed never to offer any sacrifices for Himself, because He was holy, harmless, undefiled and separate from sinners made of the seed of the woman only.

4. When Melchisedec met Abraham returning from the slaughter of the kings, he is said to have done *three* things—1st, He brought forth bread and wine for him. The import of this is clear. 2nd, He blessed Abraham; "the less is blessed of the greater." He was greater than Abraham. So will Christ bless all when they return from the slaughter of the kings and He meets them. 3rd, He also blessed God,—thanked and praised Him for giving Abraham the victory over his and God's enemies. Thus he met believing Abraham's wants and God's demands.

Thus, the Levitical priesthood, as yet in the loins of Abraham, is taught us to be inferior to the Melchisedec priesthood.

5. Moreover Abraham recognized him as being his superior, and having a superior priesthood, therefore he gave him tithes of all the spoils. Thus the Apostle reminds us that the Aaronical priesthood, who received tithes from all the other Israelites, paid in the loins of Abraham tithes to the higher priesthood, as fulfilled in Christ.

6. The time when all this

type is fulfilled is when God will have *possession of heaven and earth*. That they belong to God now is true, but meanwhile the usurper, the devil and his children, are in possession of all. "The whole world lieth in the wicked one" now (1 John v. 19).

7. There is scarcely any more difficulty in the case of Melchisedec than in the case of Jethro,—king-priest of a later date, and Moses' father-in-law,—only his case did not furnish such an apt illustration of the never-ending priesthood of Christ as Melchisedec.

Beloved, let us be simple, and take God's word as we find it, and save ourselves thus much speculation and "imaginative theology," which is a most successful device of the devil to lead away from the simplicity which is in Christ. The Scriptures cannot be broken.

A Word to Young Believers.

Born again—it is that I may live a new life. Quickened—I may keep my Lord's commandments. Made a son—I may serve as a son, doing my Father's will. Only thus can my reconciliation and regeneration be proved to others. While there can be no progress without a beginning, in the absence of progress where is the proof that beginning has been made? It is not more certain that an infant ceasing to grow is sickly, that a branch which does not

sprout in the spring lacks healthful sap, than that the one sure sign of vital personal godliness is growth.

IN WHAT MANNER? Like a thriving tree.

Downwards. It is much to become humble. Faith striking its root deep, and drawing refreshment from the Rock of ages.

Upwards: no longer seeking satisfaction in earthly things; rising in a sweeter spirit of adoption; and waxing in heavenly-mindedness—our conversation there where is our Beloved Head!—dwelling in the holies.

Outwards—in charity, stretching the arm for a wide embrace, ready for every good work.

In *fruitfulness*. Let us take that list in Galatians v. 22, 23.

In short, if you ask, *What* is it to grow in grace? I answer, it is to become Christ-like—look out His characteristics, and learn to resemble Him—in a word, to live Christ. You must take Him in.

If you ask *How*? I offer a few hints. For one thing: no person is pushed on against his will, nor will any man rise to eminence without earnestness. If we prefer to loiter, loiterers we shall be. Steady progress is out of the question, in the absence of set purpose.

Get rid of Hindrances. Are you aware of some habits which impede your spiritual development? which interfere with wholly following the Lord? As you would not have your soul

stunted and starved, clear away these weeds—lay aside these weights. Whatever you find does you harm, give up! though it lie near your heart, though it be a part of your very being.

The Helps are known—Prayer, without ceasing, secret and social; feeding on Christ in the Scriptures; the Communion of saints; self-examination; and endeavors to be useful. A persistent use of these as *means*, will be useful.

Regard the conditions of a flourishing plant. Suitable *soil* and *nourishment* promises profit. Sometimes *pruning* is requisite: purge suckers from the soul, superfluous sprigs which steal its sustenance. Indispensable are the *rays* of the Sun of Righteousness. *Moisture* also; from the River of Life. And as the gardener *watches* his exotic, nor deems that yesterday's care may supersede to-day's—so are we to be always at it, by faith living in Christ, and in His love abiding, waiting and working, as the hour demands.

But the best of all directions is what Peter adds to the injunction we have been considering:—“Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,” (2 Peter iii. 18).

Work and Workers.

Brethren McLure and Douglas are at work in Harrisburg, Pa., and, we believe, have good and fruitful meetings.

J. K. McEwen and young brother Simpson, from Galt, Canada, are preaching at Doherty's Creek, Nova Scotia. He writes, “I bought a piece of ground to build a Hall on, and five men with three horses are busy getting out the lumber for it. Romish Spain could not be more enraged about its being built than are certain parties here, but “our God is in the heavens.” The greatest curse in this place are the hirelings and their churches.” Alas, we have to complain of the same hindrances everywhere. Unconverted men ordained by other men to preach a gospel they do not know! What a farce!

Brn. McGrimmon and Faulkner preached some at Dartmoor, Ont., Canada. Then brethren Marshall and Telfer went on for three weeks in a farmer's house, the attendance being from 80 to 90, and God was working, but had to drop the meetings on account of the roads breaking up.

Brother Telfer writes: “The religion of Dartmoor has been Methodism of the most miserable kind. The preacher there lately has had very little hold on the people, and that made it much easier for us. He “fired” at us both publicly and privately, but his shot hurt nobody but himself. On Saturday next, bro. Marshall and I purpose going to Gravenhurst to have a meeting or two, etc. Our bro. Benner thinks of going back to the great Northwest to visit his

home during the summer. Thus, if dear W. Faulknor goes off to England en route for Africa, there will be very few left behind for the summer work. The ranks are thinning. Bro. McGrimmon has gone to work in Orillia, and Benner and Crook have decided to give up their meetings at Hillsdale.”

Bro. John Smith has returned to the Old Country, on account of family sickness.

Rochester, N. Y. State, has become the sowing and reaping field for W. T. McArthur meanwhile. He has been addressing meetings there for some time back.

In the Northwest we are going on as usual, certainly not in idleness. But there is much room and need for the Master.

Bro. Muir has been in Detroit for a few weeks, but expects shortly to go to Bay City and the Northern parts of Michigan, U. S., and brother J. N. Case is still at Belleville, Ont.

Brn. Goodfellow and Kernahan have been having good meetings at Port Dover, Ont. D. Munro is in Canada.

We again would remind our readers of the approaching Tent season. Before our next issue, one gospel tent will (D. V) be pitched in Indiana. Brethren in Christ, will you remember us? The whole professing body seems to have gone entirely away from the gospel of God's grace. It would appear to us as if judicial blindness rested on the people, —not simply on the masses, but

on others who at one time seemed to know something of God's grace, but meanwhile appear to have lost every idea of salvation *full, free and eternal*, through the death of the Lord Jesus Christ. The darkness thickens.

Let us not confound apostacy with heathenism. There is hope if the gospel is preached to heathens that there will be some fruit, but apostacy appears to be going on unchecked, sinking rapidly into increasing ungodliness, infidelity and lawlessness, until the bottom is reached and the Lawless One be revealed. May we have grace in these dark times to be steady till He *comes*. Let us wait for Him. Brethren, let us watch and be sober.

Extracts from the Puritan Writings.

“Your adversary, the devil,” saith St. Peter (what! sitteth still, or sleepeth? No, but) “like a roaring lion, walketh about seeking whom he may devour.”

Now, because Satan would not willingly run thus up and down for his living, to pick out here a man, and there a man, to devour or prey upon (he counteth this but small gain, and little better than loss of time; an allowance altogether unproportionable to the vastness of his devouring greediness); he therefore spreads his nets to take whole companies and congregations of souls at once; to destroy men by whole towns, cities, nations, and king-

doms. To bring to pass a design of this nature, a project of such an accursed and dismal consequence as this, there is no way more direct and compendious than to procure the fountain of living waters, of which all jointly drink, or the bread of life upon which all feed, to be poisoned, to convey death into the pot; this is a way of quick despatch with the poor souls of men, if he can procure such a project as this to be advanced in any part of the world, where there is any necessity or occasion for him to desire to do it—I mean, where God hath a church, or where the truth of His word is planted. He needs not now run up and down, seeking whom, or which man, he may devour; he may sit still and devour whole multitudes at once, without seeking further for them. If the waters be poisoned, the fisherman needs not be careful of his bait, how he may deceive the fish; they will come to his hands alone, and lie dead upon the top of the waters—he may take them up as he pleases.

JOHN GOODWIN (1638).

The Hour of Prayer.

“Peter went up upon the housetop to pray about the sixth hour,” (Acts x. 9)—12 o'clock noon in our reckoning.

“Now Peter and John went up together into the Temple at the hour of prayer, being the ninth hour,” (Acts iii. 1)—3 o'clock P. M. in our reckoning.

O precious hour! how sadly misimproved. Our hearts by heavenly visions are unmoved.

Few wait on God at mid-day to receive
Sweet overtures of His infinite love.
O age of hurry, in which souls are driven,
By countless projects, further off from
heaven.
At thy beginning men found time to pray
At morn, and e'en and likewise at noon-
day.
O Church of God, that wond'rous hour
recall
'Gain to thy memory, when God did
reveal
Unto His Servant His grand purposes
Concerning thee of rich infinite grace.
A vessel great from heaven to earth let
down,
Filled with all kinds of beasts unclean,
Illustrated thy radical estate,—
Black, base, uncomely, vile and obdurate.
But God designed to make thee white and
clean,
Not common, carnal, like as other men,
A new creation, born from above,
A vessel meet to interchange His love.
Down to the earth the sheet was let, but
not
Allowed to touch it; yet thou hast forgot
Thy royal lineage, and thy calling here
To serve thy Lord, and all His laws
revere.
It's corners knit would tell how safe
thou art
In Jesus, who endured thy sin's desert.
May His great love constrain thee to re-
sign
All that thou art, and hast, to Him.
Awake thy sordid memories and bestir
Thyself; take hold of God in prayer;
He waits to bless thee as in former days,
And fill thee with His mighty power and
grace.
Behold, what wonders in the earth have
been
Wrought by the prayers of holy, righteous
men.
Draw nigh to God, and He'll draw nigh to
thee;
Believe, and thou shalt yet His glory see.

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VOL. VI.

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No. 6.

Unequally Yoked.

A WARNING.

"Be ye not unequally yoked together with unbelievers."—2 Cor., vi., 14.

Passing through a quiet village in Somersetshire, we lately called on a Christian woman, now somewhat advanced in life. We found her bright and happy, just beginning, as she said, after well-nigh forty years' knowledge of Christ as her Saviour, to have her soul drawn out to Him as the attractive and commanding object of her heart, and to practically own the authority of His word.

We talked happily together of the blessedness of being in Christ, and the Holy Ghost dwelling in us as "the earnest of the inheritance." But on enquiring after her husband, we quickly perceived that a tender cord was touched. With deep emotion, she replied that he was still unconverted, adding that she had deeply sinned against the Lord in having married an unbeliever, and then went on to say what soul-distress it had occasioned her, and what a hindrance she had felt this

unequal yoke had been to her spiritual progress.

"When a young woman, about thirty-three years ago," said she, "my heart was full of the love of God. I was very happy in the Lord, united in fellowship with His people, and took the greatest delight in his service and ways. But a young man came in my way, whom I knew to be unconverted, to whom I gave my company, persuaded to do so by an aged relative. Thus I became ensnared, and one Lord's day evening he asked me to stay home with him instead of going to the preaching. Though shocked at the idea at first, I afterwards foolishly yielded, hearkening to this unconverted young man instead of obeying the word of the Lord. After this I yielded in one way or other to this young man's solicitations, until one evening he sat down with others of my family to play with cards, and so pressed me to join them that, though I declined at first, I afterwards yielded, and consented to what I knew was very displeasing to the Lord. No sooner, however, had I taken the

cards into my hands than an indescribable pang seized me; in an instant I felt as if my body had suddenly swollen to enormous dimensions, and such darkness came upon my spirit as if the Lord had left me. This agony of mind, however, soon left me, and I went on with the game as one who entered into the sinful pleasure.

"At last the time drew near for our marriage, but one day, while sitting in that place" (pointing to a seat in the window), "the words of Scripture, 'Be ye not unequally yoked together with unbelievers,' came with such power to my soul that I could not forbear saying to my father, who was in the room at that time, 'Father, what am I going to do in marrying an unbeliever?' Here again," said she, "I refused the word of God, and began to reason about the matter, so that I foolishly persuaded myself that, after a little while, he would be so benefited by my influence as to be truly converted to God. Thus I again and again deliberately sinned against God, listened to other voices instead of the authority of His word, and at last was married.

"After this," she added, "I became a prayerless soul. Sorrow upon sorrow came upon me. He proved to be a drunken husband, and my life was one of great misery. Within a year of our marriage, I was so unhappy that I resolved on committing suicide. Accordingly I went upstairs fully determined to perpetrate the dreadful act. But, though Satan's power was so great, yet God had said, 'Hitherto shalt thou go, and no further;' for, on reaching my room, I found myself

suddenly dropping on my knees before God. Instead of destroying myself, I began to pray. From that moment I was again a praying woman, and began once more to enjoy something of God's love to me in Christ.

"Still my husband was a great sorrow. Drink he would have. My distress about him was sometimes very intense. On one occasion, I was in most earnest prayer to God for him, bathed in tears, for perhaps twenty minutes, and when I rose from my knees, to my astonishment I discovered that he was within hearing. Thirty-three years have passed, and though he is now sober, and does not object to listen to the Gospel, and is somewhat outwardly reformed, still he is unsaved.

"No one but God knows," said she, "what bitter fruits I have reaped for so willfully disobeying the word of the Lord in marrying an unbeliever. It is, indeed, an unequal yoke. My only reason for naming these particulars to you is, that you may repeat them to others, and warn them against this dreadful snare of the enemy."

Little need be added to the statement of this Christian woman, who often wiped off tears from her face while relating the solemn facts above mentioned. We must remember that God has given to us His word that we may know His will, and by obeying it do those things that are pleasing in His sight. Our minds are very capable of reasoning ourselves into an evil path, and Satan helps such by painting false hopes of the *future* to beguile the unwary into the *present* snare; but the word of the Lord endureth

for ever, and Jesus said that heaven and earth shall pass away, but His words would not pass away. Nothing can be plainer in Scripture than the path of separation marked out for God's children from unbelievers. Instead of being yoked with them in marriage or partnership, we are to "come out from among them, and be separate, and touch not the unclean thing." "What can be the harm," say some, "of intimate association with a moral, well-behaved, upright man of the world, whose kindness, benevolence and integrity are proverbial?" Thus man's heart reasons. It is rationalism, instead of obedience. The answer is, because God says it in His word, and therefore His will, "Come out from among them, and be separate." It is, then, simple obedience to do so. Those who decide on reasoning themselves into disobedience must reap bitter fruits, must learn that "the way of transgressors is hard," and that the path marked out in the word of God for us is that of "obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He that hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (1 Peter i., 14-16.)

Should this paper fall into the hands of any who are exposed to this common snare of Satan of the unequal yoke, our hearts' desire and prayer to God is, that such may be so effectually warned as to look to God their Father in earnest prayer for deliverance, and to strengthen them in faith and godly purpose to stand upon this plain declaration of

God's will, "Be ye not unequally yoked together with unbelievers." Or should these lines meet the eye of one who has thus dishonored God, we most earnestly beseech you to turn to God with *confession* of the sin, acknowledging this deep dishonor to His name, and honestly and unreservedly cast yourself upon His grace and power, and He will assuredly give you to prove in your own soul not only that He is faithful and just to *forgive* you, and to cleanse you from all unrighteousness, but, in some way or other, His mercy and goodness will be with you.

"Let us Draw Near."

Hebrews x., 22.

"Let us draw near." What is the meaning of this precious invitation? To whom is it addressed? From whom does it come? If we look at the 19th verse of the same chapter, we will see that it is "into the holiest," that is, *into God's very presence* we are to come, and the way is "by the blood of Jesus."

We remember when the all important question before our souls was: "How can man be just with God?" We may not have expressed it in just these words of scripture; but we knew there was a God, and we knew there was an unending eternity, upon which we must enter sooner or later. We knew we could not go into God's presence with our sins upon us; and we knew there was but one other place for us, and that was *hell*. In vain we tried to think ourselves good; we knew in our souls that we hated God.

We well remember how we labored, and prayed and read our bibles to make ourselves presentable to God. But it was all of no use, we only grew worse instead of better; and it was not till we came to the end of our praying, doing and reading, and *just as we were* with all our guilt, sin, and misery, we discovered there was *power in Jesus' blood* to cleanse from all sin. We remember the deep, settled peace that followed. No longer did we try to make our hearts love God. They went out of their own accord in love, praise and thanksgiving. We could not help loving "Him who first loved us." The praying now was the pouring out of our hearts to a loving Father. The former task of reading our bibles because a source of unspeakable joy, for in the precious words we heard our Father's voice speaking to our souls. In a word, *we had been born again. We had passed from death unto life.* New joys, new purposes, new hopes swelled our bosoms.

Dear souls, it is those who have *experienced* this mysterious change to whom these precious words are addressed, "*Let us draw near.*" To whom are we to draw near? To the *living God.* Wonderful grace this! Lost, guilty sinners brought into the very presense of the *living, eternal God,* and there with perfect, unruffled peace! For it is *with boldness* we are to come. How has this been brought about? "By the blood of Jesus." When Samuel Rutherford was dying, his former painfulness and faithfulness in the work of God were mentioned to him, he said, "I disclaim all that ;

the port I would be at is redemption and forgiveness through His blood."

But this is not all, we do not stop at the cross; precious as a view of Calvary is, it is not all. It is "a new and *LIVING way.*" He whom they took *dead* from the cross, wrapped in linen, and laid in the new sepulcher, is now *risen, ascended Jesus.* "The Man at God's right hand." "The high priest over the house of God." Ah! it is a *living way.*

Dear child of God, hear the message, "Let us draw near." Have you not remained long enough *outside?* Your loving Father would draw you closer to his great heart of love. His invitation is *draw near.* He has made it possible for you to be brought *very near.* Why not come? The world is cold, and dreary, and though you sometimes enter into its pleasures and partake of its joys, it does not satisfy your soul. You know it does not, then why remain at a distance. *Come into the house.* Partake of *ALL* His infinite love has prepared for you. It will result in joy unspeakable to yourself, and will bring glory to Him who loved you and gave Himself for you.

Thanks be to God for Jesus-Christ.

H. D. M.

Correspondence.

November 4th, 1885.

My Dear Brother in our Precious Lord:

Your kind note I duly received! some time ago. I was glad to be remembered in the desert, and re-

minded that the loving heart of God, our Father, takes pleasure in His people being comforted. He has taken care to give commandment that they should be comforted as well as reproved, rebuked and exhorted.

Verse 2 of Isa. 40th reminds us that the Cross is the spring from whence all true comfort flows to us, the place where God has expressed and executed His judgment upon sin in the person of Christ, through which pardon and *peace with God* are obtained. I have seen unsaved people in a day of sorrow and bereavement trying to grasp the promises as comforters and failing to derive the desired benefit, and no wonder, for no real comfort can be obtained from the Word but by the ministrations of the Holy Spirit, whose first real work in the soul is to *convict* and not to comfort sinners in their sins. God's way is to comfort first with the knowledge of forgiveness and acceptance through Christ, and then to make Himself known to us as *the God of all comfort*.

Having saved us from *sin's doom*, God begins to save us from *sin's dominion*, and this, you know, is what we see in the withering of the flesh and in making the crooked straight. He gives us grace to *walk upright*. It is truly blessed to see that the effect the Spirit's breath has on the flesh in making it wither and die prepares the way for the saint to walk in the comfort of the Holy Ghost, as those we read of in Acts ix., 31. We cannot so walk if the flesh be standing in the way; hence it is needful for the cold, rough, north wind to be allowed in

season to blow upon the King's garden as well as the genial south wind, the sweet, balmy breeze of love. The former kills the canker-worm that eats at the roots of the heavenly life, planted in us by the Spirit; the latter makes the spices flow out, then the graces are in bloom.

Thanks for the hymns you sent. I had Psa. 37th, 4, fulfilled again; I so much desired to get that hymn with the beautiful chorus, "O, 'tis Jesus leads my footsteps," and the hymn about "*His wonderful grace*" is very precious; Oh, how amazing it is! Last week I was meditating specially on our Father's way of grace with His people, and feeling lost in holy wonder at the riches of His love abounding over failure.

What a wonder that we should find in Numb. 23d, 21, such a statement as "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel." No one can read the history of the children of Israel, from Exod. 12th to Numb. 23d, without seeing iniquity and perverseness manifested in various forms. The other day, when reading Heb. 9th, I saw in verse 4 something I did not notice particularly before—three glaring witnesses of Israel's sin. The tables of the covenant told the story of a broken law by idol worship; the golden pot that had manna testified of their murmurings about the light food; and the budding rod was a token against the rebels. But what do we find in verse 5? The mercy seat covering the Ark, beautiful figure of Jesus, the propitiation for our sins. The word propitiation and the word mercy-seat signify the

same thing, don't they? On the mercy-seat there was the *sprinkled blood*, which not only covered but *canceled* the sin of God's people. The blood had saved them from the stroke of death in Egypt and brought them nigh to God, so that He could say, "I bare you on eagles' wings and *brought you unto Myself*" (Exod. 19th, 4), and the blood was keeping them clean all the way. It reminds me of that blessed statement in 1 John i., 7, "The blood of Jesus Christ, His Son, *cleanseth* (goes on cleansing) us from *all sin*." What joy it brought to my soul the first time I observed that scripture was in connection with the walk of God's people. Oh, what a debt I owe to the blood, and how little I have yet rendered the recompense of Rom. 12th, 1. It is a comfort to know He will get His own out of us yet.

But we get another exceedingly precious word in verse 9 of Numb. 28d, which helps us to understand how God does not see iniquity in His people. "From the top of the rocks I see him." God sees us in Christ, the Rock of our salvation and of our righteousness. There is nothing new in this to you, brother, but I must give you a remark a brother gave here once. He said: "If I were to look at the white cloth on your table through a colored glass, the color of the cloth would appear the same to me as the color of the glass; and so God, looking at His people through or in Christ, *sees us down here as He is up there*, according to 1 John iv., 17." Isn't it a nice way of putting it for helping those who

have not apprehended that truth to realize it?

But the Spirit adds in the same verse, "So the people shall dwell alone and shall not be reckoned among the nations." We not only get a glimpse of their standing, but also the practical aspect of the Cross combined, as Eph. 2d, 6, puts us into Christ's position in the heavens, and verse 10 puts us into His path on the earth, and tells us that we are saved to represent Jesus by a life of good works. Alas! we fail herein, but to His name be glory! there is no failure in His representation of us up yonder.

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

sented in the breastplate is full of variety, but I was going to say in regard to Ruben, how nice it is to see Moses blessing him with the blessing that Obbededom got, notwithstanding his unstableness, and saying, "Let not his men be few." (Deut. 33, 6.) "God's children fail, but his grace faileth never." What a comfort. My soul was refreshed with a few remarks given at a meeting here lately, on God's rich grace to David in a time of backsliding, when serving Achish, the king of Gath. (1 Sam., 29.) How blessed it is to see God's changeless love pursuing its object. How kind it was of Him to turn the hearts of the princes of the Philistines against David, and to move Achish to send him away. No doubt the bitter sorrow he passed through for the loss of his wives and the wrath of the people against him (chap 30, 4, 6), was chastening from the loving hand of God to bring him back into communion with Himself. David knew the heart of God. It is nice to see how faith rose above his failure to apprehend anew its place in God's love. "David encouraged himself in the Lord his God." Then comes the humble prayer for direction. Grace has gained the day. "Shall I pursue after this troop?" What a change from the ostentatious utterances of the backsliding heart. Not "surely thou shalt know what thy servant can do," but, *what shall I do?* Oh, how great is the goodness of God? He restored all to David; not the persons only, but the stuff also, and abundance of the spoil of their enemies. Again, in the New Testament, we see grace

abounding towards some of the special ones. As you know, we have in the four gospels four aspects of the character of our Lord. Matthew had sunk to one of the lowest offices in the nation; he was sitting at the receipt of customs when called by the Lord, a low office for a Jew. How wonderful, that from that mean calling God should take up a man to write about Jesus as the King of Israel; and John Mark, the runaway servant, was honored to write about the *Perfect Servant*; and to Paul, the persecutor of the church, God revealed the mysery of His love to the church, as it was not previously made known to the sons of men; and oh what rich grace was shown to Peter, who, in fifty days after his fall, was honored to win 3,000 souls to Christ. Peter brings out that beautiful title, "*The God of all Grace.*" He knew Him as such; yes, and the poor know Him as such. I do not need to look away from myself to see grace abounding over failure. I have been thinking over the words of John the Baptist: "He must increase, but I must decrease." So it is in my own experience. The longer I live, the lower I sink in my own estimation, and the more precious and glorious my Lord appears. Oh, the magnificence of the grace of God! It will be our everlasting charm. Blessed Jesus; His pain has bought that charm for us, and He will get an everlasting charm in us. What will it be to return His smile of love up yonder? His every look at us, and our every look at Him will be an interchange of joy unspeakable. Meanwhile, while it is

blessed to look at His grace abounding may we be kept from *putting strains upon it*. I cannot say much about work for the Lord here at present, only we are seeking to obey (Col., 4: 2), "To continue in prayer and watch in the same with thanksgiving."

C. C. L.

Christ's Ministrations,

Directly or indirectly produced, according to the Parable of the Sower—
FOUR RESULTS.

1. A few who received Him—one hundred and twenty—who evidently resided for the time being in Jerusalem (see Acts I, 15), and the five hundred who seemed to dwell in the provinces. (See 1, Cor. xv. 6.) Whether the latter number included the former or a part, as is most likely, we are not in a condition to say. Some received Him, though generally He was "cast out" when He came to them. Yet He said, "Him that cometh to me I'll in no wise cast out."

2. Many disciples who at first doubtless discovered the contrast between the Lord Jesus and the miserable selfish and self-seeking Scribes and Pharisees—natural though religious men as they were—they could not close their eyes to the difference of doctrine between Him and their own teachers, nor to the difference as to the marked unselfishness of Christ; so also as to His walk and companions there was as manifest a contrast as in anything else. The result was that at first many followed Him—and for a little season He seemed to become the most popular of all preachers—but as he proceeded

steadily to close in on all hypocrisy, sham, pride and self-will, many of His disciples we read "went away and walked no more with Him," for stony ground hearers they were doubtless. How many may always be seen of such when the truth is preached in power and faithfulness, cannot now be estimated.

3. John XII, 42, 43. Many believed on Him but did not confess Him, for they loved the praise (approval) of men more than the praise of God. These doubtless appreciated the truth—had at least an intellectual perception of its purity and sublimity—but, while they could thus appreciate it, they had no spiritual conscience on which it could act, hence they sat still because it had no power over them, just as we read in the prophet's case.

"And lo, thou art unto them as a lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."—EZEKIEL XXIII, 82.

Reader, are you like one of these? There are always those who enjoy clean clear preaching, and exercise their "brains" on it—and not it on them. It has no power over them. Not born again, they have only the natural concern.

There are also those given over to judicial blindness; of them we read in Isaiah VI, 9, 10, and in John XII, 39, 40, and in 2 Thes. II, 11, 12, and in Rom. I, 24, 33.

It is very solemn that a Saviour is needed at all, but it is much more sad that God in love and grace should send His well beloved Son to seek and save the lost, and yet that men should know it only

to reject Him, choosing the small insignificant and unreal pleasures that are supposed to spring from fleshly and momentary indulgence—or from worldly possessions, pursuits or acquirements—in preference to the living God and His Son's salvation.

Reader, how is it with you? Have you received Him, if not, consider that God may give you up right away if He has not so done already; depend on it you will regret your choice.

"Stop and think before you further go."

To-morrow may be too late. "To-day if you hear His voice harden not your heart, as in the provocation."

5. There was a fifth class, but out of the ordinary way, and quite exceptional. The experience of David with Ahithophel must have its antitype. Our new testament David (The Lord Jesus) has had His Ahithophel too in the person of the son of Simon, Judas Iscariot, who carried the bag and was the thief, who also ate of the bread belonging to the Master and the eleven, and last of all ate of it at the Passover Table, John XIII.

Evidently this Judas followed Jesus because of the bag, and the money he expected through it. However, at last he separated from the Master and his followers—betrayed the Lord—hanged himself, and went to his own place. "Better for such a man never to have been born."

Reader, is it not true there are many such now. Men quite different from the hearers of the Gospel, and professedly are the friends of

Christ, whose only object in their professed allegiance and discipleship is money, money, money, and when that is no more forthcoming, the cloak will be cast aside. Then shall they appear among the enemies of Christ—but it leads only to their own hanging and their eternal hell. Hope, reader, you are not one of these.

Prophecy.

WHERE is the missing ministry? Where is the voice of the prophet? Not in foretelling future events, but in making the Word of God heard in the conscience.

Teachers we have, who have given us back through the grace of God many a long-lost truth. But the ministry of yesterday is not that of to-day. Yesterday, ignorance was the prevailing sin, for this, teachers were needed; to-day it is deadness of conscience, for this a prophet's voice is required.

Truth, that cost those who dug it out years of prayer and fasting, can now be clearly apprehended by the perusal of a single tract, without the least exercise of heart or conscience. *The result of this is appalling.*

Laying hold of a truth and being laid hold of by one, are two vastly different things. Shall we not cry to God for true prophets, men of godly lives, who are gifted to speak solemnly, searchingly, and unsparingly—who can awake the long slumbering conscience, who will be content to call things by their true names, and who will not flinch in exposing "in the light" that hidden corruption that loves the darkness.

Let none say love forbids such an exercise of gift. *Love calls for it.* None loved like the Master, and yet none ever spoke to the conscience like Him, who was not only full of grace, but of truth.

Such a ministry is greatly needed. No doubt self-satisfaction would receive a death-blow. Much "fair show in the flesh" would be brought to an untimely end; but only that which is false and unreal could suffer, and surely no heart would regret this.

The question for us is whether *our reputation* is dearer to our hearts than *God's glory*. We have speakers and writers, but where is *this ministry* to be found? Is it silent through fear of man?

The Lord will hear prayer. Let every true heart to whom His honour is dear, cry to Him to raise up in our midst, in conscience-searching power, this missing ministry.

Creamery.

The liberty wherewith Christ made us free—

1. *The liberty of truth.* "Ye shall know the truth, and the truth shall make you free. . . If the Son therefore shall make you free, ye shall be free indeed." (John viii, 32, 36.)

2. *Liberty of Sons.* "Beloved, now are we the sons of God." (1 John iii, 2.) "The servant abideth not in the house forever; but the Son abideth ever." (John viii, 35.) "Ye have not received the spirit of bondage again to fear; but we have received the spirit of adoption,

whereby we cry, Abba, Father." (Rom. viii, 15.)

3. *Liberty of Worship.* "Having therefore, brethren, boldness (or liberty) to enter into the holiest by the blood of Jesus." (Heb. x, 19.) "He loved us and washed us from our sins in His own blood, and hath made us a kingdom of priests unto God and His Father." (Rev. i.)

4. *Liberty of serving others* in love. (See Gal. v, 13.) "Freely have ye received, freely give." (Matt. x, 8.) Those who are under law are always so thinking of self, that they cannot serve other people.

Grace gives delicacy and refinement too. True grace never takes unbecoming and uncourteous liberty.

Whenever a believer has the consciousness of authority from God, then, like Paul, he can afford to forego the assertion of it, and to act in grace.

Relationships in Christ, and friendships in Christ, are forever. All others end.

Beware of compulsion. Let us have that practical Christianity which is constrained by the love of Christ.

No one ever went so low as Christ in His death—even the death of the Cross. In humiliation, as well as in all other things, He has the pre-eminence.

Christ is accepted as the sacrifice for sin on the principle of righteousness, and we are accepted in Him in the way of faith.

We are heirs of God, and joint-heirs with Christ by birth, will, promise, and oath.

The believer is *sitting* in heavenly places in Christ Jesus, while the outer world *lieth* in the wicked one.

If I am legal, I am looking for righteousness; if I am standing in grace, I know that I am made the righteousness of God in Him, and am looking for glory. (Gal. v, 5.)

The Lord's Supper.

"Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself and so let him eat of *that* bread and drink of *that* cup." (1 Cor. xi, 27, 28.)

BELOVED brethren, do we *so* eat, and *so* drink? Or, has the Lord's supper become so regular and constant an institution, that its solemnity is but little felt?

It is greatly to be feared that such is the case, and that many lightly approach the table after a week of deadness and coldness, with bad consciences, with worldly hearts, with sin wholly or partially *unconfessed*.

Unconfessed sin bars all communion. Our presence under such circumstances is not only to lower the whole tone of the meeting, but to fall under the fearful condemnation that follows in the chapter.

How true are these words: "We cannot mingle the death of Christ and sin. It has abolished it. To bring *sin* or *carelessness* into it, is to *profane* the death of Christ . . . To bring sin to that which represents the very death in which

He suffered for sin, is a thing which *cannot be borne*."

No wonder the remembrance is cold and lifeless, that worship falters or fails, if the table is surrounded with many who are thus eating and drinking unworthily.

Drunkenness amongst the Corinthians, which until their conversion had been regarded as a religious rite, was surely a dreadful sin against the Lord; but what is it compared to the fearfully careless and hardened condition in which many now approach His table? and how especially terrible when such is the case amongst *us* to whom His love has made its character and holiness fully known?

Oh! think of His eyes as a flame of fire, looking down on such souls at our morning meetings. Surely many are eating and drinking judgment to themselves.

Three Unities.

There are three unities spoken of in John xvii. First (verse 11) of the immediate disciples of Christ. This is evident from the language of verse 12. The second (verses 20 and 21) is of these that believe through their word, "One in us," and this was to the intent that the world may believe. The third is unity in glory—the glory given to Christ Himself by the Father—when the saints are made perfect in one, that the world may know He was sent of Him, and seeing them in the same glory as Christ, know (most wondrous word) that we have been loved as He was loved. May we see and admire such grace—and praise the Lord.

Be Satisfied With Christ.

A correspondent writes: "About ten months ago I came into a very simple, blessed sense of entire trust in Jesus, by as simple and blessed a way—taking Him at His word. This was after several years of seeking rest by the wilderness way.

"During a year and a half of this time I can but think I was kept by the power of God through faith, but by so much effort did I cling to Christ, lest I should lose 'the blessing,' that my life was not one of gladness and rest.

"My spiritual sense was wonderfully clear, and my conscience so tender that it became almost morbid, but though it would have disturbed me greatly to have been conscious of it then, I now see I was 'under the law' to a certain extent. When I came to simply trust in Jesus again, it was like the breaking of a cloud of unbelief, for with a conscious longing for rest I had been powerless to enter into it by faith, powerless because of this partial unbelief; hence this inward strain upon my heart in holding fast my profession.

"Under the teachings of — last summer, I was very much blessed, and from that time have seen things from a different standpoint. Now, I see clearly it is no longer 'the blessing' the believer needs, but Jesus Himself. It is no longer 'I ought,' but 'I may' enter into this *rest* of faith. With this clearing of my spiritual horizon, there has been no marked change in my feelings, save that my rest has grown deeper and more abid-

ing, and my soul lighter, being freed from the weights of unbelief.

"Embarrassed by my earlier teaching that the entrance *into the rest of faith* was through a mighty baptism, a reception of power, I write to have your views on this subject, that here I may be set at rest.

To the above, the following answer was given: Not a few are more anxious to have the gifts of the Holy Spirit than the Spirit himself as an indwelling one, desiring the *gift* rather than the *giver*; longing for what Jesus gives rather than for Jesus himself. How would you feel had you given to a friend a precious jewel as a token of love, expecting it to be a living remembrancer of yourself, and, lo and behold! you soon discover that your gift was so highly prized, so absorbing all the thoughts of the receiver as to leave no place in the heart for yourself, and hence you had been forgotten? Let me counsel you to seek for nothing beyond Christ. Let your thoughts centre in Him. Be satisfied with Christ. Having chosen you for Himself, and made you "comely in His comeliness," resign yourself to Him. Rest in His embrace; trusting on the fulfilment of His promise: "My grace is sufficient for you." And be assured the needed power for the service He assigns you will not be withheld. Remember it is *His* service in which you are to engage—not yours—so you may well leave the issue of it all to Him. The advancement of His own glory in the service will secure to you power in measure equal to the emergency, and as often as occasions for its exercise shall occur.

That the Christian's treasure-house of grace is in Christ, having no store laid by in himself; is a great lesson to learn. And, being taught by the Spirit of God, that faith gives him a vital union with Christ, so that his fullness is available to the soul, and for every service of love the Christian rejoices that in emptiness he is filled, and in perfect weakness has fulness of strength. The rule of life, as well as of service, is by the simple faith of which you speak. With it you are panoplied, and have nothing to do but simply to trust and not grieve Him, no longer trying to get power "to do," but trusting Jesus "to do," working in you by *His* almighty power. I am enamored with this faith that covets nothing, and yet uniting to Christ, possesses all things.

"Be satisfied, then, with Christ." I need scarcely add you will be, if you let Him fill your heart by His own blessed Spirit dwelling in you. It is written: "Be filled with the Spirit." This being done, you may well dismiss all care as to the way of service, and all solicitude for the power; for the Spirit will delight above all things to reveal Christ to you in his person and work through the Word, in doing which His love will be shed abroad so fully, as to be in your heart a mainspring of action—an impelling force—to you a manifestation of power that very likely will fill you with glory and with God. You and every other dear child of God may look to Jesus to have just these things done in you; for in this way Christ will be glorified, and the Father too, by the Christ-life in you. The Father

gave you to Jesus "to be conformed to His image;" and if the Spirit dwell in you thus, the work of transformation to that image will be rapidly going on.

There may be, at times, an all-absorbing desire for its more speedy accomplishment; but there need be no striving effort for it. You have only to yield yourself in simple trust, looking to Jesus for the Holy Spirit to do this work in you. This is His office work, and He glories in doing it. In the accomplishment of it you will be conscious of a growing likeness to Christ in all things, day by day, in proportion as you loathe yourself.

As He dwells with you, He will keep Christ before the mind, and with your eye fixed in contemplation on the beauties of His person, the glory of His finished work, and His measureless love, there will be developed a desire to please Him in all that you do. So abiding will be this desire that soon it will be the rule of your life to please Jesus, even as the rule of His life was in all things to please the Father. In living thus your joy will abound—the joy of God in the heart, which will be your strength.

Let your mind then be stayed on this truth. The reception of Christ by His indwelling Spirit is the only "mighty baptism"—the "gift of power." And having Christ within, you have it. How often you will need the refreshings to quicken you, I cannot tell; but as often as you feel their need, and look unto God for them, and "wait" in simple faith in His word of promise, there will come unto you all you need.

Growth In Grace.

Paul's growth in grace is apparent especially in the deepening of his humility, for we find him in A. D. 58 writing to the Corinthians that he "was not meet to be called an *apostle*." In A. D. 62 he tells the Ephesians he is less than the least of all saints, and finally, a year before his death, we find him describing himself to Timothy as the "chief of *sinner*s." This was real progress, and such as we all ought to make. What a contrast in his words to the shallow, wordy, windy, empty effusions of so-called perfectionists in our day. Tree-roots extend into the soil only in proportion to the nutriment and support required for the growth, fruitfulness and stability of the trunk and its branches. In like manner our appropriation of Christ is always in proportion to our conscious needs and necessities.

Work and Workers.

At the date of this writing (May 20th) there is, we believe, no definite arrangements about all the tents, *i. e.*, as far as we know, excepting that one is dispatched to Indianapolis, the capital of Indiana, to be operated by J. M. Carnie and another. Meanwhile another is to be pitched in Kansas, and operated by J. H. Burge and some other brother. It is expected also that another will be pitched in New York State and another by D. Munro in Toronto, Ont., Canada.

At present we don't know anything of the Orillia arrangements, or whether they are made or not.

Brethren Douglass and McLure have gone there from Pennsylvania.

There is no doubt, however, there is much need for God's dear saints to remember the work and workers before the Lord. God only can keep His own right with Himself. We know also that the grace that is sufficient to keep a Christian faultless before men is not enough to make him a successful preacher; there must be overwhelming power of God with the word to make it effectual as a sword, hammer, fire or milk.

Our tent has been pitched here in Indianapolis, Ind., on May 22, and been opened on the 23d, and to this date, 26th May, the meetings have been sufficiently well attended, and apparently there is some interest. Brethren, pray for us.

Mysteries of the Gospel.

It is ever to be borne in mind, that while the gospel has shallows through which a child may wade and walk on his way to heaven, it has deep, dark, unfathomed pools, which no eye can penetrate, and where the first step takes a giant beyond his depth. SEL.

"Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel; neither hath he gone into captivity, therefore his taste remained in him, and his scent is not changed." (Jer. XLVIII, 11.) It is a good thing to be emptied from vessel to vessel.

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VOL. VI.

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No. 7.

Jacob at Bethel;

OR,

A FEW THOUGHTS ON THE RIGHT WAY OF
DOING THE RIGHT THING.

—

“For whatsoever things were written aforetime, were written for our learning.” (Rom. xv. 4.) “Now all these things happened unto them for examples, and they were written for our admonition upon whom the ends of the world are come.” (1 Cor. x. 11.)

In the history of the patriarchs, as recorded by the pen of inspiration, there is much to exercise the conscience of the follower of Jesus, and also to comfort the heart. One lesson we find in every page—we might say in almost every line of their history—is this,—the path of faith is the only path of safety and of peace. It is well for us that their failings and infirmities are recorded, as well as their graces. If we had only the fair side of their character given us, we would often lose heart, but God, in His grace and mercy to those who would seek to tread their footsteps in the narrow path of faith and obedience, has presented their lives to us without any garnishing or concealment.

When we read in their history an account of their wanderings, and how the eye of God was always upon them, and His almighty arm was ever ready to protect them, even when they sinfully exposed themselves to dangers; we can, in the midst of our failings, thank God and take fresh courage.

The life of the patriarch Jacob was a very chequered one, and doubtless it was different from what it might have been had he “followed the Lord fully”; if he had trusted more to the living God, and less to his own craftiness, his heart would doubtless have been pierced with fewer sorrows. “Thine own wickedness shall correct thee, and thy backslidings shall reprove thee,” is very often God’s way of leading the wandering heart back to Himself. “Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap” (Gal. vi, 7), was true in Jacob’s day, and it is still as true. If you or I, dear reader, “sow to the flesh,” we may depend upon it “we shall of the flesh reap corruption,” for God has said it,

and "God is not a man, that He should lie; neither the Son of Man, that He should repent." (Num. xxiii, 19.) "He that hath ears to hear, let him hear."

But to come more particularly to our subject. We find, in Gen. xxxi, 3, that the "Lord said to Jacob, return unto the land of thy fathers, and to thy kindred; and I will be with thee," but we find in chap. xxxiii, 17, to the end, that Jacob does not go all the length of the *word of the Lord*. He went only *so far*, and settled down there, instead of going up to Bethel, *i. e.*, the house of God. For some reason or other he halted and built a *house for himself* (verse 17); he also erected an altar, and called it after his own name (ver. 20), and many an individual believer, and many a company of dear saints since Jacob's day have been caught in the same snare. Many a company of devoted Christians, since the Church lost her first love and primitive purity, having separated from the world and surrounding apostacy on a crusade to recover primitive order, purity, and power, have stopped short of the whole truth, and, instead of going up to the *house of God*, have made a house of their own—have also erected an altar, and called it by the name of their own. They got into fellowship with the world again, and are of no more use as a testimony for God, than if they had never made any profession of separation, *but are rather a testimony against separation*.

Well, but although Jacob got himself into trouble by thus settling down at Shechem, God spoke to

him there, and said, "Arise, go up to Bethel, and *dwell there*; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." (Chap. xxxv, 1.) Jacob probably had in a measure forgotten the meeting he had with God at Bethel many years before, and the vow he there made—but God had not forgotten either the meeting with Jacob, or the vow that Jacob vowed (chap. xxxi, 13), and he touched Jacob's heart by reminding him of that remarkable interview he had with the living God, and Jacob at once responded to the call of God, and it is very instructive how he set to work. In chap. xxxv., 2, we read, "Then 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*." "Holiness becometh thine house, O Lord, forever," was a truth that Jacob had learned so thoroughly on that night when God appeared to him at Bethel; that he had never forgotten it; perhaps that was partly the reason that he settled down at Shechem—he knew his household were unfit to take the divine place of testimony. He brought them as near it as their "strange gods" and "filthy garments" would allow, and, doubtless, this is the reason why many who have responded to the call of God, to "come out from among them, and be separate" (2 Cor. vi, 17), have stopped short of taking their stand on "thus says the Lord," and owning no rule but the rule of God, and no name but the one name of the Lord Jesus Christ—

they followed the truth until they found that to go all the length would involve the putting away of their strange gods, and changing their garments,—they also found out that New Testament position and order requires New Testament purity of heart, conscience, and life, and they could not pay the price, therefore they settled down at Shechem, or some such half-way house, and bought a field, and got into fellowship with the people of the land.

In chap. xxxv., 2, 3, we have two things—the *right place* and the *right state*, and we find Jacob attending to the *right state* first, and then the *right place*. If this order were always observed by believers in taking their stand on “thus says the Lord,” there would be fewer heart-burnings among saints who are gathered unto the name of the Lord Jesus Christ. If our hearts have been emptied of our idols, our consciences judged by truth, and our walk fashioned by the *word of God*, before we took our place in the *house of God*, the ruling of the house would be comparatively a light matter; but how often do believers professedly take their place in the house of God, without attending to the conditions of their heart, conscience, and life, and, as a consequence, they are only a source of vexation and weakness. There is also here much practical instruction for those who are concerned about getting the saints to take their “true place,” as it is called. Dear Christian worker, remember it is *state* first and then *place*. God will never thank any of us for “gathering saints into His

house,” unless their “strange gods” are first put away, they are “made clean,” and their filthy “garments” changed. If we would seek to serve God by leading His saints out to stand on “thus says the Lord,” let us learn to begin with their heart and conscience, and having got these into a clean and healthy condition, we may then say, “Arise, go up to Bethel, and make there an altar unto God.” May the Lord enable us to lay this lesson to heart, and not be in such hot haste about the right place until the state is attended to first.*

It is also of great importance in these days to notice what *right condition* consists in. Jacob did not set his household to sit in judgment for Esau’s fleshliness—on Lot’s degeneracy, or Noah’s drunkenness—but he said, “put away the strange gods that are among you,” “and change your garments.” They might have been quite orthodox on all the sins and failures of others, and still retain their *own* strange gods and filthy garments. What God wants is personal holiness of heart and life, and He will have nothing less and nothing else—“Be ye holy, for I am holy.” “Without holiness no man shall see the Lord.” Before the believer can “draw near,” the heart must first be purged from an evil conscience, and the body washed with pure water—the heart and conscience under the power of the blood, and

* Attention to “condition” as well as to “position” is not always kept in view. And when taking up the “position,” the “condition” may be fair, but it requires constant and ceaseless watchfulness, according to the Word.—Ed.

the walk judged and regulated by the Word of God.

At verse 4 we read, "And they gave unto Jacob *all* the strange gods which were in their hands, and all their ear-rings which were in their ears; and Jacob *hid* them under the oak which was in Shechem." The way that Jacob disposed of their gods and their ornaments tells us where his heart had been when he was buying "a field," and "pitching his tent before the city."

How differently Moses acted when he came down from the Mount of God. "And he took the calf which they had made, and burned it in the fire; and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." (Exod. xxxii, 20.) But Moses had been on the Mount with God, and had grace to intercede for the sinner, and also strength to come down and thoroughly judge their sin.

But Jacob, from his proximity to the world, had no such ability—he could only hide the strange gods of his household under an oak; a solemn lesson this to us. How many a child of God, in a time of special blessing, has laid aside some fleshly lust, some sinful habit, or some idol of the heart they then felt was not fit for the presence of God. It may have been a lust of the flesh, a lust of the eye, or some position that ministered to the pride of life, or anything that hurt the conscience when under the power of God's presence and truth. Alas! it was only *hid*, and when the season of blessing passed by, they have gone back and dug up

their strange god, and gone back to their idolatry. Were believers judging themselves in the power of communion with God, such things would not happen as they do; but how often is it true, in a measure, of many a believer, "The dog is returned to his vomit again; and the sow that was washed to her wallowing in the mire." (2 Pet. ii, 22.)

It is very pleasing to dwell upon this bright passage in the chequered life of Jacob. Verse 5 tells, "And they journeyed; and the terror of God was upon the cities that were around about them." We often hear a cry for power, but here we have the secret of true power, a true heart, a good conscience, and a holy life; and with these, and walking in the path of obedience to the word of the Lord, there would be less need to cry about *power*. The power of God would be with us, and that is the only power that is worth having.

"And he built there an altar, and called the place—El Bethel." He did not need his own name added to it. He had got his household cleansed, and had got to his right place, and the name of God was sufficient. The lesson for us is that New Testament purity, and New Testament place, need no appendages.

"And God *appeared* unto Jacob again, and blessed him." (Verse 9.) In chap. xxxi, 3, it is said, "And the Lord said unto Jacob," and verse 11, "And the angel of God spake unto me in a dream." And again in chap. xxxv, 1, "And God said unto Jacob." But when he got back to Bethel, God *appeared*

unto him. God *speaks* to the child of faith when he is in a wrong position and a wrong condition, but, when we get into a right state and into a right place, He *appears* Himself to our souls, and blesses us, and tells us, as He did to Jacob, what blessings He has in store for us.

It would be very instructive to follow Jacob in his wanderings. God not only said unto him, "Arise, go up to Bethel," but also *dwell there*. But we find, at verse 16, "And they journeyed from Bethel." And Jacob got into sorrow again, and verse 21 tells us, "Israel journeyed, and spread his tent beyond the tower of Eder."

And more sin in Jacob's family, and more sorrow for Jacob's heart. But, for the present, we shall take leave of the subject, and may the Lord enable both reader and writer to lay these things to heart, and enable both to follow the faith, and shun the failures of those who have trod the path of faith before us, and to His name be all the glory. Amen.

Remarks on Matthew XXIV, XXV.

Chap. xxiv, 82-41.

The Lord having answered the disciples' questions, at least two of them, "What shall be the sign of thy coming, and of the end of the age?" now gives two illustrations, one of a fig tree, and the other of the facts that occurred at the end of the antediluvian age, in the days of Noah.

In the parable of the fig tree, the Lord reminds them of summer be-

ing not far off when leaves begin to shoot forth. This was a fact appreciable to the senses. It was a matter of *sight*: "when ye shall see these things, know that it is near, even at the doors." (vv. 32, 33.) These things would occur sufficiently plain, to assure them of the near coming of the Lord to *Israel*. They were therefore to watch the progress of events, and mark the signs of the times. This was what their questions involved as to "the sign" of His coming, and of "the end of the age," when Israel should say, Blessed is He that cometh in the name of the Lord. The people of Israel had been accustomed to look for signs, and they often had them. It was their mistake when Jesus came, and still is, for we are told that "the Jews require a sign." "We," on the contrary, "walk by faith, not by sight," and know it to be our fitting posture to "wait for God's Son from heaven," as those who are in Him, and already seated in Him in heavenly places. The remnant of Israel who come upon the scene after we are gone will doubtless understand, when they see these events occurring, that their redemption draweth nigh.

The Lord also assures them that this generation—the race of Jews—will still be in existence, will not pass away, till all these things be fulfilled. And it is remarkable, while some tribes of the earth have passed away, and become wholly untraceable, yet the Jews remain a manifestly distinct race unto this day. That the Lord in thus speaking did not mean that the identical people then living on the earth

would be in existence until the fulfilment of this prophecy is very clear, for proof of which we need only call attention to the 12th chapter. There, when speaking of the unclean spirit, and showing Israel's future, when the spirit of idolatry would return, and take to itself seven other spirits more wicked than itself—referring to the Antichrist—He adds, "*Even so shall it be unto this wicked generation.*" This shows that our Lord applies the phrase "this generation" to those who do not come upon the scene for at least 1800 years after. It leaves no doubt that our Lord did not speak of "this generation" as actually referring to persons then alive, but to the Jews as a race, who, notwithstanding all the chastisements and scattering in unbelief, should still, in God's wondrous mercy, be preserved as a distinct people, until all these predictions should have their accomplishment. The word of the Lord, however, is infallible; the strongest and most lasting thing in God's created universe will change, but God's truth remains the same. Our Lord insisted on this, and that too in connection with these prophecies: He said, "Heaven and earth shall pass away, but my words shall not pass away." (v. 35.)

The other illustration is the days of Noe; and our Lord prefaces it by referring to the ignorance that all are left in as to the precise time when He will be revealed from heaven. While the intelligent might gather general instruction as events became fulfilled, the day and hour were not revealed, not even to angels, though they would

accompany the Lord in this public manifestation. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (v. 36.) As to the world, the day will come upon it as a thief in the night; so sudden and unexpected will it be. They will be rather priding themselves on their attainments; "for when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." It was like this in Noah's time. They heeded not the preacher's testimony. The building of the ark seemed only a strange incident in the world's history. They attended unmoved to their daily pursuits, necessary duties, and matters of present comfort, or they might have been simply matters of business. Still they were deaf to God's testimony. They hearkened not to His word. They perceived not God's ways. They were therefore in culpable ignorance. "They knew not," and they wished to be ignorant. Like many now, they did not care to know God's mind. They are willingly ignorant. Hence it must be that the day of the Lord will come upon them as a thief in the night. The Lord will be entirely unexpected by them. Hence the Lord likens His coming from heaven in power and great glory to judge the living and dead, to the judgment of the antediluvians. "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe

entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (vv. 37-39.) They *knew* when it was too late. When the flood came, and Noe was safe in the ark, then they *knew*, but not before. So shall also the coming of the Son of man be! How very solemn is the parallel! Men attending to the necessities, and comforts, and business of life, and yet so refusing God's testimony as to be ignorant of the fact that Jesus is soon coming from heaven to judge the world in righteousness. But so it is. We see exactly this condition of things, and indifferentism, with all its sad, yet, it may be, quiet accompaniments, becoming more and more mature. Not indifferentism to religious *things*, but carelessness as to God's testimony for the times—unconcerned, it may be, as to the fact that Christ is quickly about to arise from that throne on which He is now seated, and coming in flaming fire to execute judgment on the ungodly. Instead, then, of Christ finding the world converted, it is positively taught here by our Lord Himself, that He will find it in antediluvian ignorance and unbelief, the measure of iniquity full, and ripe for the outpouring of divine judgment.

The subject here, as I have endeavored to show, not being the Lord coming *for* us, but *with* us, to execute judgment on the living, and to bless a people in the earth, as in Noah's days; the judgment of the flood is used by our Lord as a suitable and striking illustration: "as the days of Noah were, so shall the coming of the Son of Man be."

There is therefore no allusion to the translation of Enoch, who was removed from the scene altogether *before* the judgment came. But our Lord having thus stamped the days of Noah as a type of His coming in flaming fire to judge, nothing can be plainer than that Enoch illustrates the translation of the heavenly saints to meet the Lord in the air, and that the silence about him is exactly in keeping with the instruction of the chapter. And what is still more striking, we get the separation that took place in Noah's day specially referred to here, which we know will precisely correspond with what the Lord will do when He comes in the clouds of heaven with His saints. As in the flood it was the wicked *He took away*, and brought His elect through the judgment into *blessing on the earth*; so the Lord will take the wicked away—cut them off in judgment, and cause the blessed ones to go into the millennial earth. "Then shall two be in the field; the one shall *be taken*, and the other left. Two women shall be grinding at the mill; the one shall *be taken* and the other left." (vv. 40, 41.) It is the Lord introducing the promised time of blessing in the earth, taking *the bad away*, casting out them which do iniquity, and leaving a blessed people *in the earth*. When the Lord comes *for* us, the action is precisely opposite. Like Enoch, the blessed ones will be taken away—translated—caught up to meet the Lord in the air, and the wicked left behind for judgment. Ours is indeed a blessed hope.

Shaken, but not Uprooted.

"A reed shaken with the wind."—Matt. xi, 7.

"A bruised reed."—Matt. xii, 20, 21.

Unflinching boldness and faithfulness had characterized John in his ministry in the wilderness, but circumstances had changed with him. It is not always easy to wait, and wait in prison; to bear a reverse whether of prosperity or adversity. Circumstances try a man; they are the wind, which, if he be a reed will shake him. John had shewn nothing of this reed-like character in his active service: the multitude would have looked in vain for it then; but the wavering manifested in his question is remarkable: "Art Thou He that should come, or do we look for another?" Still, if the reed wavered, if it were *shaken* by the wind, it was *not uprooted*. The mind still dwelt upon the object of God's counsels, Him that should come. The faith was weak, the spiritual eye was dim for the moment; it may be that Messiah, the hope of Israel, engrossed his thought. Was Jesus He? John had truly said, "I must decrease." (John iii, 30.) What is man? What saint, what servant, has not manifested weakness more or less? "He put no trust in His servants," says Eliphaz, speaking of God to Job, and who is there upon earth would say such trust would be deserved? Yet no servant likes to be set aside. The Master disregards not the one who *has* been faithful. He does not overlook the weakness; He will not pass it by altogether; but He answers it in His own inimitable way. "Go and shew John," etc. What was the character of the work

which Jesus did? They were works of "*benefit to man.*" Man was considered in them. His needs were. Whatever the special need, the ministry of Jesus was applied to it. John came in the way of righteousness, *Jesus* in the way of *grace*. Grace looks not at the *merit*, but at the *need* of its object, and now John himself needs the testimony of this wondrous grace. The bruised reed shall not be broken *in the Master's hand*, the smoking flax shall not be quenched. Faith, however low, shall be revived again; love, however feeble, shall be kindled afresh into a flame. The Son of God, whose eyes are as a flame of fire, discerns each one, discerns all things. Perfection is in all His ways. He will plead the cause of His servant, when that servant's state and circumstances are at the lowest. He will reprove him too, if needful, yet in the gentlest grace. Have you ever noticed the expression, "*the meekness and gentleness of Christ?*" How sweetly it comes out here! "Blessed is he, whosoever shall not be offended in *Me.*" Jesus knows all the difficulties of service, all the difficulties in the way of His servants, all the trials, too, of those who are laid aside from what is generally considered service. All is known to Him. But He was rejected in His turn. Like all who have been faithful in their day and generation, He, as a prophet, is rejected. Blessed Master! But His rejection only brings out His perfection, brings out the more fully *who He is* as well as *what He is*. He thanks the Father, owns him Lord of heaven and earth; owns his sovereignty over all

things; over all the spiritual world—the world of light and intelligence—the world of the spirits of men upon earth. They may reject the testimony of the lowly Jesus, but the Son has all things delivered into His hand. The Father hath done this. (See also John iii, 35, and compare 1 Cor. viii, 6.) Only the Father knows the Son—the Son only knows the Father—He and those to whom He reveals Him of His own sovereign will. Sovereignty is something very terrible to those who don't know grace, awful indeed, we may say, reverential awe becomes those who are in the presence of it. The Son of God has stooped, aye, even unto Calvary, to make the Father known. He made Him known indeed, in life, in His majestic, tender, holy ways (John xiv, 9); but in death. He made a way for the outflowings of the infinite love that passeth knowledge, that ever was *in God*, for God is love; but never till then showed itself in all its fulness, breaking down as with a mighty tide all barriers that opposed it: providing for all man's spiritual wants in that most rich and precious blood there spilt upon the tree, showing to what vast extent that love could go to save a ruined, guilty race, a race of sinners. Oh, how touching to hear the Son of God, the heir of all things in the consciousness of power, addressing man, addressing sinners with the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Blessed Jesus! there is none elsewhere, we know it, none in creation, none in law, none anywhere, save in Himself—the Lord, the Son,

the Saviour. There is rest in Him, in His atoning blood, His spotless perfection, His righteousness, now for the sinner that believes, for Christ is made unto us righteousness, Christ *is* the righteousness. Once more hear him saying, "Come unto me." Burdens fall away when He is reached, labor and hopeless toil beneath the law of Moses cease. Jesus gives rest. The Son of God gives liberty. Bruised reeds arise unbroken, for the Lamb of God was slain. It pleased the Lord to bruise Him; He hath put Him to grief, therefore he can say, risen and exalted as He is upon the throne of God in heaven, "Come unto me." He has title to say it—redemption title—title earned as the suffering man, "Come unto me." The glories of His person are untouched by all that he suffered in humiliation. Glorify His name then, bow the willing knee to Jesus, grace will bow the *heart* to Him and fill the soul with peace, while He alone becomes the object, the centre of worship and of rest.

Be Faithful.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—1 Cor. xv, 58.

This soul-stirring appeal of the apostle is founded upon the most glorious hopes and prospects that could be set before the heart and mind of man. He had been telling them what *must* be; he had been showing them a mystery of God; and the mysteries of God are things not depending in any sort upon man or his ways for their accomplish-

ment, but eternal purposes—things foreknown and designed of God Himself, to be by Him accomplished, for His own glory, and the blessing of His creation. The judgment too, doubtless, of that which shall be found finally in arms against Him. But this latter is not the subject here; the saints are the subject. We shall not all sleep, he says. Many *do* sleep; they have fallen asleep in Jesus. All the way down from the apostle's time till now it has been so. But some remain. Thank God, amid the terrible state of ruin and confusion into which things have fallen, there are some on earth still who are *His*. *Who* they are and *where* they are, *He knows*. They are heavenly; they belong to the new creation; they have bodies of humiliation, mortal, corruptible, still about them, but they shall be changed. "We," says the apostle, "shall be changed." It is wonderful how faith links itself with every family of God, whether in earth or heaven. Faith in the apostle linked him with all the saints, those who live in our day as well as in his own; and faith in us links all together; yea, goes back to the very earliest day in which a saint was, and sees him in the resurrection by the power of God. It is a vast and wonderful subject, but it is blessedly brought out here in the fifteenth of 1st Corinthians. The very self-same individuals as have borne this image of the earthly *shall* also bear the image of the heavenly. I speak of saints now, of course; and such a marvellous change as is here indicated could only be absolutely and entirely the

work of God. This makes it so sure; and this to me invests the whole subject of redemption, from first to last, with such a wondrous glory. Who conceived it? God. Who wrought it as far as it has been wrought? God surely. The incarnate Word was here more than eighteen hundred years ago to accomplish in suffering the work assigned Him to do. He did it; He shed His precious blood upon the cross as the ransom price for His people; He has won the victory for them over sin, and death, and hell. Justice is satisfied for all their guilt, and He lives in heaven to carry on their cause as Advocate on high. But this is not all. He is the resurrection; He is the life. Eternal life was in Him always, manifested when he was on earth to them whose eyes were opened to behold Him, known in heaven to faith now, the Holy Ghost having quickened souls to know and to believe on (or in) Him.

These wait the resurrection of the body, the resurrection of the just, the justified by faith from the beginning; for as salvation is of *grace*, so by faith; grace working faith in each, faith in the word of God, the testimony of God, whatever that might have been in any age, always, we know, to *Jesus*; for in Him the substance of all blessing was, and ever will be. These wait, I say, His coming. Christ is the one hope for all, in heaven and in earth. The earth waits for the day of His glory, the day of His espousals, and of the gladness of His heart; the day to which the saints already belong; ("Ye are all the children of the

light, and of the day;") that day which cannot dawn upon the world until the mighty transformation shall be accomplished of which this chapter treats, this mystery yet to have its action to the glory of the power of God; for victory then will be opened and displayed as it has never been before. True, when the firstfruits, in the person of the Christ, rose up and left the tomb, the victory was secured for all—all that are Christ's. The Head arose in glorious triumph—went to glory—blessed be His name! and faith, beholding Him, can say, "O death, where is thy sting? O grave, where is thy victory?" But *then* it will be *displayed*. Thanks be to God, which *giveth* us the victory through our Lord Jesus Christ, we *now* may sing. And many *have* sung it, as they passed away from earth to heaven; but they will sing it again, in louder, happier song on that blest morning.

"Thrice blessed joy-inspiring hope,
It lifts the fainting spirit up."

May the saints now feel it so. Is it not joy, that *one* thought, that all depends on God—on God alone? Therefore it cannot fail, His Son *will* be glorified in His saints, and admired *in* all them that believe in that day.

Beloved brethren, is there not room then for the exhortation, "Be ye steadfast, unmoveable, always abounding in the work of the Lord"? What *is* that work? a solemn, serious question. Not surely, to act on principles of schism—to carry further the wretched work of scattering and dividing the living sheep of Christ—of multiply-

ing and building walls. No, beloved brethren, let the time past suffice for this. We cannot surely *mend* the past; we have to hang our heads in shame for what has happened to God's church on earth, for all that our own folly has brought on us; but let no man's heart fail him because of this event. God is faithful. Jesus will soon appear. The Holy Ghost abides with us. The word of God is as pure and true as ever. Let us then earnestly contend for the faith once delivered unto the saints. Let His truth be spoken—souls cared for and nourished, the sincere milk of the word be sought for and administered, the gospel preached to sinners, the salvation of those yet spared sought earnestly, prayers made for all, mutual strengthening of hands be sought, love cultivated, the poor cared for, each man waiting on his ministry, thus shall blessing flow, thus shall God be glorified, and thanks and praise shall arise to Him even from the wilderness, from hearts that Jesus' love has stooped to bless.

Mephibosheth.

2 Sam. ix., v. 3: "The king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?" David finds that "Jonathan hath yet a son, which is lame on his feet." The lame feet did not hinder David loving Mephibosheth, and so our sins and unworthiness did not prevent God loving us.

Verse 7: "And David said unto him, Fear not." No doubt thoughts would come into Mephibosheth's

mind that perhaps after all, David was going to take vengeance upon him, for the persecution that he endured at the hands of his father Saul.

Verse 8: "And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?" If we are to receive blessing, it can only be as we take the low place in God's presence. God calls us, that He may teach us something of the rich grace that is in His heart towards His children.

Mephibosheth was to eat at the king's table continually, and so God has brought us into the place of permanent blessing. Unbelief may say, "What about the lame feet?" Put them under the table. We are not put into the place of servants and beggars, but of sons at the table. The grace of God is shewn in this precious portion of God's word. Let not our sense of unworthiness and sinfulness, hinder the grace of God flowing into our hearts.

Look at Ephesians ii., in connection with the mercy of God. David could not make lame feet whole, but God can. We can always go down in our emptiness before God, but He does not want us to lie down in the dust. There is a blessed power in that God with whom we have to do, that raises us up out of the condition in which we are. "We shall never be truly humbled until we get into heavenly places." The secret of humility is found in the presence of God. We are very apt to knock each other down, and to think that that will bring humility. It is not thus we succeed, it is by drawing each other into the

presence of God; we shall then go away from that presence meek and lowly. We often stir up each other's pride by our dealings with one another. We think we are called to make our brethren humble, but this is God's work, "who is rich in mercy." May the Spirit of God bring this little word home to each of our hearts in all its fulness and power.

I do not know a more wonderful collection of verses than those given in this chapter, and they beautifully bear out the truth in connection with David and Mephibosheth. "The exceeding riches of his grace, in his kindness toward us through Christ Jesus. For by grace are ye saved" (v. 7 and 8). May the Lord help us to realize for a little while, what it is to be God's workmanship, and all that He seeks on our part, is the unreserved yielding up of ourselves into the hands of Omnipotent grace, mercy, power and love. God takes us back to a more wonderful creation than that in the first chapter of Genesis.

May God give us to know His mighty re-creating power, even now. We shall all be by-and-bye what He would have us to be, but God wants us to begin now with that which shall have its fulness and consummation in eternity, when we shall be presented before Him blameless. Mephibosheth dwelt in Jerusalem, the abode of the king, and the place of peace. And so we read, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." The picture is (I think), that of the High Priest in his approach unto God. He could only come once a year for a passing

moment and that with blood. We are brought nigh, that we may dwell there. We were "strangers and foreigners," but we have been brought right into the presence of God, into the house of the King, the palace of peace, that we might dwell continually in the King's presence, delighting ourselves in Him, and in our complete acceptance through the precious blood of Christ.

Their Daily Food.

As to their daily sustenance for the due performance of priestly functions, they were to feed upon the sacrifices. To neglect this would render them unfit for the true work of priesthood. Nothing else could consecrate them to this service. This food, too, was *only* for the priests—"a stranger shall not eat thereof, because they are holy." Thus God provided for His priests. "They shall eat those things wherewith the atonement was made to consecrate and to sanctify them." They were *to eat*, not merely to look upon, but to handle and receive, so as to derive nourishment and strength, refreshing and comfort, from the same sacrifice by which atonement had been made, thus teaching us that it is personal communion with the Lord which alone fits us for carrying out our priestly functions. It is the believer who is accepted in Christ, washed from his sins in His own blood, who is to find his daily strength for priestly service in feeding upon that one Sacrifice which was once offered. We are to feed on Him—to taste, and enter

into the qualities, worth, perfections, and glory of Him who redeemed us by His death upon the cross, so as to be strengthened for the faithful discharge of our priestly office. The written word reveals Him, and the Holy Ghost testifies of Him; thus entering into the thoughts of God about His beloved Son and His finished work, what He is in Himself, what He was and is to God, our hearts will be so attracted to Him, so taken up with His perfections that in our measure we shall be able to say, "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." This is our strength for service. It is communion—finding satisfaction and delight in that same Object which perfectly satisfies and fills the heart of God. The priests were to feed to the full and be satisfied, and the remainder was not for a stranger, as we have seen, but for God; it was to be burnt, and offered to God by fire. "If ought of the flesh of the consecration, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire; it shall not be eaten, because it is holy." (Exod. xxix, 34.)

FOUR QUESTIONS—Stop, friend, and think. Think about what? About the four questions which I have now to put to you in the name both of Christianity and humanity.

1. Is your *family* the better for you? It must be either the better or the worse for you; which is it?
2. Is your *town* the better or the worse for you? Are you part of the salt that is keeping it from cor-

ruption, or are you part of the corruption? 3. Is your *land* the better for you? And would you be missed were you taken away? Would it lose a loving, praying, believing man? 4. Is your *world* the better for you? Are you, however feeble, one of its lights? Would the Church miss your help were you away? Would the heathen miss your faith and prayers? Would the world be poorer at your death?

Work and Workers.

The tent season is here, all round—an opportunity for breaking up fresh ground which ought to be wisely improved, for propagating the Gospel of the grace of God among the millions on this continent who never hear it.

Owing to the extremes in the climate the tent preaching must be confined to three or four months at longest—and part even of that period will be very trying for heat, and other parts very undesirable because of cold. However that may be, as far as possible 'twould be well to preach Christ to as many and as often as possible. Fellow laborers, do not let us forget that our opportunities are becoming fewer, and, most probable, with some of us there are not many remaining.

Brothers Telfer and A. Marshall are preaching in a tent at Gravenhurst, Ont., Canada. Their tent was opened on Sunday, June 13th, and in the afternoon and evening there were large meetings. One writes from that town, saying: "The Army has been doing terrible

work here in the way of sham conversions, making it thus difficult to reach the people with the Gospel, but now, however, its influence is decaying."

Brothers Douglas and McLure have pitched their tent at Longpoint, about 5 miles from Victoria Road, a tent battle ground of last summer, and they are having good meetings.

Brothers F. Crook and D. Munro have pitched a tent in the east end of Toronto.

Brothers Faulkner and Telfer were at Dartmoor. The former remained behind at it for baptisms, etc.

Bro. Carnie and another are operating a tent in Indianapolis. From the opening day, May 23d, till now, June 16th, there were many good meetings. At this date, however, the heat is most oppressive, both day and night, and should it continue the attendance will necessarily fall off some. We expected other two tents to be pitched in the States, but whether or not we cannot tell at present.

We would desire to press strongly on our Christian readers the privilege and responsibility of keeping these tents before the Lord. The work is peculiarly difficult. In most parts the people are so absolutely ignorant of God's word that when it is quoted they know it not at all. This is the outcome of the scientific style of preaching that obtains on the continent to such a lamentable extent.

Beloved in Christ, let us see to it now that for once we bring these matters up before God in prayer. Now is our privilege.

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No. 8.

Woman's Rights.

The above subject is being agitated all over the country. Were its discussion confined to worldly or religious-worldly circles, we would be inclined to cite Luke ix., 60: "Let the dead bury their dead," and pass on. We find, however, that some of our respected sisters are at unrest about this matter; the question often raised being, "What is the testimony of the Word concerning a woman's work in the Church and in the world?"

From 1 Tim. ii., 11-15—which is Gen. iii., 16, reasserted—and 1 Cor. xiv., 34, we learn that the woman is not to *rule* but to be ruled, and that by the one to whom she was given to be an help meet. Taken as an old writer has quaintly expressed it, "not from Adam's head to rule him, nor from his feet to be trampled upon, but from his side to be his companion" and (Gen. ii., 18) his counterpart (Young's translation). She did take the lead in the Garden of Eden, and disastrous surely were the consequences. In 1 Tim. v.,

14 (R. V.), we have mentioned the one sphere which scripture assigns for woman's rule: "I will therefore that the younger women marry, bear children, *rule the house.*" In 10th verse of same chapter we have the details of a godly woman's life up to 60 years of age specified by the apostle, but no mention is made of public preaching. In Matt. xxviii., 16-20, where we have our Lord commissioning His witnesses, women are absent. Those apostles were not to have a monopoly of public preaching; they were representative men, representing *men* only. Acts xi., 19-21, conveys the same thought; verse 20 men, not angels, not women—*men* of Cyprus and Cyrene. Mary was the first to see Jesus after His resurrection; yet in 1 Cor. xv., when witnesses to the world of that resurrection are mentioned, "seen of Cephass" is the first on the list, Mary not being named at all.

In Acts xxi., 8, 9, Philip is called an evangelist; his prophesying daughters are not so named; and while in their house Paul was spoken to in prophecy. A *man*

was delegated by the Lord to go all the way from Judea with that message, surely implying that when those sisters did prophesy, it was before women. Acts ii., 18, is often quoted in urging women to take the place of public speakers; but, first, prophesying is not preaching the Gospel, but the making known of a special communication from God, something that has ceased (Eph. ii., 20) since the fulfilment of the word of God (Col. i., 25); second, those thus misapplying Acts ii., 18, should be asked to examine the context, viz., verses 19 and 20, which scripture will meet its complete fulfilment in a dispensation yet to come. Miriam, Deborah, Anna the prophetess, and the woman of Samaria are all cited to establish a scriptural precedent for woman's public preaching, but even a superficial acquaintance with those cases should lead to another conclusion.

Another popular argument in favor of women's public preaching is "The Lord sanctions it by saving souls through their instrumentality." This reasoning is unscriptural. The end does not justify the means, although a Roman Catholic proverb says so. Naomi erred in leaving Bethlehem of Judah, and she buried her all in Moab; nevertheless, Ruth (an honored name, Matt. i., 5) was the fruit of that journey. Jonah was out of the path, and yet his testimony was used by God to the conversion of the idolatrous seamen (Jonah i., 16). Ps. cvii., 32, 33, is a suggestive comment on Num. xx. (see also Num. xxvii., 12, Deut. iii., 23-29, Dent. xxxii., 32, 49.) "Moses, the man of God,"

missed the path at Meribah, but the smitten rock gave forth its waters all the same. To go against the voice of God, in His word, is dangerous ground, whatever may appear to man in the way of fruit. For "to obey is better than sacrifice" (1 Sam. xv., 22). And "if also a man contend in the games, he is not crowned except he have contended lawfully" (2 Tim. ii., 5, R. V.). For what saith the scripture? is the question of Rom. iv., 3. The "Sacred writings" is God's shekel of the sanctuary, and the judgment seat of Christ will demonstrate the character of every one's work; we are all approaching the Bar, not of public opinion, not of brethren's opinion, but of Him who, while trying our works, is said to have eyes as of a flame of fire (Rev. i., 13-16). Many a human judgment will be reversed in that day.

It has been observed that when a gifted man imbibes that fearful doctrine of the non-Eternity of punishment, however cunningly he may talk of God's love, simple souls are repelled, the spiritual instinct in such cause a shrinking from the man, the doctrine he holds so influences him that he becomes unsavory. And in like manner it may be asked who, as a rule, that has come in contact with preaching women has not felt that the one before them has departed far from the spirit of Mary of Bethany; has become far removed from the modest, retiring spirit of 1 Tim. ii., 9, has, in plain terms, become a "conspicuous man" in female attire.

Upon the other hand, how distressing it must be to an intelligent godly sister to be subjected to a

harangue in the Assembly, the speaker a carnal brother; his subject, "I suffer not a woman to teach." He returns to it periodically, comes from his library, not from his closet, and withal on the point of godliness, has need of a Priscilla to further instruct him.

A woman's work for Christ; what a world of service, fields upon fields, that brethren cannot enter.

Deborah knew the Lord's mind, and had no equal in her day amongst men (Judges v., 5). The woman who ministered to Elisha (2 Kings iv., 4) was spiritually her husband's superior, and God calls her a "great woman." Abigail knew the Lord's anointed, when the many judged him an impostor (1 Sam. xxv.) Devoted women ministered of their substance to the homeless "man of sorrows" (Luke viii., 3). Mary of Bethany seemed to know the Lord more intimately than even his chosen apostles did. Mothers and sisters (not wives) are specified amongst the Master's rewards to those who wander for His sake. Priscilla, with her husband, expounded the way of God to Apolos, a man of note (Acts xviii., 26-29; 1 Cor. iii.), and probably of the two, the woman was best fitted for this work. In Rom. xvi. seven sisters are mentioned by name in the apostolic greeting; verses 1, 2, 6, 12 give most hearty commendation. Dorcas was an unselfish busy woman, whose labor was appreciated. In Titus iii., 4, aged sisters are enjoined to be teachers, and to their charge is committed a work of vast importance. In 2d. Epistle of John, a lady is charged with the solemn responsibility of

judging as to the soundness and trustworthiness of teachers in the Church.

Personal Types of Christ.

INTRODUCTION.

I desire, in a few short papers, to bring before my readers some of the individuals who are types of Christ in the Old Testament. In commencing the subject it may be well to say a few words about typical teaching in general.

Within the last few years much attention has been given to the educating of the masses. And it must be admitted that great advances have been made in this respect in all civilized countries. If you were to go into an infant class-room to-day, you would probably find the wall covered with pictures. These pictures would be more or less true representations of different animals, trees, fruits, etc. Underneath the picture there would be a description, in words, of the characteristic features of the plant or animal.

Thirty years ago teaching of this sort was very little practiced. But it is now known that the mind is easier reached thro' the eye than thro' the ear. This is simply the carrying out of a principle which God has long acted on. In the infancy of the race God sought to teach men, moral and spiritual truths, by object lessons. Such were the different Sacrifices commenced in Patriarchal times and fully matured under the law. Having the shadow they should at once recognize the person when He appeared. We, having the substance, more or less clearly discern that which was this

shadow. The more familiar we are with the person, the more quickly we shall discern Him, even when He is veiled. For in all the types Christ is partly manifested and partly veiled. No single type sets Him forth fully. Take them *all* together and we have a life size portrait of Christ.

Christ crucified and risen is the one centre of all the ways and purposes of God. The Cross of Calvary is not simply an incident in the world's history. It is the one great event to which all the past looked forward and all the future looked back. The Cross is the manifestation of God's love; it is the proof of God's justice; it is the foundation of all His purposes; and it is the channel for the out-flow of His grace to a perishing world. Christ is the great subject of the Scriptures. Give Christ His true place and all is clear both in the Bible and in history. Ignore Christ and the Bible is a puzzle and the world an enigma. Confessedly great is the mystery of the incarnation, but once accepted, it is the key to every other difficulty, it swallows up every other mystery. One, at all acquainted with God's mind, would expect to find Christ in every page of Revelation, and we are not disappointed. Many of the Old Testament scriptures can only be understood as we see Christ in them. This is notably true of the many sacrifices, both before and under the law; and it is just as clear that many of the characters brought before us in the Old Testament are *types* of Christ; that is, *something in them or about them was intended, by God, to fore-*

shadow some point in Christ's person or work; but, as these men were imperfect and sinful, it is impossible that even all of them together can fully reveal Him who is a true God and real man in one person, and for the same reason many of them show Him as much by *contrast* as by points of resemblance. In fact, to get the full value of the type, it will be necessary both to *compare* and *contrast* the anti-type with the type.

With several of these typical men a *woman* is linked, and it will be found that the woman occupies an important part in giving us the type in its beauty and fulness. I may say, then, that I shall take the woman to represent *the Church*, and by that term I mean—as I believe God does—the Saints of this dispensation. I do not intend to occupy time in largely proving this; I give one reason, which may help some who may not be satisfied on this point.

The Marriage of the Lamb, described in Rev. xix., 6-9, it is admitted, takes place at the commencement of the millenium, but during the thousand years myriads of people will be saved who cannot possibly belong to the Bride of Christ, for that is complete before they are saved; and, if this be so in a future age, it is a good reason for supposing that Saints *in the past may* not belong either to the body of Christ, and when plain scriptures confirm the thought, it makes it all clear.

Many Christians shrink from this truth, because they think it sounds very self congratulatory. "We are the people—the special favorites of

Heaven," and they ask, "Why should we have greater privileges than believers of a past or future age?" I reply by asking another question or two. You are a sinner saved by grace; why, then, are you made to differ from some of your fellow men? If sinner be made to differ from sinner, and a Christian from a fellow Christian, why should not one *class* of Saints differ from another *class*? If this difference be real—and I believe it is—the only reason that can be given for it is, "Even so, Father, for so it seemed good in Thy sight."

These are several remarkable *figures* of the Church, used in the New Testament, notably that of the *body*. The *human body*, with its *one head and many members*, is employed to show the wondrous union which exists between Christ and his people. But let us remember it is a *figure*—true a figure of a *Divine reality*, but only a figure, and this figure, so often used by the Holy Spirit, is, surely, the best He can employ to set forth in our language the relationship which exists between Christ and believers. Within the last few years some, who are generally well instructed in the things of God, have denied that the figure of the *bride* is used concerning saints of this dispensation. But this denial is made, as I judge, without sufficient reason. It seems clear to me that the figure of the *body* is used specially, if not exclusively, of the church *on earth*. Paul is the only New Testament writer who employs this figure, and whenever he speaks of *ministry* in the assembly he seems naturally to turn to the figure of the human body, and

in the four epistles where the body is directly spoken of the subject of ministry is introduced. See Rom. xii., 1st Cor. xii., Eph. iv., Col. i., 18, 26; ii., 18, 19.

But the use of gifts is only needed—in the assembly, may I not say, only *possible*—while it is in the world. And so we have no allusion to the church as the body in connection with *the future*.

On the other hand the figure of *the bride* is one which necessarily *awaits* its perfect fulfilment, and so in the book of the Revelation we see the saints after the *rapture* and after *the thousand years*, and in both instances it is as *the bride*.—(Rev. xix., 6–9; xxi., 1–3.) I have dwelt rather longer on these points than I intended, but it will not now be necessary to again refer to them.

In closing, a word or two of *caution* may not be out of place as to the unfolding personal and other types. Let it be remembered then—

1. These men may be viewed as individual believers as well as types of Christ.

2. In thinking of this subject we must be careful not to let our imagination carry us off our feet, or we will soon be led into all sorts of fanciful, and possibly ridiculous interpretations. No type, analogy, or parable was ever intended "to go on all four." I may be able to point out three things in which a man is a type of Christ, another may point out six in which he is not. Seek, then, to get the main feature in any type without trying to make it fit in every detail. The poor type is, sometimes so *tortured* to get resemblances out

of it, that one finds himself suffering in sympathy. Whenever that is the case we may be sure it is not of God, and consequently not to edification.

3. We can never build a doctrine on a type. If we have New Testament teaching on a subject, a type from the Old Testament may serve to illustrate it, *but that is all*. I have met with Christians who sought to justify what to me was the most unscriptural action in certain church matters, by their interpretation of certain of the types in Leviticus. But this surely was as unreasonable as it was unscriptural.

I doubt not simple souls, again and again, have been beguiled by this means. We cannot too often repeat that it is only a "thus saith the Lord" that is binding on the conscience. If, as we think, a type teaches something out of harmony with New Testament scripture, it must be our interpretation of the type that is wrong, and not the plain teaching of scripture. *The type must be trimmed to the doctrine, not the doctrine to the type.*

These precautions are intended for any young disciples who may read this. And let me say to any such, if you will bear in mind what has been said, and in simple dependence upon the teaching of the Holy Spirit, will enter this field of scripture, I can assure you from personal experience, you will find yourself feeding in the green pastures and being led beside the still waters. J. N. C.

Set your affections on things above, not on things on the earth. —Col. iii., 2.

Correspondence.

NOVA SCOTIA, April 16, 1886.

DEAR —: Preaching the gospel to the lost is the grandest work on earth.

I got a good situation nearly 12 years ago, and have never been out of work since, but alas! alas! I have unfitted myself for work many a time, and disobeyed my employer's orders, yet he has never turned me off, and I wonder at it.

These maritime provinces have never as yet been energetically and successfully entered into with the gospel. Once, four years ago, I spent two months in them, but owing to weakness of body had to retire from the contest, but ever since they were more or less on my heart.

The fields are white here, but no laborers. In Port, Philip, about twelve miles from here, God saved a few, and at present there are about 30 or more gathered to His name. We meet in a sister's house, and have precious seasons around His table.

I have just bought ground for a hall which will seat about 200, and have bought the most of the lumber to build it, and (D. V.) next week we will commence to build.

The greatest curse in this land are the enemies of the Cross of Christ, in the shape of preachers. I wish I could write you this, weeping as Paul did. See Phil. iii., 18.

The country is poor, just the opposite of the U. S. If I had come here to make money, I'd go away with an empty pocket. Have been in lodgings most of the time since I came, sometimes can't get that, and though the country is poor,

money is squeezed out of the dear people to pay the "Ministers" who are drugging them asleep on the way to Hell. It makes my heart at times sick, and ask the question, "How long, O Lord, how long?"

Have been in this place ten weeks or more, and the people come out well; some have received Christ, but, as yet, there is no general break down among them, though it is much needed.

I am praying the Lord to send some of His own true servants here, and am sure if they come they will not regret it, for a harvest of souls is to be, I have no doubt, gathered in from these provinces. Of course, the work is trying, and we have no great traveling facilities—in these parts, at least—and we have long journeys on very muddy roads. It is now the middle of April, and we have the frost and snow only melting, but a few souls who, as jewels for the coronation of our Lord, the King, make up for it all.

It is found by us there is no such thing as getting souls without fighting in the closet, and that is what my flesh does not like; pray for me and for this needy land; our time of service will soon be over, and while men's brains are being overturned by politics, may it be ours to hold up before the people the cross, as a remedy for all their ills.

Now I must close; had no idea of writing in this strain. Tell the laborers you may meet or communicate with, that school houses can be had to preach in, free of charge, except a little for fire and light, and halls can be had in some places for a trifle, and boarding

houses are opening up, and God is waiting to be gracious.

Expect (D. V.) the new hall will be finished about June; I should like some strangers to come along and catch a few fish. With much love, etc.,

J. K. M.,

Port Phillip, Nova Scotia, Canada.

Perfection Tested; OR JOB.

BY HENRY GROVES.

While Christian hearts are exercised on the subject of "Christian Perfection" and "Complete Sanctification," it will not be unwise to test experience by Scripture, and to bow to the conviction that God is true, though thereby every man be found a liar, and his experience proved a fallacy.

The word of God and its statements are not to be tested by our experience, but our experience has to be tested by the Word; and whatever our experience may seem to teach, if it contravenes the word of God, let us be fully satisfied that there is some flaw in our conclusions. We may not be able to detect it, but there it is. Let this be clearly apprehended, and many perplexities will be removed from our minds, and turning to the simple "Thus saith the Lord" of the living God, we shall find *that* sufficient for our need—a light from heaven to guide our feet amidst the labyrinth of conflicting statements and of antagonistic experiences.

Human experiences can only tell *half* the truth, and man's biographies can only do the same. There is a secret depth below the surface that God only knows, having a

mighty influence over us and our experiences, all the more mighty that we are often unconscious of its presence.

He therefore that "trusts his own heart is a fool," and he who thinks his experiences are to be trusted has forgotten that his heart is "deceitful above all things, and desperately wicked." God only knows it, and He hath said, "I the Lord search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his doings;" and it is only by a divine searching, wherein God tries and proves it to be what it is, that we know ourselves in any measure as God knows us.

The book of Job shows us the result of the testing of the heart of a man that "was perfect and upright," one "that feared God and eschewed evil"—one concerning whom God could appeal to Satan, and say, "Hast thou considered my servant Job, that there is none like him in the earth?" etc., and against whom the accuser of the brethren had nothing to lay to his charge, and could only say, "Doth Job serve God for nought?" etc.

God breaks down the hedge that He had set around him, and lets Satan loose upon him, who strips him of all; and when all is gone Job falls down upon the ground and worships, saying, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." In the midst of all he holds fast his integrity (or his perfectness, as it is in Hebrew), and is again borne witness to by God.

But there are deeper depths of sorrow still, and Satan, who has

asked to sift him as wheat, further gets permission to lay his hand on his person, sparing only his life. In the midst of this accumulated misery his wife comes in to Satan's help, and says to Job, "Dost thou still retain thine integrity (perfectness)? Curse God, and die." Yet even then he sins not with his lips, nor charges God foolishly, but replies, "What? shall we receive good at the hand of God, and not receive evil?"

God had witnessed to him before Satan, and Satan had found nothing to accuse. Job himself stands in conscious integrity before God and man, and can say with Paul, "I am not conscious of anything against myself" (1 Cor. iv., 4); but, unlike Paul, he failed to see that this was no ground of self-justification, and while seeking to justify himself before his friends, he sought not to justify God.

He bowed, he worshipped, he accepted all that God had sent on him, but he could not justify God against his own consciousness of uprightness. He had never fathomed his own heart, and consequently had never fathomed the purpose and the pitifulness of God. He judged himself by the seeing of his eyes, or by the hearing of his ears, but of that secret hidden power of judgment in the light of God he knew nothing. He was occupied with the self-consciousness of what he was, and even his adversary the devil was obliged to acknowledge his uprightness.

Self-consciousness is always self-ignorance. The pitifulness of God, of which James speaks in relation to His dealings with Job, causes

Him to lead His servant where he has not gone before, down deep into the in-workings of his own heart. By the utterance of Job's own lips, in his intercourse with his three friends, deep and hidden evil was brought to the surface, which Job knew not to have lain beneath it; evil in which, even when it came to the surface, he saw nothing to condemn till Elihu comes on the scene and vindicates God, condemning alike Job and his friends.

Elihu makes four separate addresses to Job, and he who found ten replies to make to his friends finds no words to reply to Elihu. He ends; Job remains silent; and then God answers Job out of the whirlwind, and says, "Who is this that darkeneth counsel by words without knowledge?"

Ignorance of God and his counsel lay at the bottom of all Job's consciousness of uprightness, and therefore there could be nothing but misjudgment of God. He knew that he was perfect and upright, but he knew not that he was nothing. He knew that he feared God, but he knew nothing of the holiness of the God he feared. He measured God by a human standard of right and wrong, and failed to measure himself by the standard of divine holiness, and therefore all was confusion and darkness. He had heard of God, but he had not seen Him.

All his past sufferings were, in the pitifulness of God, to prepare him for the vision God was going to give him. God's first address to Job is full of questions having to do with his omnipotence—"When?"

"Who?" "Hast thou?"

Job makes no reply; and then again God (chap. xl. 1, 2) demands an answer—"He that reproveth God, let him answer." To this Job has but one reply—"I am vile," lighter than vanity, fit to be despised.

How has all his consciousness of integrity, of perfectness, of anything, faded away in the presence of God like the fading of Adam's fig-leaves when God called him to His presence, and he found that he was naked still. It was with him as with the greatly beloved Daniel in the presence of the great vision by the river Heddekel, who says, "My comeliness was turned *in me* into corruption, and I retained no strength."

All divine growth tends in the same direction, and egotism goes out when Christ comes fully within the soul's vision. It was so with Paul, who had been taken up into the third heaven, and had the thorn in the flesh, the messenger of Satan, given to keep him glorying in his weaknesses, temptations, etc., that he might not be exalted. Under this influence, in the light of that glory, Paul had learnt to measure everything; and while looking in Rom. vii. at "the good" and "the evil," he enters into the experience of Job and Daniel in the presence of the glory, and exclaims, "O wretched man that I am!" Yet in the same breath he adds, "I thank God through Jesus Christ our Lord," and can write, "There is therefore now no condemnation to them that are in Jesus Christ."

But to proceed. God ends not yet in His controversy with Job. He addresses him once more. Again

He says, "I will demand of thee, and declare thou unto me."

Very solemn are the earlier verses of this address, in which God tells Job that the prerogative of Deity is to bring down self-consciences pride, and to tread down the wicked in their place. (Chap. xi., 12.) The connection here made between pride and wickedness is very striking; and what was it but pride that led Job to condemn God, that he himself might be righteous? (So God charges him in verse 8.)

His perfectness had lifted up his heart, and he had to be brought down; and the malice of Satan was used by God to work out that holiest and lowliest grace, even to enable him to say, "I am a poor sinner, and nothing at all."

In this grace the meek and lowly man, like Moses, the meekest man on earth, can walk on the high places of God's glory, and be transformed into the glory, with its brightness shining on his face, himself the while unconscious of the glory that makes beholders fear. Others see it, but he who has been dwelling in the light of the divine glory is necessarily unconscious of it; for he has seen the very glory itself, and what is its reflection then? We have not got up very far when our reflected glory gratifies. It will ever be unknown to him who has been with God.

The proud will ever find that God will "hide them in the dust," and "bind their faces in secret." Thus was God hiding Job from himself in the dust, and binding his face in secret; and this we find realized by Job in chapter xlii., 6;

and he who, in chapter xl., 4, acknowledged that he was vile, and laid his hand upon his mouth, now goes down deeper, and says, "I abhor myself, and repent in dust and ashes."

Such are God's ways; and he who would be brought into the fellowship of the glory of God, seeing Him eye to eye and face to face, must stand before Him, and say with Abraham, "Behold, now, I have taken upon me to speak unto the Lord, who am but dust and ashes."

Let not high theories turn our heads, nor bright experiences our hearts; but let us live in that conscious nothingness that the highest faith will ever produce; then attainment in holiness, and perfection in love, will be among the forgotten things of the past; and the hungry and thirsty soul, having God only in view, will, in the following-hard after Him, be unconscious of that whereunto it has already attained, and be found pressing after "the mark for the prize of the high calling of God." And what is that mark but the Christian's standard of life and holiness, the Lord Jesus Christ Himself?

These are "the acts" of God, which he can show to all; but there are "the ways" of God, which he can only tell to a friend—to one who, like Moses, has got into the divine secret. This we learn in Ps. ciii., 7.

The same is true of God's dealings with us personally. There is much in the outward bearing of His dealings with us that we can speak of to one another; but there are

inner secrets that lie between the soul and God, that for the most part ought to lie there.

Thus Paul seems to have kept for fourteen years the secret of that wonderful revelation mentioned in 2 Cor. xii., when he was caught up into the third heaven; and only under the pressure of circumstances, that made him "a fool in boasting," did he tell the Corinthians of the special favor that had been shown him. He kept his secret, "lest," as he says, "any man should think of me above that which he seeth me to be, or that he heareth of me."

Were the high tone of this sentiment, as seen in this "man in Christ," more borne in mind, we should hear less of individual experiences. There would be a more godly sensitiveness, lest others should think of us beyond what they might see or hear of us by anything that we might say of ourselves or of our experiences.

A text is often made use of to justify what we think Paul would condemn, and that is the following: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." (Ps. lxvi., 18.)

A careful reader of the Bible scarce needs to be told that the expression "my soul" means nothing more than *myself*. The dealings of God here alluded to, as the whole psalm abundantly testifies, are those visible deliverances of God that the soul rejoices in, and which direct the mind to God and not to self, to God and His glorious workings, and not to self and its experience.

There are visible and outward

actings of God, with us and for us, which are the common property of all; but there are secret invisible dealings which are intended for ourselves alone. Each Christian has his public walk with God, and the secrets of his private intercourse, which to reveal is to profane.

The psalmist writes: "I have seen an end of all perfection, but Thy commandment is exceeding broad." Perfection is only to be found in Him, whose commandment and appointment has a length, a breadth, a height, and a depth, that bows the worshipping soul in wonder and awe, and teaches him to say with Elihu, "God is greater than man," a truth often forgotten, and hard practically to learn.

Thus ends this deeply-important book, which places the perfectness, the righteousness, and holiness of the believer under the holy, loving, pitiful scrutiny of the eye of the Father in heaven, who graciously shows us the secret iniquities of our holiest things, of which we are unconscious, and thus keeps us walking in lowliness before Himself. He leads us into the hidden recesses of our hearts; and then how often we find that God has not been all in all to us, and that we have served Him, alas! how selfishly, for something that we hoped to receive—and not for Himself, or to please Him alone.

Satan knew more of Job than he knew of himself when he told God that Job did not serve him for nought; and he knows our motives better than we do ourselves, though God alone knows the heart, and can search it out, and sees where beneath the rubbish of self and sel-

fishness there lies that which beats true and loving to Him, enabling the tried soul to say, in uprightness and truth, "Though He slay me, yet will I trust in Him."

Peter loved the Lord in the deepest depths of his heart, and yet when sifted by Satan, so as to bring to the surface the chaff which covered over the golden grains of truth and love, we find him saying, with oaths and lies, "I know not the man."

The Lord keep us from boasting in anything, and, above all, in the attainment of holiness, lest God come in and we be found liars. Let holiness be as the sweet, fragrant ointment "that bewrayeth itself," of which none need say, "I have got it;" for it will tell its own tale in the fruit of the Spirit, seen and known of all men.

Thank God, we can put no limit to the "sanctification of spirit," or the "love made perfect," to which believing and trusting souls may attain, seeing we have the inspired prayer, "The Lord sanctify you wholly:" but may God keep His saints from putting holiness in the place of Christ, and from making it a matter to be talked about rather than to be loved. Flowers in the garden of God should be kept for God, and for others to say how sweet they are.

May our contemplation of Job's history profit us; and when our faith and perfectness are tried, may we come out as gold tried in the fire, unto God's "praise and honour and glory at the appearing of Jesus Christ;" and may we be content to wait, if need be, till it be borne witness to then.

[The Devil is ever up to mischief. He takes advantage of the absurdities which the "Holiness people" talk, write and publish about Holiness, in order to get other people to turn away from themselves, that precious injunction "Be ye holy, for I am holy." (1 Peter i., 16.) His object, in which he often succeeds, is to get them thus to live in filthy fleshly habits. Reader remember, it is no excuse for you to live in any unscriptural habit that others say foolish things about sanctification. Beware, if the Devil does not get you into the one snare he does not get you into the opposite one.—ED.]

Questions and Answers.

QUERY, CIII.—How can you account for the two distinct pedigrees of our Lord Jesus Christ?

ANSWER.—The distinct pedigrees are from David downwards—as was usual in legal genealogies, the line of the husband, Joseph, is given by Matthew—from Solomon, whereas, in Luke, Mary is everywhere the more prominent personage of the two, and accordingly, as showing the source of His human nature, Luke gives the genealogy of His mother from Nathan, a younger son of David. In the eye of the law, He was the son of Joseph, but in fact, the son of Mary. Matthew gives the Jewish side of the question, Luke the Human side. Therefore the Lord is traced back through Nathan to David—to Adam, whereas Matthew traces the husband's side back to Abraham only. Luke says therefore, in iii., 23, of his gospel: "Supposed to be son of Joseph."

What Priests Were to Avoid.

They were *not to drink* wine nor strong drink, so that they might put a difference between holy and unholy, and between clean and unclean, and that they might teach, etc. (Lev. x, 9-11.) And no doubt the instruction to us is, that we should avoid the indulgence of the fleshly appetite—"Abstain from fleshly lusts, which war against the soul;" for they so damage our souls as to hinder our spiritual discernment, so necessary to priesthood, and disqualify us for teaching others. That which excites the desires of the flesh and the mind takes us away from communion with Him, who is our alone source of real strength. The fleshly appetite, then, must be denied, the claims of self-indulgence set aside, if we would have that spiritual discernment so necessary to priestly office. The Hebrews were dull of hearing, unable to discern and enter into the Lord's things. Hence the apostle said to them: "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even by those who by reason of use have their senses exercised to discern both good and evil." (Heb. v, 11-14.)

Who Are Priests?

We know from the epistle to the Hebrews that the Aaronic high priest was in some respects typical of the Great High Priest who is passed into the heavens, Jesus the Son of God. It is well also to see that only those were priests who were *washed, clothed, consecrated* by blood, *anointed* with oil, and in real relationship by *birth* with the high priest. All pretensions to priesthood apart from these realities were accounted false. When any did come forward professing to be priests, and could not trace their genealogy, they were put from the priesthood as polluted. (Neh. vii, 64.) So now, Scripture presents to us those who are washed from their sins in the blood of Jesus as *made priests unto God*. They are also spoken of as "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (Compare 1 Peter i, 23, with ii, 5.) They are therefore "sons of God," in real relationship with Christ, the Great High Priest, *anointed, indwelt*, and *united* to Him by the Holy Ghost. Thus they are a royal and a holy priesthood. Nothing, then, can be clearer than that God's priests on the earth now are those who are washed in the blood of Jesus, children of God, indwelt by the Spirit, and that all such are priests. All having everlasting life as a present possession, they are said to be "lively (or living) stones, and are built up a spiritual house, an holy priesthood." (1 Peter ii, 5.)

Work and Workers.

Tent work is in progress as reported last month. Brethren Telfer and Marshall have moved their tent from Gravenhurst.

W. T. McArthur is operating the Eastern tent at Rochester, N. Y., and doubtless has his hands full. The tent in Indianapolis is being operated as last reported, with prospects of some blessing. We know of no other changes. The gospel is going forth. There are good open air meetings at Chicago.

We subjoin extracts from two letters. One from Port Philip, Nova Scotia, dated July 13, 1886: "At present I badly need rest. D. V. I propose taking a sail to Massachusetts, U. S., and return in 12 days to open the new hall on August 1st. Above it are three good rooms, so that "a man of God," when he comes along, can have where to lay his head. . . . Last Lord's day 35 of us sat around His table.

. . . 'A few mornings ago I baptized a young woman and her brother-in-law. The father of the former is "John Wesley," but not like him. Last week baptized a woman of 60, an old deceived Presbyterian. At Doherty Creek I baptized three men and three women. One of the latter traveled 8 miles to get it done. (See correspondence, page 118.)

"Baie Verte, New Brunswick, July 12, 1886: Your tracts and papers came to hand in good time. Thanks. God is at work here, and souls are being saved. Some cannot work because they are so troubled about eternal things. One man got saved in bed the other night; then he got up and thanked God

for it. After that he went and wakened up his friends to tell them what God had done for him. A woman who had been religious for nine years received Jesus the other day while mixing her flour to bake the bread. She saw nothing for herself but hell; then she looked to Jesus, came to the meeting and told us all that she was saved through the blood. One young man, whom God had troubled while walking home from the meeting, trusted Jesus, and was made happy. A woman was standing in the pantry the other day. She had just got to the end of herself, when God revealed Jesus to her. Others are tasting Psalm cxvi., 3. May God soon bring them forth by the word of God. Pray for me. A whole province here to myself. All strangers to me, but they are the kind. God saves—the poor.

Yours, in Him,

JOHN GRIMASON.

THE BALLYMONEY LABOURER.—A labouring man in Ballymoney, when coming out of a state of "conviction," said to those around him, "Boys, what's the biggest wonder you ever saw?" He repeated his question, and then said, "Oh, isn't it to see an old grey-headed sinner like me saved at the eleventh hour? Oh, you are young—you are in the first, you are in the third hour, and so on. Come, it's far easier than if you wait as I did. *Oh sin's a nail the devil drives into the heart; and when it gets rivetted, it's hard to pull out.*" This homely but forcible expression was the means of deeply awakening a minister's son who heard it.

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VOL. VI.

CHICAGO, SEPTEMBER, 1886.

No. 9.

Personal Types of Christ.

ADAM.

This, of course, is the first type of Christ that we meet with in our search into this subject. Not only is it the first, but I think we shall find it a very clear one. That he is a type, rests on the clear statement of the word of God. * Turn to Romans v., 14, and read it. The word rendered *figure* here is the root from which we get our word *type*. In another scripture the name of the type is given to the Antitype (I. Cor. xv., 45.) Before, however, coming to the points of resemblance let us look a little at the contrasts, for these are enforced in the N. T.

Adam as a contrast to Christ. Adam is a creature and began to exist in time. Christ is the *Creator and never had a beginning.*

"The first man is of the earth, earthy; the second man is the Lord from heaven." Adam, in a sinless world, surrounded by all that the

heart could desire, yielded to temptation and became the slave of the devil. Christ, in a world full of sin, wanting the necessaries of life, and amid scenes calculated to terrify, resisted the temptations of Satan, and at the cross secured his ultimate overthrow, (Matt. iv, 1-11, Mark i, 13, Heb. ii, 14.) Adam brought physical, spiritual and eternal death upon himself and all his posterity. Christ brings righteousness, peace, eternal life and immortality to all who by grace are united to Him. Adam subjected creation to vanity and the curse. Christ, by dying, secured its deliverance therefrom, and will soon, by His power, make that deliverance a manifest reality. In a word—the one is the author of *sin* with all its awful results, the other is the author of *salvation* with all its blessed possessions and results. Adam shadows forth Christ in his threefold headship—of Creation, of the race, and of Eve. 1. As head of creation. In the 1st ch. of Genesis there is evidently an order in the creation; it follows an ascending scale from the lower to the higher. Man is the last,

* Let me earnestly ask my readers to turn up the passages which, for want of space, are not quoted.

and, consequently, the highest of God's creatures on earth. He is a mysterious and complex being; created, as to his spirit, in the image and likeness of God, he is as to his body a part of the animal creation. Man was thus a creature with wonderful capacities, either for good or evil, and thus distinguished him from every other creature. True he was, as his name implies, of the earth, earthy, yet he was infinitely raised above everything else of the earth, and he was God's vicegerent in the world. In Gen. ii., 19, 20, we have him brought before us as the acknowledged ruler of the brute creation. Such was man's exalted place in creation. But the position was soon lost. Adam proved disloyal to his trust and betrayed his kingdom into the hands of the devil, and from that time to the present the rule of the usurper has been an awful fact in all this lower world.

God's purpose, clearly, was that man should be lord of creation. Has that purpose been forever defeated? Nay; that is impossible. God's purpose may be, seemingly, delayed but it can never be wholly set aside. Lo, many, many years after fall in Eden, we hear the Spirit, in glowing language, speak of *Man* as having dominion over the works of God's hands. Read the whole of Ps. viii. This is not a sad retrospect of the scene in Eden. No; it is a bright anticipation of the future—a scene in Millennial times. If we now compare this Ps. with Heb. ii, 5-9, it is at once clear that Christ Jesus is the Man who is to occupy this position in a future Age. How marvellously great is

the *wisdom* of God as unfolded in His word. The conviction that comes to one's soul, in thinking of the unfoldings of God's mind in the Bible, is—Surely the book is from God! There is a wisdom displayed, far beyond anything possible from man, which, in its very *conception*, stamps the book as divine. God's wisdom devises a plan which overcomes every obstacle and clears the way for the carrying out His original purpose. His design, as we have seen, was that man should be head of creation, and so it shall be. To the eye of reason this looks to be quite improbable; the Devil seems to be getting more power than ever in his usurped kingdom; things seem to be getting worse and worse. It is all true; and the intelligent Christian knows that it will get very much worse still before it gets at all better. But *faith* looks beyond this scene of confusion and sin and fixes itself on *Jesus in heaven*. Faith sees the Man Christ Jesus on the Father's throne; and knows that that is the pledge and seal that the Usurper shall soon be cast out, sin shall be destroyed, the curse removed, and the whole creation shall be brought into the liberty of the glory of the children of God. "But now we see not all things put under Him. *But we see Jesus*, who was made a little lower than the Angels—crowned with glory and honor." (Heb. ii., 8, 9.) He, who on Calvary's Cross, purchased back the inheritance by blood, will ere long come and deliver it by power. The lion of Judah's tribe, who will soon roar upon His enemies and destroy them, is *the lamb that was*

slain. And it is because of this He will have the right to open the seven-sealed roll of creation's title-deeds. He is the appointed "heir of all things." Throughout the millennium the world will have a sample of rule by God's Man after God's order. "Behold, a king shall reign in righteousness. And a *Man* shall be as an hiding place from the wind and a covert from the tempest, etc." "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth." (Isa. xxxii, Ps. lxxii.)

Blessed prospect! May thy coming be hastened! Would we see creation delivered, Satan cast out, sin hiding itself, and righteousness flourishing—then let us speak a word to bring the King back—let us say with one heart and one soul, "Even so come Lord Jesus." (II Sam. xix, 9-15; Rev. xxii, 20.)

II. As *federal head of the race* Adam typifies Christ. Adam stood in a covenant of works. To obey was to live, to disobey was to die. And he stood for the whole human family. If he had stood faithful he would have secured a standing in righteousness for all his descendants. But he sinned, and all sinned in him. "Therefore, as thro' one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." (Rom. v., 12, R. V.) That is, thro' Adam's sin all of us were constituted sinners—had the place and nature of *sinners*. (Ps. li., 6; Rom. v., 19.) The Lord Jesus, the second man, the last Adam, by dying on the tree, "taketh away the

sin of the world," and thus repairs the breach that Adam had made. So now, *no soul will ever be in hell simply for Adam's sin*. Men are to be judged and punished for their own sins; and in these lands, the blackest of all sins is the rejection of offered mercy thro' the Lord Jesus Christ.

Read carefully Rom. v., 18, 19, R. V. In v. 18, we see through the one transgression all brought under condemnation; and thro' the one act of righteousness, the free offer of justification comes *unto* all men. This agrees with the teaching in Ch. iii., 22—"The righteousness of God. . . *unto all and upon all them that believe.*" Thus the atonement was evidently *sufficient* for every individual of the race. In v. 19, we have another aspect of the truth. Notice the term is changed from "all" to "the many;" the object is to keep up a parallel. The first, "the many" of v. 19 is as broad as the "all" of the previous v.; but the second is not, therefore, the changed expression. All linked to the first Adam by natural generation, inherit his sinner-place and nature; all united to the last Adam, in regeneration, receive his nature and are reckoned to be righteous. Thus redemption is only *effectual* in the case of those who believe. Jesus was at the cross as the substitute of all His people; and having borne their curse and put away their sin, He ascended on high as their representative and forerunner. What wisdom, grace and power are displayed in redemption? When everything appeared to be a wreck and failure, God stepped in and be-

gan to work ; and now believers in Christ have a safer standing and a higher state than the first Adam ever could have endowed them with.

"Though our nature's fall in Adam,
Seemed to shut us out from God,
Thus it was His counsel brought us
Nearer still thro' Jesus' blood.
For in Him we found redemption,
Grace and glory in the Son ;
Oh ! the height and depth of mercy.
Christ and we thro' grace are one."

III. Adam, in his relation to Eve, is a God-intended representation of Christ's relation to the Church. (See Eph. v., 22-33 ; Rev. xix., 6-9, xxi. 1-3.) The relationship has been getting closer each time. First creation, then the race, and now the one individual made specially for himself.

And it is the same in the Antitype. In Christ's future position towards the world, we are one with Him. The Saints will judge, rule, and reign with Him. (I. Cor. vi, 2 ; Rev. ii, 26, iii, 21.) He is the Son and Heir, we are sons and joint heirs. He is said to be "Head over all things to the Church." That means, as I judge, He is head over all things, not apart from, but, in union with the Church. Then comes Christ as federal head of the new race ; including in the term all who ever have, or ever will, believe in Christ. And out of these we have a distinct class spoken of as "The Church which is His body," "The Bride the Lamb's wife."

Read Gen. ii, 21-24. Here we have the inspired account of the formation of the woman. She was taken out of the man's side while

he slept, built into a woman, and then presented by God to Adam. Here we have three important things, and the answer to these in the Antitype, is plain.

1. *The Death of Christ.* Adam slept ; and not till then could Eve be taken from him. Christ must sleep the deep sleep of death or sinners cannot be fitted to be with himself forever. "Except a grain of wheat fall into the earth and die it abideth by itself alone ; but if it die it beareth much fruit." (Jno. xii, 24, R. V.) Adam, on seeing Eve, at once discerns the relationship, and utters the Divine principle, "Therefore shall a man leave his father and mother and cleave unto his wife." Christ, having loved the Church, came forth from His Father, and gave himself for her.

2. *The Spirit's work now.* The rib, having been taken out of the sleeping man, was builded (Mar.) by God into the woman. After Christ was glorified, the Spirit came down and baptised all believers into one body. And all these centuries he has been at work calling out the Church. He has raised dead souls out of the quarry of nature and builded them on the foundation. He is forming a Bride for the Son.

3. *Christ's coming again.* To carry out the type, all this dispensation is the night when the second man is sleeping and the bride is being formed ; but when she is complete, He will publicly acknowledge her as His. Jehovah presented Eve to Adam ; but Christ is God as well as man, and so He will present her to Himself "a glorious

church, not having spot, or wrinkle, or any such thing."

There is a remarkable scripture in the N. T. which I think is illustrated by something that is said of Adam and Eve: "For as the body is one, etc." (I. Cor. xii, 12.) The first part of this verse is clearly the human body; and in the last clause an analogy is drawn between it and "Christ." But it cannot be the *personal* Christ or there could not be an analogy. It must be, then, what has been termed, *the mystical Christ*. That is, Christ and the church together forming the one new, the one perfect *man*. The church is said to be—note the word—"the *fulness* of Him who filleth all in all." (Eph. i, 23.) The illustrative passage in Gen. v, 1; turn to it. "In the day that God created man * * * male and female created He them; and blessed them and called *their* name Adam." Adam and Eve together formed the complete man, and were called by the *one name*. They were distinct, the one in subjection to the other, yet *one*. And so—mystery of grace!—the last Adam has his Eve. They, too, are distinct from each other, and will forever remain so, and yet in a very true sense *they are one*. They have the same life, identical interests, a common destiny, and the one name—"the Christ." My soul! Believe, wonder, admire, and worship!

The practical truths flowing out of this are many. I do not attempt to take up space to point them out, but may reader and writer *be in subjection to Christ as Head*, expectantly waiting to see Him as He is; to be with Him and like Him

forever—*eternally at home in the Paradise of God.* J. N. C.

The Four Witnesses.

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

The Gospel according to John is characteristic. It was written evidently to present the eternal sonship of Christ, therefore His birth and ascension to heaven are not referred to at all. This is in beautiful harmony with the character of this Book.

In confounding "His own," *i. e.* the Jews, who wished for excuses to justify them in their opposition to him, He cites the following witnesses. 1 John v., 33, "Ye sent unto JOHN, and he bare witness unto the truth." In the 1st chap. we read, 6th and 7th vs., "There was a man sent from God, whose name was John; the same came for a witness to bear witness of the Light, that all through him might believe. He was not that light, but was sent to bear witness of that light." In verse 29th he utters these words concerning Him—words which have been a blessing for all time and eternity to myriads of souls: "Behold the Lamb of God which taketh away the sin of the world." In the 3d chap., 27th to 36th vs., we have also other exceptionally grand testimonies to Christ, by John, in words which led many a weary soul to rest. Read also i., 19, 23. John was eminent, only as he decreased, and held up Christ before all. Christian reader, the shortest way to oblivion is to aim at being something, and the way to honor, permanency in it and eminence, is to be obliv-

ious to self in order to honor, exalt and commend God's Christ. There is nothing whatever that gives the writer of these lines so much shame and pain as the little honor given to Christ through the life that is now well nigh ended. "He that humbleth himself shall be exalted."

II. The WORKS, verse 36—"For the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me." The character of these works is described in Acts x., 36, by the Apostle Peter, "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about *doing good* and *healing* all that were oppressed with the devil, for God was *with* him;" also in the first epistle of John, chap. iii., 8, is most precisely and fully expressed His work thus, "For this purpose the Son of God was manifested that he might destroy (or undo) the works of the devil." A third scripture let us notice in Matthew xx., 28, "The Son of man came not to be ministered to, but to minister, and to give His life a ransom for many." A fourth scripture is, John xvii., 6, "I have manifested thy name unto the men," and John i., 18, "No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath declared him." These works are described, the reader may see, by

1st. Doing good, which probably covers the whole ground of benevolence towards the sick, etc.

2d. Healing all that were oppressed with the devil; doubtless includes demoniacal powers and possessions.

3d. Destroying the works of the devil, who is both a liar and murderer.

4th. To minister, *i. e.*, to make Himself the servant of all. This he did for their much comfort, rebuke and salvation.

5th. To give His life a ransom for many—"gave himself for us, a sacrifice of a sweet smelling sacrifice to God."

6th. Declaring, unvailing, telling out the Father, so that He could say, "He that hath seen me hath seen the Father." Wonderful grace!! The rejectors of Him displayed, as they do still, hardness, impenitence, bewitchment and wickedness unexampled in anything else. His works always unfolded the glory of the Father, the condemnation of sin in the flesh—the judgment of the world and of the devil—good will and mercy to man—deliverance, mercy and grace to the perishing ungodly—wonderful works!

III. The FATHER witnessed of him, verse 37, "And the Father himself, who hath sent me, hath borne witness of me." First at His baptism the Father testified of Him, Matthew iii., 17, "This is my beloved Son, in whom I am well pleased." Second, at His transfiguration, Luke ix., 35, "And there came a voice out of the clouds saying, 'This is my beloved Son, hear him;'" and third, in John xii., 28, He prayed, "Father, glorify thy name. Then came there a voice from heaven, saying, 'I have both glorified it, and will glorify it again.'" And "God was with Him."—Acts xii., 38. Surely they had no excuse.

IV. The SCRIPTURES testified of Him. Verse 39, "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of Me." "To Him give all the prophets witness," etc., Acts x., 43. He is the antitype of all the law and shadows—the subject of all the prophets—the hope of Israel—the repairer of the breach. Christ is all in all of the Scriptures. "The man of sorrows and acquainted with grief." "He who restored that which he took not away;" the "Captain of our salvation," and the comforter of all that mourn.

One class of scriptures witnessed as to His coming, "A virgin shall be with child," Is. vii, 14; and another class testified to his work, Is., lxi., 1-3; another testified to His rejection, Is. liii., 1-11. The price for which He was betrayed is even foretold in Zechariah xi., 12, 13. His betrayal is foreshadowed by Ahithophel's treatment of David. Even the parting of His garments is foretold, as well as his crucifixion and resurrection, etc., etc., etc. Deep is the blindness of his rejectors, and inexcusable is their enmity, and terrible must be their punishment.

Reader, have you seen Christ all over the Book? A most blessed discovery—and do you clearly see Him now? Judicial blindness has overtaken the nations—"Soon the branches of the wild olive tree are to be broken off the root, and the natural branches shall be grafted into their own olive tree instead."—Rom. xi. This is a terrible and overwhelming thought to be preaching, and yet persuaded that the most of one's hearers are already

given over to hardness of heart and infidel speculations.

In the Presence of the King.

Christian work helps the spiritual life as exercise improves the muscles, but there must be in both cases an inward supply to feed that life. It is a great thing to carry the water of life to thirsting souls, but we must ourselves often visit the fountain head lest we carry but empty pitchers. Only God, whose supply is within himself, can always give forth and has no need to draw in. If we attempt only to work for God we shall very possibly be "busy bodies," but we shall not forward much "the King's business."

It is mainly in the life of prayer and contemplation that we shall find this inward supply for outward activity. It is in those quiet hours when we come into that gracious and restful presence that we furnish ourselves with those treasures which are given, it is true, "according to the riches of His grace," but concerning which He will "be inquired of," and of which He says, "Ask, and ye shall receive."

This is our personal communion with our Father, our familiar association with our Elder Brother, our intimacy with our best Friend. It is in this way, together with the study of Him as revealed in His Word, that we shall obtain that knowledge which Jesus Himself so desired us to have when He said, "That they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

I have at times hoped to get much help from others on the subject of prayer and communion with God, and have found myself only puzzled and discouraged by an able treatment of the subject, with a careful analysis of its nature and the elements which go to constitute true prayer—as contrition, confession, submission, petition, thanksgiving, etc.—and have come away feeling perplexed and disheartened, as if the way to my Father was not by Christ and a simple mental process, and as if, perhaps, I did not know enough to worship God acceptably.

I want now to avoid all such impression, and help myself and you to realize that communion with God is very simple and direct; that if we have found access by the “new and living Way,” we do not need great knowledge, or wisdom, or experience, before we can cry, “Abba, Father.” If we are in want, we do not need to be told what to say, for we have already been told, “If any man lack, let him ask.” If we are in fear, we need no learning in order to call upon and run to Him for safety, “What time I am afraid I will trust in Thee.” If we love Him no one need prescribe to us our manner of telling Him so. He is not a critic to scan our prayers, but a Father to welcome us to a little season of visiting with Him, to listen tenderly to a stammering tongue, or even to the cry of an infant which finds no words to express its desires.

The greatly important point in regard to our communion with God is that it should be. That we should come freely and often into His

presence, for we shall learn how to come better in an hour than in a lifetime of staying at a distance studying and theorizing about it. Let us be much with Him, and we shall learn much of Him.

But, while avoiding anything confusing or discouraging in regard to our habits of devotion, there are some points that perhaps we might consider with profit, and some tendencies we might guard ourselves against, even in our personal intercourse with our heavenly Father.

In the first place, there is the danger of putting Him at too great a distance. Our adversary is very shrewd, and does not hesitate to use truth to forward the purposes of falsehood, as we know from his venturing to quote Scripture itself in tempting our Lord, and if he can make use of the majesty and glory of God, and the reverence due Him, to make us afraid to open our hearts to Him, or if he can draw any veil between us and God which shall prevent our realizing Him as a veritable *person*, to whom we are looking and speaking, and make our prayers a mechanical exercise, however faithfully and conscientiously the *times* may be observed, he has done much. His purposes are forwarded by any means which will keep the soul and its Father Maker afar from each other. Let him not succeed in this, but do you, realizing God as a present person, tell him about yourself, your desires, your needs, your little cares, joys and sorrows.

On the other hand there is to be watched against the great tendency of poor human nature—*selfishness*. We do not go to God too much

with our needs, but too exclusively. We are apt to be occupied with our own wants to the forgetting of his claims to praise and thanksgiving for love, goodness and favors already bestowed. We fail to render the praise which even children can, to Him whose praises cannot be adequately spoken, even by our poor tongues. While we need to carry to him our every want, and I am sure he loves to be taken into our confidence in every matter, and tenderly interests himself in our smallest concerns, it would do our own souls good more frequently to turn to another phase of devotional exercise, to forget our petty needs, turn away from our wearing cares, and lose ourselves in contemplation of the divine ways, works and Word, and the praise due to His glorious name. We should return braced and invigorated from that higher atmosphere, and his blessing would surely follow a desire and attempt to 'give unto the Lord the glory due unto his name.' Another thought: Let no desire to justify self rob the hours of devotion of their genuineness and power. Let the prayer be, 'Search me, O God, and know my heart.' I need not say that if the Spirit, which searcheth all things, brings to mind anything for which confession is due to another than God, that the word for us is, 'Go thy way; first be reconciled to thy brother, and then come and offer thy gifts.' The greatest sin confessed and put away, no longer has power to separate the soul from God, but the smallest one cherished and unacknowledged has.

It is of great value to have regular and systematic habits of devo-

tion, seasons which we faithfully and punctually observe. They remind us, hold us and draw us back to God by their recurrence. They are bulwarks against the encroachments of care, and labor, and safeguards against the absorption in those "other things" which, entering in, choke not only the word of God but the spirit of prayer. David says, "Evening and morning, and at noon, will I pray." Our human nature needs some rule to keep it from carelessness, forgetfulness, shiftlessness. The man who begins by thinking that there should be no difference in times, but that all times should be devotional, is apt to end by having no times; as he who thinks there need be no day of rest, because all days are sacred, is apt to end by having *no* day that is sacred.

But while this habit of special and regular hours of devotion is of such value to the growth of personal piety, it is not necessary that the sense of the presence of God should be confined to such hours. Rather let the thought of Him become a habit. Cultivate this habit of turning the thoughts in an upward, Godward look. Let the very opposite of the way of the wicked be ours, so that instead of, "God is not in all his thoughts," it may be said, God *is* in *all* his thoughts.

Do not confine Him to set hours and appointed places of meeting with you, but bring Him often to mind, if it is only like a mental glance in the midst of busy hours, as one friend may give a look and smile to another he has not now time to sit and converse with at leisure. Let

this sympathizing and wise Friend come into your kitchen where you are kneading your dough. He has said, "I am the living bread which came down from heaven." Let him walk your fields with you as you sow and reap the grain. He has said, referring to his own offering of himself in death, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Encourage His presence in the shop. "Is not this the carpenter's son?" Journey with him as you go. "The Lord shall preserve thy going out, and thy coming in." Have His approval in all you undertake. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

A quaint old writer has called this habit of constantly calling the soul back to thoughts of God, "The practice of the presence of God." He says of it: "There is not in the world a kind of life more sweet and delightful than that of a continual conversation with God. A little lifting up of the heart suffices; a little remembrance of God, one act of inward worship, though upon a march, and sword in hand, are prayers, which, however short, are nevertheless very acceptable to God. Lift up your heart to him, sometimes even at your meals and when you are in company; the least little remembrance will always be acceptable to him. You need not cry very loud; he is nearer to us than we are aware of."

What the sun is to the growth of vegetation, that is the presence of God to the growth of the soul. A friend once described to me a great

flower show he attended in London, England, where one of the prizes was taken by a magnificent bloom of geranium in an old tin can, brought there by a little tenement-house beggar. She was interviewed by one of the gentleman patrons of the exhibition as to her success with the flower. She told him, in simple fashion, how a lady gave her the slip; how she got an old can from an ash barrel, went out and scraped up dirt from the alley to fill it, and planted the slip. "Then," said she, "in the morning I put it in the east window, and in the afternoon I put it in the west window, and—and—please, sir, I just kept it in the sun."

We cannot, it is true, "by taking thought add one cubit to our stature." We cannot make ourselves grow, but we can keep ourselves under such conditions that we cannot help growing. Dear friends, let us keep ourselves full in the light of the Sun, and we shall "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." SEL.

It Is Too Late Now.

An old man not far from the place where I write, was just closing up a long life. Blessings, like gentle showers, had fallen graciously upon him, and the Holy Spirit had, many a time, whispered in his ear messages of tenderness, fitted to lead him to the cross. But the most tender appeals he had resisted, and the most solemn warnings he had left unheeded. A neighbor, solicitous for his eternal good, sought his dying

pillow. He endeavoured to press home upon him the solemn considerations of duty in view of the eternity upon whose scenes he was soon to enter, "Ah!" said the dying man, "it is too late now. Once I might have obtained an interest in the Saviour of whom you speak, and to induce me to do this the Holy Spirit most earnestly pled. But His gracious invitations I have wickedly spurned, and a death-bed, with its agonies and exhaustions, is a poor place to seek reconciliation with God. It is too late now." And so he passed to his account.

Can You Be Safe Too Soon?

Can you be safe too soon? Can you be happy too soon? Certainly you cannot be out of danger of hell too soon; and, therefore, why should not our closing with Christ, upon his own terms, be our very next work? If the main business of life is to flee from the wrath to come, as indeed it is (Math. iii, 9); and to flee for refuge to Jesus Christ, as indeed it is (Heb. vi, 18), then all delays are highly dangerous. The manslayer when fleeing to the city of refuge before the avenger of blood, did not think he could reach the city too soon. Set your mind to work upon this matter; put the case as it really is. I am fleeing from the wrath to come; the justice of God and the curses of the law are closely pursuing me; is it reasonable that I should sit down in the way to gather flowers or play with trifles? For such are all other concerns in this world, compared with the soul's salvation.

Retrospection.

BY ANNA SHIPTON.

"Thou shalt remember all the way which the Lord thy God led thee."—Deut. 8:12.

"Cast not away, therefore, your confidence, which hath great recompense of reward."—Heb. 10:35.

He was better to me than all my hopes,
 He was better than all my fears;
 He made a road of my broken works,
 And a rainbow of my tears.
 The billows that guarded my sea-girt path,
 But carried my Lord on their crest;
 When I dwell on the days of my wilderness march
 I can lean on His love for the rest.

He emptied my hands of my treasured store,
 And His covenant love revealed,
 There was not a wound in my aching heart,
 But the balm of His breath hath healed.
 Oh! tender and true was the chastening sore,
 In wisdom, that taught and tried,
 Till the soul that He sought was trusting in Him
 And nothing on earth beside.

He guided by paths that I could not see,
 By ways that I have not known,
 The crooked was straight and the rough made plain,
 As I followed the Lord alone.
 I praise him still for the pleasant palms,
 And the water springs by the way;
 For the glowing pillars of flame by night,
 And the sheltering clouds by day.

There is light for me on the trackless wild,
 As the wonders of old I trace;
 When the God of the whole earth went before
 To search me a resting place.
 Has He changed for me? Nay! He changes not,

He will bring me by some new way
Through fire and flood, and each crafty foe,
As safely as yesterday.

And if to warfare He calls me forth,
He buckles my armor on ;
He greets me with smiles, and a word of
cheer,

For battles His sword hath won ;
He wipes my brows as I droop and faint,
He blesses my hand to toil ;
Faithful is He, as He washes my feet,
From the trace of each earthly soil.

Never a watch on the dreariest halt.
But some promise of love endears ;
I read from the past, that my future shall
be

Far better than all my fears.
Like the golden pot, of the wilderness
bread,

Laid up with the blossoming rod,
All safe in the ark, with the law of the
Lord,
Is the covenant care of my God.

JOHN FOSTER.—As John Foster approached the close of life, and felt his strength gradually stealing away, he remarked on his increasing weakness, and added, "But I can pray, and that is a glorious thing!" Truly a glorious thing; more glorious than an atheist or pantheist can ever pretend to. To look up to an omnipotent Father, to speak to Him, to love Him, to stretch upward as an infant from the cradle, that He may lift His child in His everlasting arms to the resting-place of His own bosom; this is the portion of the dying Christian. He was overheard thus speaking with himself: "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Questions and Answers.

QUERY CIV. What would you say of the sleep of the soul some talk of.

ANS. As regards that, it is a miserable heresy that comes from the Father of lies, who injects it into man's reason. Usually it is connected with annihilation, perfect sanctification or sinlessness, anointing of the sick, Faith cures, etc., etc., and we think it always is associated with Seventh-day Adventism.

One Scripture is usually quoted by them to support it, viz., Ecc. iii., 19, 20—"For that which befalleth the sons of men befalleth beasts, even one thing befalleth them, as the one dieth so dieth the other, yea they have one breath, so that a man hath no pre-eminence above a beast, for all is vanity; all go into one place; all are of the dust, and all turn to the dust." And then they stop, without quoting the next verse, viz., 21st—"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth," and they seem to ignore altogether the 7th verse of the 12th chapter of the same book—"Then shall the dust return to the earth as it was, and the spirit shall return unto God, who gave it."

The people who hold "soul-sleeping," as far as we have had intercourse with them, appear to us

to be like all heretics, *i. e.*, determined at all hazards to maintain their ground against the plainest and clearest "Thus saith the Lord," and seem "crazy" on that point.

The Lord tells the dying thief that he should not wait till the kingdom, but on that day he should be with Him in paradise. Luke xxiii., 43. Was he to be fast asleep, knowing nothing of Him or anything else? It is monstrous! We are "absent from the body and present with the Lord," but if that should mean being fast asleep, we might as well be at the other end of the universe! "To depart and be with Christ is far better," Phil. i., 23, *i. e.*, according to soul-sleepers being fast asleep and unconscious, is better than serving Christ and ministering to His glory! The apostle did not know which to choose: to live, which was Christ, or be fast asleep! It was gain, that is to be unconscious, compared with serving Christ honestly here. No, no, never!!!

These Scriptures show the moral absurdity of soul-sleeping. There is no such word or thought in Scripture as soul-sleeping. It is the man always that falls asleep, never the soul.—See Lazarus, John xi., 1-44; Stephen, Acts vii., 55-60. It is the christian man that falls *asleep*, and is in contrast with "some that remain until this present."—See 1 Cor. xv., and 1 Thes. iv.

Notice, also, it is never said of the wicked that they shall not be raised; but is said they shall have the "resurrection of damnation." John v., 29.

Work and Workers.

EXTRACT LETTER FROM THE BACKWOODS OF CANADA, BY
WM. J. MACLURE.

GOSPEL TENT, BALSOM LAKE, ONT., }
July 24th, 1886. }

Well, I have little to say in the way of conversions. That verse, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living," has been somewhat like my experience. To-day will complete eight weeks in this place. From the first, in point of numbers, the meetings have been the best we have seen in this country. The people listen well, and some are troubled, yet at present we can only speak of two cases of conversion; our hearts were made glad by the second one of them telling us she was saved on Thursday.

Preaching here has been pretty easy. The Lord has helped us night after night to speak the word to the people.

Yesterday we had a meeting on the opposite shore of the lake, in a farmer's house. He, like the man in the Acts, sent for us and gathered in his neighbors to hear. They are five and seven miles distant from the nearest kirk, and that may be a good thing for them.

On the first we baptised eight brethren and seven sisters, most of them stray "ears" gleaned now and then. Praise God even for these. To-morrow we shall (D. V.) baptise four more.

I need not ask you to pray for us. We have had some "cold spells" lately. Bro. Douglass stands it fully better than I do.

Bro. Muir has been holding meetings at Omar, Mich., and is now having a few in Sterling.

Bro. Marshall writes from Huntsville, a backwoods place in Muskoka, Ont., Canada: "We (*i. e.* himself and R. Telfer) have been encouraged in the work here—a number have professed conversion."

Tent work is going on in Toronto. Bro. D. Munro and James Goodfellow (who is being restored from a heavy illness) are preaching together.

In Rochester, N. Y., U. S., brethren McArthur and Wiseman are preaching together.

J. H. Burge writes from Burlington, Kansas, July 24th: "Thinking you would like to know how the work is getting on here, I will say: The tent was erected about the 1st of June. Bro. Erskine and myself went at it for the Lord. A few souls have been saved, and others seem to be anxious. The meetings are quite well attended, considering the very hot and dry weather we are having. It is very oppressive. Pray for use."

The tent at Indianapolis is still being operated, and doubtless the meetings have been and still are sufficiently well attended. No doubt God has been manifesting His character in the work. "God is light; and God is love." It is quite astonishing how here, as in most other places, the Word of God is superceded; indeed, we believe not one out of fifty professors in the city could find a text in the Book of God. We have seen them, dear souls (the cream of the religious element), at our Bible readings,

vainly trying to get the passages when the Book was handed to them for that purpose, and our heart was sore for them. Their hirelings are the greatest of all curses to them. The vast majority of the people are church members, but absolutely ignorant of the Saviour. We have seen nowhere such universal deception as is practiced on the most courteous and respectful people we ever met. Talk, also, about sending missionaries to Africa!—we have it right here in the person of thousands of colored people—members of churches (*sic*)—among them all we met three who appear to us more real than anything we have found among the white population in the churches.

To stem the torrent is not possible. Judicial blindness has evidently overtaken the people. Pity! O you who are God's, pity the people who are bewitched by unconverted, blind preachers.

How many of you, our Christian readers, take refuge in "the purposes of God," and live for money getting, pillowing yourselves in your worldliness, ease and sloth on God's sovereignty, forgetting that it is God's sovereign will to make holes some day in your money bags. Remember, dear Christians, these and other things are to be "searched out" by and by.

There are excellent open air meetings in Chicago, Ill.

Brethren, pray for us. The Tent season, before the next BARLEY CAKE is issued, will be over for 1886. Usually that is past between the 10th and 16th of September. Then the cold nights set in, and people cannot sit in tents.

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Politics.

THE CHRISTIAN'S RELATION THERETO.

We are on the eve of the Annual Election, and the whole country is filled with a feverish excitement in regard to it. It therefore seems an appropriate moment to consider the Christian's responsibility in this matter. By way of clearing the ground, we would say, our observations only apply to Christians, not to the *Christianized Worldling*, nor to the man who has no fear of God before his eyes. Such cannot understand or appreciate our position.

We may add, that from those Christians who do not believe in the *sufficiency* of the Word of God to guide in such matters, we anticipate no response or reciprocal sentiments. We, however, are among those who do so regard the Scripture, and our authority for such a belief is based on 2 Timothy iii., 16. There we learn that the inspired records are given for various purposes; among other things, "to thoroughly furnish the man of God

unto all good works;" so that, if a Christian were meant by God to engage in the world's government, there would be divine instruction to guide him.

But is there such legislation for this Dispensation? *We can find none!*

The reason of this we trust to make apparent. Speaking generally, we hold that despite any system of Government

"THE HEAVENS DO RULE."

Daniel ii., 21; iv., 24, 26; and that our interference or aid as Christians, is therefore superfluous.

God is accomplishing through various agencies the purposes of His own will, and the Christian, cognizant of this, *knows that all is well.*

Besides, when the Church of this Dispensation is away from the scene of earth—raptured by the power of Christ—(1 Thess. iv.)—this world's politics will reach their highest model perfection (as seen by the natural man); for the Ten Kingdomed Confederacy, acting in perfect unanimity (no longer indi-

vidually suspicious or antagonistic), will yield its power to the Anti-christ—Rev. xvii., 9 to 18—whose overthrow will be brought about by the return of Christ with His saints to the earth. Towards that consummation, all things are *rapidly tending*. If Christians understood the heavenly and special character of this Dispensation, they would not apply Old Testament principles thereto, and would more readily perceive their pilgrim character.

A new era, with unique characteristics, began with the Cross of Christ, and the descent of the Holy Spirit. Prior to that, Israel, as a nation on the earth, of course had its politics; and Daniel, Nehemiah, Mordecai, and others, were, under varying circumstances, brought into political prominence to aid the earthly people of God; but now all is changed. The Saints of this age are being gathered out of *all nations*; their *birth*, their *testimony*, and their *destiny*, are all heavenly. Hence the Apostle Peter designates us "strangers and pilgrims"—1 Peter ii.; so that our actions are to be in conformity with this. We are not of this world, and therefore, in all matter of rule and government, we occupy the position of foreigners.

Consistently with this relationship, we are told to "honor the king," not because of his personal character (this is sometimes impossible), but by virtue of his office in the completion of the designs of God. Furthermore—in the capacity of king he is the servant of God. Of course, those "in authority" in this land, for whom thanks-

giving is to be rendered, and intercession made—1 Tim. ii.—are the choice of the majority of the electors. It is "party government" as a system, and therefore the greater necessity for the Christian to occupy a neutral ground.

We hold that "political bias" in favor of a party, consistently adhered to, would interfere with the Christian's responsibility as described in 1 Tim. ii. Party feeling runs very high, and is embittered by personal strife and suspicion. It should not signify to the Christian which party is in office for the next lease of Congressional life; whichever is in, he is bound to regard it as that "ordained of God."—Romans xiii.

Above the clamor of politicians, and despite the "Ballot Act," God is regulating all, and whether it be a democrat or republican administration, it will be the instrument "ordained of God," to bring about his own purposes.

Especially in foreign matters, what vast issues are at stake during the tenure of office of any rulers of this mighty empire! And settle it in your hearts, God is overruling everything for His own glory, in the fulfillment of the prophetic scriptures; and for those in authority, of whatever party, you are called upon to pray, and to give God thanks. But, take sides, be permeated by a "political bias," and you may be fighting against God.

Besides, how could a Christian, supposing he were a republican, and a democratic cabinet held the reins of the government, give God thanks, or pray for a power he re-

garded as the very embodiment of mischief and lawlessness? Or, *vice versa*? It is impossible. But let him occupy neutral ground, and he can do so heartily and faithfully. We suspect the republicans would hardly give God thanks for a democratic government, and if he prayed at all, it would be—"Lord, turn them out!"

In Northampton, England, were a christian a radical, we presume he would vote for Bradlaugh, an infidel, and tell us he divorced christianity from politics. In Birmingham (if in a certain division), for Chamberlain, a Unitarian, and give the same reason in justification of his vote. A christian has no warrant to divorce christianity from anything, and it is an awful reflection to think that some who profess to revere the name of God, and hallow that of Jesus Christ, would aid to power those who repudiate God, and deny the divinity of Christ. To this the worldling will exclaim! "What intolerant, ignorant bigotry!" But can it be that a lover of Christ would applaud the exclamation? If a christian votes for a man, who, in his turn, votes money for a bloody and cruel war, let him remember it is he, through his representative, who plunges the sword into the heart of a fellow-man, ushering him into eternity, and it may be perdition.*

"Have ye so learned Christ?"
Is that the Gospel of peace and

good will? A Christian is commanded to be in subjection, to pay his taxes, and to live peaceably, but he is not called upon to rule in the world, where he is a stranger. To be connected with this world's politics is to lower the tone of spiritual life. Imagine a Christian going from the atmosphere of a noisy political meeting to the couch of a dying sinner to speak of Jesus! It cannot be done; it is incompatible with his mission on earth.

But it may urged—"Supposing there is cruel oppression going on; is not the Christian to oppose it?" Let James v answer. There you have aristocratic oppression with a vengeance! And the worldly-wise one would say—"Union is strength. Combine your energies, crush your oppressors, agitate, agitate! Let your wrongs be shouted with trumpet blast throughout the land." Not so, however, is the Christian taught. He is urged to be patient till his Lord comes, who will avenge all, and rectify everything. It may be a hard course, but it is the only one worthy of the followers of a crucified, and still rejected Christ. Amid the din and discordant clamour of this world's reformers, who vainly think to bring about the Millenium by *their energies*, the Christian can remain passive; he knows nothing will be permanently done for the benefit of this groaning earth until Christ takes the kingdom; and for that blessed consummation he devoutly, and most ardently longs!—Rev. xi, 15.

* That wars will continue, seems certain, and often God punishes one nation by another, but is the Christian not responsible to remain aloof, and stand in awe.—F. A. B.

"He that observes the wind shall not sow, and he that regards the clouds shall not reap."—*Ecol. xi., 4.*)

Protracted Camp Meetings, OR APPROACHING THE VORTEX.

One writes, "It is not going behind the scenes to say that, spiritually, the camp meetings at— have been a total failure. Thirty-two sermons have been preached by living, able preachers, and there is not one human being to say, 'I've got religion,' by the whole business." It is, however, true, that it is reported by those interested, that the meetings were a "great success" financially in gate-takings, railway fares, etc., etc. That simply means that there was money in them.

We are in circumstances to know that camp meetings, as carried on by the sects claiming orthodoxy, have, even from their own standpoint, become total failures, and that similar meetings, carried on by the "Non-eternity Materialists," are, and have been, most successful in disseminating their ungodly tenets, and getting many so-called converts from the humanly invented and sustained churches into Materialism.

It is also well known, by those engaged in them, that tent gospel meetings are becoming more and more difficult, as we approach the vortex, into which the whole is fast hastening, seemingly, because of the total lack of conscience to respond to God's word, to which, the people generally speaking, are entire strangers.

Those imagining and maintaining that we are fast nearing the Millenium by a road smoothed over

and made level and plain by the gospel are surely thoroughly oblivious to such considerations as the following:

1. It is undeniably true, as regards experience, that the Bible, both as a study and as an authority, is being fast shelved. The people know it not, though many of them know somewhat of the infidel writings about it.

2. In immense congregations, gathered for the purpose of hearing preaching, it is rare to see one copy of God's word, and the preacher may talk as much nonsense or infidelity as he pleases, for there are none to detect it. There are also thousands of Sunday schools never honored by the presence of a single copy of God's word.

3. It is the exception to see any person at all who can tell the books of the Bible, or to be able to find in it a text when mentioned or quoted.

4. The habit of family reading is fast becoming extinct. There is scarcely such a thing now. The Methodists, who were first in this matter of substituting the hymn book for God's word, have already leavened all the other denominations, and wherever it gains a footing the Bible is systematically set aside. To us it seems the next to Roman Catholicism, in this its sad, sad tendency. Recently, also, we were shocked by the testimony of a trustworthy person, that the house of one, where "breaking of bread" on the so-claimed "true ground" of gathering, is without the reading of God's word in it. What a humbling hollowness and sham unreality! This setting aside of God's word is

on the increase continually. Down, down it goes, and that at an increased rate the farther down.

5. Corruptions of all kinds are on the increase among all the sects. By this time few of their members have any other conversion than that which they conveniently can lay down and take up as they please, or are suited, and few, very few of their preachers are converted at all, hence the infidelity, rationalism, or sensationalism to which, for notoriety in their preaching, they treat those who hire and pay them. Evidently the Holy Ghost describes them in Rom. xvi, 18. "They serve not the Lord Jesus Christ, but their own belly, and by their smooth (R. V.) words and fair speeches deceive the hearts of the people." Also in Phil. iii, 18, 19, it is said of them, "Whose God is their belly," etc., etc. This they show very promptly, for as soon as they cease to be hired, or their engagement is ended, they prefer spending the Lord's day idly in their houses, rather than occupy the meeting house where they had been ministering, though its doors be closed for want of any other supply. "No hire, no preach."

6. Analogy teaches the same truth. Of the dispensations in the past, as recorded in God's word, all without exception terminated in sad failure, sin, shame and darkness.

The *first*, or innocency, ended in sin, and driving out the man from the presence of the Lord.

The *second* in the deluge, which was Jehovah's baptism of judgment on all the world.

The *third* in anarchy—the build-

ing of the Tower of Babel—confusion of languages—the call of Abraham, to be the head of a peculiar people under revelations, and the casting off of the Gentile, to have nature only as their guide to the knowledge of God until the resurrection of Christ.

The *fourth* in Israel having gone to Egypt for a living, unto which place his brethren previously sold Joseph because probity, honesty and purity were to them intolerable.

The *fifth* in Israel being under the iron heel of the Roman empire—for their wickedness and turbulence under the benign Theocracy.

The *sixth*, in Israel murdering John the Baptist for his honesty and truthfulness.

The *seventh*, in the rejection and murder of the Son of God; and the present is approaching its termination in unbelief, superstition and infidelity. "The meal is about leavened." (Math. xiii.) The woman that claims to be the church has about accomplished her corrupting work, so much so that there is scarcely any bread but the leavened to be had. In the xix of Revelation she is said to have corrupted the earth by her fornications with the powers that be, and her coquetry with the ungodly world for its favors.

7. A number of years ago a number of Christians, in comparing the word of God with the actual facts in ecclesiastical circles around them, discovered that they were entirely away from God's principles and the practices He enjoined, therefore they parted with all and be-

gan, as it were, anew by gathering simply to the Name, on Lord's day mornings to break bread "in remembrance of Him" who said "Do this in remembrance of me." At other times they met for the study of the word, also to exhort and teach one another, and to preach the gospel to the lost, by those who had approved gifts adapting them for these ministrations, meanwhile ignoring human ordination as a mere bombastic assumption, imitation and moonshine. Thus they went on for some time, till jealousy among their leaders led to a division into two. One of these goes on still preaching teaching, etc., etc. The other by and by added the "Ground of the One Body" to their gathering principles, etc., and denounced in unmeasured terms, and circulated falsehoods of the meanest and lowest kind about all who have not added their own new addition to their banner. Other additions were also made by them in course of time to their first addition, such as "immersing Babies," after which a quarrel ensued. "Life in the Son" and "Double Quickening," another quarrel. "State and Standing," another quarrel, etc. "Saved but not Sealed," another quarrel, etc. This last opened the door wide for the unconverted getting in amongst them, and the result, no doubt at all, is that many of their number are in that condition, and, as might be expected, the continuous habit of inventing and circulating falsehood about the other division, viz., who gather simply to the Name, became so chronic that, as they wandered away from God and simplic-

ity themselves, they vent their lying proclivities and capacities now on one another to a most shameful extent. They already have divided up into so many fragments that the only badges that distinguishes them are their hymn book, their lying and evil speaking. Thus they who claimed to be the church of God on earth is become a wreck and a scandal in christendom, and the end is not yet.

[To be continued.]

Correspondence.

July 26, 1886.

BELOVED BROTHER: Remembering that the wise man has said "as cold waters to a thirsty soul, so is good news from a far country," I have thought to send you a line in the *worthy Name* of our precious Lord. I am thankful for what I have been hearing of His goodness to you in supplying comfortable provision for temporal life, and that you are so happily united in fellowship with His saints gathered to *Himself*. May the Spirit enable you to apprehend more fully the riches of the love of God, which appointed such a rallying point for His people—the *One* in whom there is *all* fulness treasured up for our souls. Oh, dear I, what love shines out in all God's ways with His people. May He give us eyes to see it and power to grasp it. Love shines with peculiar lustre in that highest of all privileges given to the Church of God on the first day of the week to gather to the Name of the *Lord Jesus Himself*, to have our love to Him deepened by the remembrance of His love to

us, and our hatred to sin also deepened by the recollection of what it cost Him to put away sin, and to have our souls refreshed and strengthened by the spiritual meat and drink given in a crucified Christ to bear the trials and perform the duties of each new week as it comes. Oh that all saints, privileged to be at his table, could say in blessed experience that this was the happy result of their being there, for then there would be more life and power in the church. Let us pray that it may be so. But though the saint's highest privilege is to be at the Lord's supper, (blessed be His name!) He has not confined us to one meal a week for our souls, but like as Jehoiachin, did eat bread continually before the King of Babylon all the days of his life (2 Kings, xxv., 29), so may we, in the presence of the Lord Jesus, feed continually on Himself the true bread from heaven. If only we have faith to lay hold on it, we will find our daily rate so large that, like Ruth, we may eat and be sufficed, and leave, and have a portion to share with the needy. May God give you and me spiritual ability to do so.

I have been meditating on Philippians iii. In a letter I had from dear——, he remarked that at the Belfast meetings Bro. J. McVicar spoke a savory word from that chapter. Paul's stripping place, clothing place, learning place, running place, weeping place and waiting place. It led me to the chapter to find out these various places and I never enjoyed it more.

From verse 4 to 8 is Paul's

stripping place, where we see him stripped of fleshly religion and legal righteousness. He was an Hebrew of the Hebrews, and, after the stricest sect, a Pharisee; as touching the righteousness of the law blameless. That was gain to him till convinced by the spirit of God of its utter worthlessness. Then he counted all things but loss in comparison of Christ, as the ground of his eternal salvation and acceptance with God. What a blessed thing it was for Paul to get such a view of what he was in the sight of a holy God—a naked sinner—naked and bare, as we are told in Ezek. xvi, 7, in order that he might be clothed in the righteousness of God, by faith in Christ, as we see in verse 9, which is his clothing place. It was entirely a new place. All his former pretensions to righteousness were gone, and Christ substituted as righteousness for him. Might we not say it is here we get the wardrobe of the saints? What a costly and complete outfit God has furnished for us for the voyage we have got to take in one way or other from time into eternity—either by falling asleep in Jesus, or by being caught up to meet Him in the air. What an unspeakable mercy that we have been stripped of the filthy rags of our own righteousness, and clothed from head to feet in a living, perfect, entire Christ! This hath God wrought, let us praise Him for it.

Verse 10 is Paul's learning place. Oh that all the children of God (myself included) were aspiring after the knowledge of Christ, as the apostle was. Men often boast

of being highly educated, but few are seeking to be fully educated in the manner Paul desired, viz: in the excellent knowledge of the person of Christ, "*That I may know Him*, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." For the knowledge of Christ, whose lordship he rejoiced to own, he suffered the loss of worldly friends, prospects, and interests, and continually expected to lose his life also. Yet he counted all things but worthless in comparison with Christ. Paul's wish was one which the Lord had pleasure in gratifying, and so he had it fulfilled. I don't know if any man ever obtained a more perfect acquaintance with the risen Jesus than the apostle did. Few, if any, had fuller fellowship in His sufferings in life and in death. No doubt it was from the deep knowledge he had of the Lord's unerring wisdom, perfect love and constant care that he learned in whatsoever state he was therewith to be content." O dear me, I feel it humbling to my soul to look at Paul's devotedness. When he was converted his affections got wholly engaged with Christ and never were disengaged. He never took his eye off that blessed object. Everything was surrendered that He might win Christ and gain out of Him the riches that are in Him, that while pressing on to the glory he might not only have his own soul enriched but be able to enrich others. How many souls have been enriched through Paul's knowledge of Christ. Oh, that some poor souls may be enriched through

what you and I know of Him. If you read the chapter carefully you will see it is not when I was converted I counted all things loss. Look at the date of his conversion, in Acts ix, and the date here, and you will see it was nearly thirty years after that he wrote the words, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." I noted a remark lately—I do not know who by—that when a person is converted, Christ is everything; the world is a vain show, vanity, nothing. It has passed from the mind, and things unseen fill the heart. But afterward, as the man goes on with his duties and intercourse with his friends, though Christ is still precious, he does not continue to count all things loss; often it is only that *he had counted*. But Paul says, *I do count, not did*. Ah, dear brother, it is a great thing to be able to say. Christ should hold always such a place as He did when first we knew Him as our Saviour. It should be always honeymoon with Christ and the believer, and if it be not, He has somewhat against us. (Rev. ii, 3.) The Evil one has temptations for every Christian, but if Christ had His place, temptations would not have the power to overcome us. Lord, give us leal hearts.

Verse 12 to 15, we have his running place. Although we meet with none seemingly perfected to a higher degree in the life of faith and grace, yet he did not mention his faith in Jesus, his earnestness of soul, or his willingness to suffer with Him and for Him, as a proof that he had already attained the

prize, or was conformed to the image of the Son of God. No, but he was aiming at a more transforming knowledge of Him, and earnestly desiring by further self-denying labors and progress in holiness to become more like Him here, and at the end of his course to receive the prize of heavenly glory. "I count not myself to have apprehended, but this *one thing* I do (to the exclusion of all interfering considerations), forgetting the things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." The apostle so felt the power of the glory on his soul that he ran with alacrity. Although a martyr's death might be in the way to glory, he would be all the more like his blessed Master for passing through it.

In verse 18 we have his weeping place, "For many walk of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ, whose end is destruction," etc. We see here a man who felt with God. As the Master Himself wept over sinners who knew not the things that belonged to their peace, so did His servant also weep, as he says in Acts xx, 19, "Serving the Lord with all humility of mind and many tears." Oh, for more of this deep feeling and yearning love for souls.

Verse 19 and 20, His waiting place. What was He waiting for? The coming of the Lord. We know from Acts 9 and 14 that the Lord gave information to Paul of the great things he would have to suf-

fer for His sake, and from beginning to end of his Christian course he seems always ready to die for Christ, if called to do so. Still it does not appear, as far as I have light on the subject, that he was certain he would have to die, till the event was approaching. Two years later than this date he wrote to Timothy the following words: "I am now ready to be offered, and the time of my departure is at hand" (2 Tim. iv, 6). But in Philip iii, 19-20, it is evident that as he had taught others to wait for the Son of God from Heaven, so was he himself waiting; rejoicing in the blessed assurance that at His coming again the body itself would be changed from its humiliating state and fashioned like unto the body of His glory.

We have likewise passed through the stripping place and the clothing place, may we value aright the privilege of being in the learning place, sitting at the feet of Jesus. I am afraid that many of us are more seldom in the weeping place than God would have us, that fewer tears for the enemies of the cross are dropping from our eyes into God's bottle than should be. God told His people Israel to love the stranger and show him every kindness because they were themselves strangers in the land of Egypt. No doubt God would have us learn from this to love the souls of those who are strangers to his grace and seek to win them to Jesus. While we occupy the waiting place let us seek to hasten his coming by laboring for the ingathering of souls to Him. It is one thing to write about Paul's labors and sufferings, and another

to obey his exhortation: "Be followers of me even as I also am of Christ." Our blessed Lord Jesus Himself had a stripping place. He did not come down from His throne in Heaven in the form of God. He laid aside His divine glory that He might appear on earth as one of no dignity or reputation (Philip ii, 6-7). He had likewise a clothing place. He assumed a nature which was foreign to Him and clothed Himself with humanity. Bethlehem was His robing room. O, dear, isn't it sweet to trace His way down to us. He had a learning place, too (see Isa. 1, 4). "He wakeneth morning by morning; He wakeneth mine ear to hear as the learner," for so it is, and a running place from the manger to the cross. He was always running in the path of obedience to His Father's will, and never doing anything else.

Heb. v. and vii. tell us He had a weeping place, also. "Who in the days of His flesh when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that He feared." Yes, and he had a waiting place, and a trying one for Him. "Mine eyes fail while I wait for my God." (Psl. lxxix., 3.) This is one of His utterances on the cross.

But I must close this long letter; remember me in prayer as I do you.

C. C. L.

"Wilt thou not revive us again, that thy people may rejoice in thee."—*Psl. lxxxv., 6.*

The Matchless Lover.

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

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

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

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

In Isa. lxiv, 5, Israel of old is spoken of as being married to Jehovah, but because of unfaithfulness, but especially for their rejection of Christ, they were cast off for a season. But, as you well know, the time is coming when Israel will be restored and Jehovah, their covenant God, will again acknowledge their relationship to Him. But the passage is suitable to any believer brought into union with God through Christ by the spirit. Thank God for a claim to it.

“Thy Maker is thine husband.” Blessed word! Sweeter to my soul than language can express. Through this blessed union all the affection of God’s heart flows out towards us like an overflowing stream. We have got in our new heaven-born nature affections and cravings which only a sense of God’s love can satisfy. Nothing but love will satisfy love, and nothing but a reciprocation of love will satisfy the heart of God and the hearts of His saints. My soul longs to interchange love constantly, but I know that when there is any interruption it is owing to something in myself, for when His love is being poured out into my heart by the Holy Ghost, the current never ceases to flow till my soul, being satisfied and feeling unable to bear the weight of His love, ceases to draw. We will require to be strengthened to bear the perfect bliss and joy of His unveiled presence in Heaven. “What will it be to be there?”

Meantime, what rest and comfort it gives to the soul to know that there is no inconstancy in God’s love; it never slights nor neglects, though often our love to Him is

flickering and unstable, ebbing and flowing like the waves of the sea. His love is perfect, changeless in fervor and eternal in duration. How blessed! The love of an earthly husband can durate naturally only for a few years at most, but the love of the lover of our souls is everlasting. Such a husband alone can suit the soul. But further, as to the present, it is not the love of God’s heart only that is ours, but all the wisdom of His mind and the power of his hand is constantly in exercise for the good of His people. Like as the energetic love of the fond husband brings all the other faculties of mind and body into exercise so that he labors arduously for the comfort and happiness of his wife, so are all the attributes of God’s nature in exercise, together with the power of His hand, for the spiritual and temporal good of them who are brought into union with Him through the Son. They are the objects of His special care.

The second clause of the verse gives us one of His glorious, majestic titles, “The Lord of hosts is His name.” There is much unfolded in the title that I have not been able to grasp. I have merely glanced at Psalm lxxviii, 14, in connection. “The chariots of God are twenty thousand, even thousands of angels,” etc. God has numberless hosts of messengers in this lower world which He can use *as* and *when* He pleases in aiding His needy children, and legions of angels are sent forth to guard and tend the heirs of salvation (Heb. i, 14). We owe much to God for restraining the hostile powers of

darkness. We are passing through a world of which Satan is the prince, and in which he has great power. The saints are the objects of his special hatred, but the Lord is our keeper, and He is mightier than all Satan's emissaries, and, like Job, we are hedged about so that the enemy cannot touch us unalloyed. What a mercy!

But the day is drawing near when Jehovah will again be known as the Lord of Hosts among His ancient people. The present is our time for owning His right to exercise lordship over us. May we do so with loyal hearts, and voluntarily render to Him loving obedience. I feel my need of grace for this—to be in the *highest sense* one of Sarah's daughters. (1 Pet., 3-6.) John xx and 28 comes up in connection. Thomas' recognition of Christ after His resurrection, expressed in the words, "My Lord and my God," evinces that he acknowledged His right to legislate for His people as well as to receive their worship. The same honor that is due to the Father is due to the Son also. Don't you long for the time when we will render nothing else to Him but love and loyalty? Methinks, as we increase in the knowledge of His love to us, and of our wonderful relationship to Him by grace, our joy grows more deep and stable, but we have deeper sorrow, too, when conscious of failing in fulfilling the obligations such a relationship involves. But where we looked for pardon and peace we must still look for the whole practical power of Christianity—that was to Jesus, in whose face the glory of God shines with

transforming virtue (2 Cor., iii, 18).

And that recalls to memory a passage the spirit showed me, the spiritual as well as the moral beauty of lately, "Behold he is to thee a covering of the eyes." (Gen. xx, 16.) Sarah was not to allow her eyes to wander after another but Abraham, and so Jesus is the complete covering for the believer's eyes. (The soul has eyes as well as the body.) What an object of delight for the soul's vision! All loveliness dwells in Him. Every ray of the glory of God is centered on His face, and there is no veil upon it, as was on the face of Moses when giving the law to Israel to hide the glory which man in the flesh could not look upon while the claims of a broken law were unsatisfied. Every ray of the glory on Jesus face testifies that all God's claims against sin has been met, and now with hearts full of peace, not terror, we bask in the brightness of the glory and enjoy unveiled communion with Him.

But Jesus is the complete portion for the heart, as well as the complete covering for the eyes, and this is what we find in Psa. xvi and 5, "The Lord is the portion of *mine inheritance* and of *my cup*." Our inheritance is what we have in prospect. "We are heirs of God and joint heirs of Christ." (Rom. viii, 17.) Heirs of all God's love, of all He is in Himself, co-heirs of all the joy and glory and dignity of Christ, when he shall be Lord of everything in heaven and in earth, we shall reign with him. God hath blessed us with all spiritual blessings; we shall fully enjoy them all

then. What a complete everlasting portion!

The cup is what we are tasting on the way to the inheritance. To use the words of another, "it is not exactly the circumstances of the way, but our experience in them." The text is one of the utterances of the blessed Lord Jesus. In the psalm it is Christ in the path of trial, but Jehovah was the portion of His cup; He was tasting the goodness of Him who was the sole object of His trust as man; hence the wonderful words, "The lines are fallen unto me in pleasant places."

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

Verses 10 and 11 coincide with the truth we have in Psalms xxii and xxiii. The bitter cup of Psalm xxii had to be drunk and the way of death trodden by Him ere He could associate us with Himself in the path of life, as in Psalm xxiii, and make our cup run over with joy and praise on the way to the house of the Lord. We ought to be exercised each how far is He the portion of my cup? How much we enjoy of Himself and heaven now. May we be able to say in truth daily, the Lord is the portion of my cup; then, as a brother said once, there will be something in the

saucer. The heart must overflow when the Lord is our enjoyed portion, because he is greater than the heart and it cannot hold him, and the overflowing of the heart is true worship.

I know, dear brother, that your experience of the truth I have written is far beyond mine, but I long deeply for a more perfect assimilation to him who loved and pleased God perfectly. Gen. xlix, 21, was blessed to my soul last night, "Naphtali is a hind let loose, he giveth goodly words." We must be loosed from our sins by His blood ere we can tell the good tidings of salvation or give goodly words to others. The tree must be made good ere it can produce good fruit.

C. C. L.

Chicago Christian Conference.

These annual meetings of Christians are expected to begin as usual on the "National Thanksgiving Day," which this year falls on Thursday, the 25th day of November. They are expected to continue till noon, Monday the 29th. The preliminary meeting for prayer, etc, will, as hitherto, be held on Wednesday evening the 24th. The meetings will take place as for some years back in the Gospel Rooms, corner North May and Fulton streets. Strangers from a distance, if wishing any information on that subject, may correspond with C. J. Baker, 48 North May street.

Heretofore, these meetings have been a great blessing to saints and

sinner. The Lord Jesus graciously vouchsafed His own blessed presence. They never shall be forgotten.

There are few, if any, saints living practising what they know, therefore, we need the "things new and old," in the power of the Holy Ghost, and if this be so at these forthcoming meetings, they shall also continue fragrant, so let them be.

We know that Christians who have become "heady and high-minded" because they wandered out of the light of God, that always reveals enough to make and keep humble—care only for something new, that will tickle the ear and give work to the intellect in unfrequented theological fields of inquiry, but the truth of God that comes as His message, and in His power, will always be new, fresh and blessedly productive.

A pamphlet read and stored away in the memory for some little time, and then rehearsed, will like uneaten manna, produce "worms," and make the relator "stink" (Ex. xvi, 20) with pride, as well as grieve and pain all saints who abide in God's presence, and consequently have their "spiritual senses" about them, though, doubtless, others might be greatly pleased with the tickling of a "new feather" (Eph. i, 18, R. V). God begins with the heart and conscience.

We beg to suggest to all saints in the new and old world special seasons of prayer for these meetings, that His power and grace may be known even more than in the past.

Particulars will (D. V.) be in the next BARLEY CAKE. Brethren pray for us.

Work and Workers.

Our beloved brother, William L. Faulkner, of Hamilton, Ont., Canada, and well known to us in Chicago, is preparing to leave for the mission field in Africa, where Fred Arnot has been for some time, and brethren Scott and Swan have recently gone. He proposes first to go to the old country, and from there take ship for the African coast. Surely as many of us as have known our dear brother will be drawn out in prayer, both for himself personally, as well as for his blessed mission, viz., to commend Christ to the perishing on the dark continent. Moreover, his going forth there, taking nothing of the Gentiles, but in total dependence on the Lord, must commend itself to all who wish to honor the Lord Jesus Christ—and surely His honor is our opportunity for fellowship in the gospel of God's grace. We hope to be able to give some extracts from his letters after he is safely in the field. This will take some time yet.

The gospel tent at Indianapolis has been struck on September 13th. The meetings to the end have been fresh, well attended, and no doubt profitable. They are now transferred to a store. We hope the Lord will continue to bless.

The gospel tent meetings at Toronto have been ended at same time, and probably all the other tent work also, at, or about the same date.

Brethren pray for us that there may be the guidance of the Lord for fall work, before the Chicago conference on November 25th.

EXTRACT LETTER.

GOSPEL TENT, BALSOM LAKE, ONT.

SEPT. 9th, '86.

— Well, I suppose tent work is over with you for '86, and it may be ere 1887 comes it will be something better with us than under canvas. It may be in the city that hath foundations, in His own presence. In about a week from now we shall (D. V.) strike our tent, and it will seem like breaking up home; for over three months we have prayed, preached, ate and slept in it, and in good weather I do like living in it, for one there has an opportunity for read-

ing the word and waiting on the Lord more quietly than in most homes, with such accommodations as usually are here. Since I wrote you last the Lord has saved quite a few, praise His name, but we expect more saved through the word preached here during the last three months. Yesterday we baptised six in the lake. One feature of the work here that strikes one is that all those who profess to be saved come right out. Before we begin to teach separation they are in the place of it. Poor souls, where else should they go? If saved there is nothing else for them in the kirks. Of the four so-called "ministers" around here I hardly think one of them is saved. The best preacher of the four is reckoned, also, one of the best sportsmen in the country. Remember us in this needy part of Canada in prayer.

W. J. M.

Brethren pray for work and workers.

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No. 11

Personal Types of Christ.

MELCHISEDEK.

In our study of this subject the above is the next clear, personal type we meet with. Melchisedek is mentioned only three times in all the Scriptures; in Gen. xiv, 18-20, we have the historical account; in Psl. cx, there is an intimation of His typical character; in Heb. vii, 1-3, the type is fully unfolded.

Different opinions have been held as to who Melchisedek actually was. Men in their perverseness have written volumes to make clear that which God informs us He designedly hid. In the opinion of some he was an angel, others have thought he was the third person of the trinity, while a larger class still believe that he was Christ Himself. There is nothing in Scripture to warrant either of these opinions. The last, which is the most plausible, is answered by Heb. vii, 3, "Made *like* unto the Son of God." If he were made *like* Him it is evident he could not *be* He;

the *building* and the *plan* are two distinct things. He clearly was a natural man, an ordinary descendant of Adam. But on account of what *was not recorded of him and his official position* he strikingly foreshadowed Christ. And here may we not see the significance of the *omissions* of Scripture; for the type, in one important feature, is based on the *silence* of the inspired record as to certain things. "All Scripture is given by inspiration of God." As in music the *pauses* prove the composer's skill as much as the notes, so the wisdom of God is manifested by what is *not written* as well as by what is. The Scriptures are a divinely perfect whole. Moses may have never thought why he did not write more about Melchisedek; but the Holy Spirit who guided him foresaw that 1400 years later these very omissions would play an important part in another inspired writing. The more thoroughly the Bible is studied as a whole and in all its parts, the more evident is it that God has

spoken. An honest and earnest Student of the Scripture can never become an Infidel—never. One effect which ever follows a careful comparing of the Old Testament with the New is a deepened conviction that both are of God, and that they stand or fall together.

From Heb. vii, 1-3, we learn that Melchisedek typified the Christ in three things—in *His Divine nature, His Priestly work, and His rule as King.*

I. Melchisedek typified Christ in His Divine nature. There must have been something remarkable about this man for him to be a type of Christ in this point, many say. But when we look closely at it, we see that it all turns on what is not recorded of him. That Melchisedek was born, and that he died in the ordinary way, we cannot doubt; but these facts are nowhere mentioned of him, *and in this respect* he is, "Without father, without mother, without descent, having neither beginning of days, nor end of life." And thus he is a shadow of Him who, "In the beginning was with God and was God," and who, from a necessity of His nature, can never cease to be. Melchisedek in his Priesthood is contrasted with Aaron. Aaron's pedigree is clearly given, and no one could serve as a Priest under the law unless he could prove that he was descended from Aaron. Ezra ii, 61, 62.

II. Melchisedek typified Christ *in the permanency of his Priesthood.* The writer of the Epistle to the Hebrews was addressing people who for generations had enjoyed

a visible, God-appointed Priesthood and worship.

Many of them had embraced Christianity, and this was in direct contrast to their old system. Men naturally like something visible to lean upon. Christianity was a life of faith and not of sight; it had a Priest, indeed, but He was not visible to the bodily eye. A weak believer, or mere professor, from among the Jews would begin to think that he was losing everything and getting nothing in return. To an intelligent believer, the law, with its Priesthood and sacrifices, was only a *shadow* of what he possessed in Christ; to an unlearned or weak believer the shadow would appear to be a substance, and the substance a shadow. One main object, then, of the writer of this Epistle was, to prove the superiority of what was connected with Christ over their earthly system. In Ch. vii, he proves the superiority of the new, heavenly Priesthood to the old. In Gal. iii, 15-22, the Apostle argues that God's dealing with men on the principle of faith was actually His way before the law was given; the law is thus shown to be a parenthesis—that which came in by the way—a provisional state. And in Heb. vii, it is proved that another order of Priesthood existed before the Aaronic, and a quotation from Psl. cx further proves that it continues *forever*; and so the Levitical was evidently not intended to be permanent.

Melchisedek's Priesthood was unique in its nature, it differed in most points from the Levitical; its

distinctive marks were, he held the Sceptre as well the Censer; and his Priesthood never passed to another. In these two points—that he was King as well as Priest and never had a successor—he stood in direct contrast to Aaron. Of Priests under the law it is witnessed: “And they truly were many Priests, because they were not allowed to continue by reason of death.” But of the Melchisedek antitype it is said: “But this man because He continueth ever hath an unchangeable, untransferable, Priesthood, wherefore, etc.” (Heb. vii, 23-25.)

In the scene in Gen. xiv, 18-20, Melchisedek did three things: he met the victorious Warriors with bread and wine, he blessed Abram from God, and he received from Abram tithes. I believe it is clear that the Melchisedek pattern of Priesthood will be particularly and fully carried out in the Age to come. Not till then will Christ act as Priest and King. I may show in another paper that Christ's Priestly Service *now* is after that of which Aaron's was a general type. But notice, Christ as a Priest must ever be after the order of Melchisedek, in the great particular that *He has no successor*. And that is what is insisted on in the Epistle to the Hebrews. But that fact established, the writer of that Epistle at once drops Melchisedek as a type, and takes up the Levitical High Priest. What is recorded in Gen. xiv, in some things stands in striking contrast to our Lord's Service for us. In Gen. xiv, the absence of an Altar and Sacrifice is very noticeable. There is no hint of a Sacrifice being required as a

foundation for Priestly Service. To look upon the bread and wine brought forth by Melchisedek as a “Sacrament,” is a figment of Rome. Again, there is nothing of an intercessory character about his acts; he simply blesses Abram, but does not speak to God for him. Again, in Gen. xiv, the scene is *an earthly one and a public one*. In these particulars it stands in *contrast* to what is unfolded in Hebrews. There Christ's Priesthood is *founded on His Sacrifice*, its great feature is *intercession*, and it is a *hidden* service carried on in the Holy of Holies, for a people who are partakers of a *heavenly calling*. The scene in Gen. xiv, is the foreshadowing of something which ere long will be enacted in Palestine. In that land a great conflict will yet take place; God's earthly people will be involved in it, and it will go against them. But at the critical moment Christ will step in and prove their salvation from their enemies; He will be the Antitype of the victorious Abram, delivering them from their foes; and likewise He will be the King-Priest, refreshing and blessing them after the Battle, and reigning over them throughout the Millenium. This I believe, is the *interpretation* of the passage; but it has been well said, “Interpretation is one thing, application is another.” So while *interpreting* this passage of something in the future, we would seek also to *apply* it to ourselves. In the general application of Gen. xiv, 18-20, Abram may be taken to represent all believers. “They which are of faith, the same are the children of Abraham . . . so then

they which be of faith are blessed with faithful Abraham." (Gal. iii, 7-9.) Thus the event foreshadowed God blessing His people in their divine Melchisedek. The Lord Jesus ascended to heaven in the very act of blessing His disciples; and that act, begun on earth, He has continued in heaven. And all the time of the Church's sojourn on earth she has had two great blessings, viz: an ever abiding Comforter on earth, and a Priest in heaven always engaged in serving her. These are covenant blessings, which have not depended on our faithfulness. Thank God it was so! For alas, alas, if they had depended upon man's faithfulness, they must have been withdrawn ages since.

But Melchisedek received from Abram tithes of the spoil taken in the battle. This paying of tithes is suggestive and important. It is something prior to the giving of the law, and therefore, in itself, is not a legal ordinance. The same thing was strictly *enjoined* under the law; but here it looks like a voluntary act on the part of Abram. The paying of tithes by Abram, by Jacob, and under the law, all teach the same thing in substance. Israel, by paying tithes, acknowledged that the land was not theirs but Jehovah's, and they were tenants under him. And Abram, in the same way, confessed that the victory just gained was the Lord's and not his. And we, too, are expected to give God something. We should bring the sacrifices of praise and thanksgiving; we should also give Him the glory of our every victory, and what is more practical, we should give him of our substance.

We boast of our higher privileges over Israel, and yet how many a child of God shows his gratitude by giving much less than a tenth of his income to God? A tenth, did I say? Many a christian scarcely gives, say, a thirtieth. Is this not so? Surely such things ought not to be. Reader, do you act with what you have, remembering you are only a *steward*? Not asking how much *ought* I give to God, but, how much *dare* I—in view of the judgment seat of Christ—use on myself? May God exercise the consciences of His own loved ones on this point.

3. *Melchisedek was a type of Christ our King.* Christ is nowhere called *the King* of saved ones in this dispensation. Now there is a higher thing; though even now there is much that is implied in the title *King* being exercised by Christ. He is *head* of His body, the church, and this involves among other things, *submission* on the part of the church to Himself. He is also *Lord* of individuals. We are His bond-servants, and as such are expected to do *His will* alone.

But Christ will yet be actual King of Israel and the Nations, as it is written. "The Lord God shall give unto Him *the throne of His father David*, and He shall reign over the house of *Jacob* forever" (Luke i, 32, 33). But now Satan is "the Prince of this world." Though a usurper, he still holds his own, but he shall soon be cast out and shut up in the bottomless pit for the thousand years (Rev xx, 1-3). In Heb., 7, 2, we learn that Melchisedek's name, and the name of the city over which he ruled, are full of

teaching. Melchisedek signifies "*King of Righteousness*;" Salem means "*King Peace*." All who believe in Him now become the righteousness of God in Him, and enjoy peace with God through Him; but these names tell forth the *character and effect of Messiah's reign*. That a king can reign in righteousness, and the effect on his subjects be peace, proves that a great change has taken place. This could not be as men are now. So before then the wicked will either have been destroyed or converted. The Scriptures clearly prove that this time of universal peace and blessing will be introduced by a series of terrible judgments. I might fill pages with quotations from the Bible to that effect. One of the three passages peculiar to this subject teaches this very thing. Turn to Ps. cx. In v, 1, Jehovah, the Father, says to Christ: "Sit Thou at My right hand until I make Thine enemies Thy footstool." That was said to Lord Jesus when He rose from the dead, for His resurrection was but the prelude to His ascension; and now for eighteen hundred and fifty years He has been patiently waiting on His Father's throne for the time to come when His enemies shall be made his footstool. Verses 5-8 show how this will be effected; it will be by His personal interfering in judgment. In Ps. ii the same course may be traced. Verses 1-3 give us Christ in humiliation and death. (Acts. 4, 25-27.) In v. 7 we see Christ as the manifested Son in resurrection. (Acts, 13-33.) Verses 8-9 show us Christ asking for and receiving the nations for his inheritance, and then how He subdues

them to himself. In Verses 10-12 there is God's warning to the Kings and Judges of the earth, the consequence which follows if this warning be unheeded, and the happy result to those who bow to the Son. In Isa. 11 we clearly have a Millennial scene. But notice even there before the fulfilment of the Prophecy: "The wolf shall lie down with the lamb, etc." (vv. 6-9), you have Christ smiting the earth with the rod of His mouth, and slaying the wicked with the breath of His lips. (v 4, "The wicked one," *Com. 2 Thess. ii.*, 8). Of this time it is said: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Great numbers of the wicked will "perish from the way," and the remainder will yield, at least, an outward submission to Christ (Ps. lxvi, 3 Mar.), and then for the thousand years righteousness shall reign in the earth. Of this time it is written: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever (Isa. xxxii, 17).

First being King of righteousness and *after that* King of peace; this is always God's order (*Com. James iii*, 17, 18). God's peace is ever based on righteousness. God's purposes can never fail; and at Christ's second coming shall be fulfilled the angel's anticipation at His first "Glory to God in the highest, and on earth peace and good will toward men!"

Melchisedek is the only one we read of who combined the Kingly and Priestly offices. Uriah attempted it in his day, but God's judgment fell upon him for his

temerity (2 Chro. xxvi, 16, 21). But of Christ it was prophesied: "He shall be a Priest upon his Throne." (Zech. vi, 12, 13.) Thus the Melchisedek type shall be fulfilled—Christ shall be King and Priest at one time. But now our Lord is rejected, and we as His people are rejected with Him. Our portion is not here or now. May we in the little while be faithful to our divine Melchisedek. Let us worship Him as our Savior-God. Give Him that which is due—ourselves and our all—and own Him as our Lord; and then in the warfare by the way we shall know Him as the one who again and again comes forth to encourage and strengthen His fainting hosts, and who will minister to us the new wine of the Kingdom, when we are at home with Himself forever.

J. N. C.

Notes on Psalm I.

BY J. B.

"Blessed is the man that walketh not in the counsel of the ungodly." "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil."

First we have the way of real blessing for the child of God, and then the declining steps of the backsliding soul. The steps are, *walking* where he ought not, *standing*, inviting converse with those whose converse he would be the better without, which leads to *sitting* with the ungodly as one of themselves.

This Psalm presents the righteous and the ungodly, with their features. The righteousness of the one and the ungodliness of the

other is seen in their walk. A parallel passage, where the features of the two seeds are referred to, is in John iii, 4-10, with the key to the latter passage in verse 10, "In this the children of God are manifested, and the children of the devil."

If the righteous are seen by their walk, it must be by a walk different from all other men,—different from the fashions of this world.

What a preface this is to the book of Psalms! Another mark by which God's Book is kept distinguished from man's productions. Man would not give such a truth as this at the outset, if at all.

In New Testament times the counsel of the ungodly is twice referred to in the Epistle to the Ephesians, with many other passages, and spoken of there as the "course of this world," and "as other Gentiles walk, in the vanity of their mind." Thus we learn through these words that a Christian seeking to walk with God is living in direct contrast to the ways of the world, and of course in opposition to its God. 2 Cor. iv, 4.

If walking with God there will be no courting the friendship of this world—standing in the way of sinners, nor yet loving its salutations. (Mark xii, 38.) On the other hand, there will be speaking God's Word when thou *walkest* by the way. (Deut. xi, 19.)

The godly walk, or the walk according to God, is a guarantee against standing or sitting where one ought not. The two cannot go together, fellowship with God and fellowship with the ungodly. "I have not *sat* with vain persons, neither will I *go in with* dissem-

blers. I will wash my hands in innocency: so will I compass thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all thy wondrous works." (Psa. xxvi, 4-6.)

A vivid picture of the backslider in soul is found in Peter's case. However different the separate accounts are in detail, they all begin and there they all agree that Peter followed afar off. There was no walking with God, and no accompanying with the Lord Jesus, and so he was an open prey to the adversary, until at last he found himself "with them" (like Jonah), seated in the seat of the scorner, warming himself with the ungodly at the world's fire, and with oaths and curses denying his Lord.

"But his delight is in the law of the Lord." Man must be occupied with somewhat, and so the child of God has the law of the Lord. The secret springs of his heart fasten upon that law. God's command is, "Lay up these my words in your heart, and in your soul." Fruit to God will proceed from that. If the delight of the Christian is in the law of the Lord, it cannot be in something else at the same time. "Ye cannot serve God and Mammon." It must be Jesus first and last, else He has no place as far as the heart's fellowship is concerned. Were we left to give an opinion, our opinions might and would greatly vary, but God has left no room for our opinions, He has given us His own—the word already quoted, Matt. vi, 24. Delight in God's law gives meditation as the result. Delight is the root going down, and meditation is the root

taking hold. Does not the whole of this verse answer to feeding and chewing the cud in clean animals? How thoroughly the man becomes engaged with God! No spare time for self! All for Jesus fills his soul! Nature must needs say that this is too expensive service. It certainly is a line of things in which the flesh has little room for growth, as before God Himself can be learned the flesh or old man must be given the place God has given it—the place of death. May God teach each one of us what that means.

How frequently God compares His own to a tree, and yet (using the thought of another) there was only one fair green tree that ever bore fruit on human soil; therefore, if another tree can flourish and bear fruit Godward it must be through drawing sap from Him who is the Root. Jesus was the righteous man, therefore this psalm must be about Him. We know the Psalms are full of Christ. It might be objected that the psalm looks more at other men than at the person of the Son of God. That may be true, and yet what does make these men differ from the rest of mankind? Their difference lies in their likeness to the Son of God. Is godliness seen in their lives, then, that comes through "Christ living in me." If godliness is maintained it must be and is through the power of Christ. Christ is first, and wherever we see likeness to Christ it must point to the pattern. See the case of Joseph. "Joseph is a fruitful bough, a fruitful bough by a well, whose branches run over the wall; his

bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob. Blessings shall be on the head of Joseph, and on the crown of the head of him who was separate from his brethren." (Gen. xlix, 22-26.) "All my springs are in thee." (Ps. lxxxvii, 7.) "From me is thy fruit found." (Hosea xiv, 8.) "The remnant of Judah shall yet again take root downward and bear fruit upward." (2 Kings xix, 30.) A tree planted by rivers of water is always kept fresh. The meditating man is the fresh tree, and the rivers of water are the treasures God has given us in His word. Seasonable fruit is now borne to God. Not, perhaps, always the fruit we would expect, but fruit varying in kind. See the cluster or variety given in Gal. v, 22-3, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.

"His leaf also shall not fade." This also is fruit. Does this refer to a steady walk with God? By way of example, see the case of Daniel. His leaf simply was not withering, and yet it was more, it was fruit being borne to God. See the context as well as the verse, "He kneeled upon his knees three times a day, and prayed and gave thanks before his God, *as he did aforetime.*" (Dan. vi, 10.) He passed through various trials, and so his fruit varied according to the season, but his conduct was the same right through.

"And whatsoever he doeth shall prosper." The case is put very plainly in Joshua i, 7-8, also in Gen. xxxix, 3, coupled with Gen.

xlix, 22. "I can do all things through Christ which strengtheneth me." The hidden root was Christ, and manifest fruit is then borne.

"The ungodly are not so." We have had God's view of the "Blessed Man," the beginning of his life and the end of it in the sunshine of God's love. We next have from God's hand an epitome of the ungodly, whether we view it in one man, or in the many men, or in the whole condemned family of Adam, it is but one picture, all, all in contrast or opposition to God and godliness. The characteristics of their life on earth is given along with its eternal results, separated by decisive marks from the godly on earth, separated in the judgment, and separated in eternity! They will not *be* in the judgment of the righteous ones; they will have a judgment of condemnation all their own.

Referring to their life on earth, no ultimate prosperity can attach to the work; begun without God, carried on and closed without Him. In the holy place is his way known. (Psalm lxxiii, 2.) In that same divine presence is the *end* of all the prosperity of the ungodly seen. (Psa. lxxiii, 17.)

"They are like the chaff which the wind driveth away." "He will gather His wheat into the garner, but He will burn up the chaff with unquenchable fire." Chaff is descriptive of the utter want of fruit, the mere husk. The chaff has no substance. The Gentiles walk in the vanity of their mind. (Eph. iv, 17.) Earth's winds (or the current of man's opinions) can turn it any way. It is unaffected by the

sun (Son) in the heavens, not to be depended on, unstable as the shifting sand. All this is most keenly illustrated in the life of our Lord Jesus; the one day the people would take Him by force and make Him their king, while the next they crucify Him! crucify Him! The wind turned them about. They are covenant-breakers, inventors of evil things, without understanding, boasters, etc., etc.

"Therefore, the ungodly shall not stand in the judgment." This psalm is certainly descriptive of the two seeds, beginning with the righteous, consequently the contrast always is the latter with the former, and now where the judgment is referred to, the child of God to-day can see clearly the finger of God pointing on to the time when the righteous one's works shall be made manifest. God's people are a separated people, separated in life, separated in death, in resurrection, and in eternity, with a great gulf fixed. At the tribunal, in 1 Cor. iii, there are no ungodly ones, so in the resurrection of life they do not appear, John v, 29. Rev. xx, 5, points them out as "the rest of the dead," they live not again until the thousand years are finished, and then after a short interval comes the great white throne, or the judgment of the wicked dead. Outside the family circle of God's own on earth means to be outside for eternity. There is no mingling now, and so there can be no commingling then. See the contrast in the following verse, "I will declare my name unto my brethren; in the midst of the *congregation* will I

praise Thee. My praise shall be of Thee in the great *congregation*. I will pay my vows before them that fear Him," with "I have not sat with vain persons, neither will I go in with dissemblers. I have hated the *congregation* of evil doers, and will not sit with the wicked."

"The Lord knoweth the way of the righteous." "The Lord knoweth the way that is with me; when He hath tried me I shall come forth as gold." "He will keep the feet of the saints, but the way of the ungodly shall perish." Their way is the broad road, and nothing done by them is for eternity, save for eternal ruin. (Matt. vii, 13.)

Hebrews xii, 5-11, is God's way with His own, and Psalm lxxiii, 3-17, is the beginning and ending of the ungodly. May our God and Father keep both you and me as saved ones from being for one single moment envious at the foolish when our eye may light upon what seems to be the prosperity of the wicked, seeing that their end in that continuance is an eternal hell. May God give us tears for the lost as well as for the saved, for the lost in their mad march to eternal ruin, and for the saved when their ways are so much like those that go down to the pit.

AMEN AND AMEN.

Both Sides.

Do you know, reader, what it is to get away from the Lord? If not, it seems to us very doubtful if ever you have been in His blessed presence at all. The question is not one of salvation, but of fellow-

ship. If you are born again you are saved for eternity—unalterably so—but to be abiding where grace brought you is something more, which makes the saved ones fruitful, and channels of great blessings to others.

There are professors who have neither summer nor winter in their year. They doubtless may have a fairly correct creed on some things, but are, nevertheless, dead in trespasses and sins still. It is truly wonderful how erroneous people, otherwise correct, are on "How to be Saved." One says, "Believe that Christ died for you, and then you have it;" another says, "Believe that His blood already shed cleanseth from all sin, and you are saved right away." We simply ask scripture for these and a thousand other sayings. If there is no scripture for them, drop them; if there is, let us have it by return mail.

We have to draw a line of distinction between the truths given us in God's word, for the enlightenment, encouragement and rebuke of those already alive from the dead, and that given for imparting life to the dead sinner; in other words, that given for the salvation of the lost.

We get life through faith in a person, and light through believing the doctrine. There is no life apart from the person, and no trustworthy light apart from the Book. After one has the life through contact with the person, there are glorious fields of untrodden pasturage for the soul—fields which in the 23d Psalm are described as green pastures where there is not only plenty to feed on,

but where the flock may lie down and be still, only chewing the cud of meditation so as to make it all their own.

There can be no doubt whatever that often God's own people are over weighted by unconverted professors in their fellowship—sinners who have the doctrine but not the person,—who, it may be, have taken it all in from the cradle and may be studying theology with the same zest which would characterize their study of geology. This, we are satisfied, is the cause why so many meetings run into mere dry theological disquisitions instead of into gospel work for the lost, and spreading all-the-world-over the good news.

Apart from that, however, the race in business, literature, show, etc., is such; that many of God's people become ensnared, and so get away from God's presence and fellowship. In such cases the trouble usually is, that instead of getting their backslidings healed, there is an effort to get more knowledge—or begin service. Intelligence gathered in such circumstances appears to us both perilous and untrustworthy. To learn the truth step by step, and acting it out as it is learned, is doubtless a holier and a happier path. At the same time that we value intelligence we must remember that there is another thing yet more important, viz: single-eyed subjection to God's word, "The fear of the Lord is the beginning of wisdom." Doubtless this is God's own order—and the best for us. Knowledge will come in good time, as we practice what we do know. Reader, are you so living?

“The Day of My Distress.”

“And God said unto Jacob, Arise go up to Bethel, and dwell there.”—(Gen. xxxv. : 3.)

Jacob had been listening to other voices than that of the One who met him in “the day of his distress,” and consequently he was in trouble, as he had often been before, when his schemes had failed him and left him helpless, and face to face with the enemy. How blessed this word, notwithstanding all the failure of Jacob, “God said.” (Gen. 35 : 1.) Had he not spoken to him of this same matter before? Yes, away down in Padan-aram : “I am the God of Bethel. Now arise, get thee out of this land.” (Gen. 31 : 13.) Why was Bethel such an important place to Jacob, that he must needs be reminded so frequently of it? Ah! dear soul, Bethel was the place where Jacob’s life as a son of God had a beginning. Here is a most important matter to consider. Dear reader, has God ever met you “in your distress?” Do you remember a time when you as a lost sinner, helpless, and in great trouble because of your sins, received Christ as your personal Saviour? If you are a child of God surely you have known such a time. It was not in your sleep, nor did you unconsciously drift from the place of wrath outside the family of God, into a place in His house as His own child. Jacob knew when he was converted. How often do we hear him mention Bethel as the place of peculiar blessing; and even at the end of his long pilgrimage, when he was dying he says to Joseph, “God Almighty appeared unto me at Luz

(Bethel) in the land of Canaan, and blessed me.” (Gen. 48 : 3.) He was the son of Isaac and Rebecca, the chosen of God; and no doubt he had heard the story of Mount Moriah, at his mother’s knee; yet God had to meet him, before he could become his child.

In these times there seems to be a special effort on the part of Satan to do away with the new birth. Children of professed believers are immersed in water and thus said to be translated from heathen ground into the household of God. What a delusion of the arch-enemy! “Being born again” is a reality, and those who are “born again” know when and where it took place. Just as Bethel was the important spot in the history of Jacob, where he saw the way cast up from earth to heaven; so the place where the soul passed from death unto life marks a never-to-be-forgotten era in the life of a believer.

How can we account for the lack of godliness linked with indifference for the perishing in many who profess to be saved, and have even taken most scriptural ground outside all creeds and systems of religion. When questioned in regard to the time when the new life had a beginning they are very misty and uncertain as to when and where it was. Dear soul, take care. Eternity is at stake. It would be an awful thing to hear at the end, “I never knew you; depart from me, ye that work iniquity.”

Some may say there was not much manifestation of the life of God in Jacob during the twenty-one years spent in Padan-aram. This is quite true. Yet even

there hear Laban's testimony concerning him, "and Laban said unto him, I pray thee, if I have found favor in thine eyes, tarry, for I have learned by experience that the Lord hath blessed me for thy sake." (Gen. xxx, 27.) There was this peculiarity about Jacob, he had an ear for God's voice, and God could speak to him, reminding him of three things; 1st. "I am the God of Bethel;" 2d. "When thou anointest the pillar;" 3d. "When thou vowest a vow unto me." "Now, arise, get thee out of this land, and return unto the land of thy kindred." (Gen. xxxi, 13.) Jacob prepared to obey at once, and we find he started probably with the intention of going straight on, but poor Jacob! The cattle his scheming and plotting had put in his possession proved a snare to his soul again and again. He journeyed to Succoth, and built him a house and made booths for his cattle, and a little farther on we find him buying a field upon which to pitch his tent, and that near the city. (Gen. xxxiii, 18, 19.) Here he had grievous trouble, and was near being destroyed when God appeared again and said, "*Arise, go up to Bethel.*" He had stopped short of the place. Dear child of God, are you conscious that you are away from God? Your life may be all right as far as others can see, and you may be going through the regular forms of worship, but you know you are in heart away from God. What will you do? Oh, hear his voice, "*Arise, go up to Bethel.*" Recount again that dying love manifested to you upon that dark, dark night, when the Son of God bore the

weight of your sins alone. Oh, look to him again, as you did at first when the earth trembled under you, and you feared the next moment you would drop into hell. Recall the peace you felt in your soul when you understood for the first time there is power in Jesus' blood to cleanse from all sin. Put away the strange gods, the earrings and all the rubbish. (Gen. xxxv, 4.) "*Arise, go up to Bethel and dwell there.*" It is the only happy place, the only place where you can be of any use to God or man. "*Thanks be unto God for His unspeakable gift.*"

H. D. M.

Work and Workers.

Gospel tents have all been packed away about the 16th of September. Every year there is, as most of our readers are aware, quite a change about that date from summer to fall weather, which in some years is more marked than in others; but in this year it has been quite more so than usual.

* Meetings are mostly conducted now by *workers* in the localities where tent gospel work had been carried on for the past months,—gathering up the fragments and establishment of the young believers in the truth. We wish to ask the prayers of the Lord's people for guidance to the preachers in going to the proper places after the Chicago Conference. It is of immense importance that God may lead us into His own arrangements, and that we may be kept there for His glory. When there were few open

doors decision was easier, but now there are what appears at first sight competing claims.

Brother Wm. L. Faulknor has been visiting the meetings in the west (U. S.), and also in Canada before leaving for the Old Country, *en route* for the African mission field, and considerable interest has been manifested in his purpose and object. This, it is hoped, will continue, deepen and extend. We often marvel at the infatuation of most young men saved by grace, and gifted, going in only for their own earthly comforts and supposed gain; forgetting that "the reproach of Christ is greater riches than the treasures of Egypt" (Heb. xi., 26), and that the latter may be a continual source of trouble and anxiety while they last, and usually are squandered or lost, or in any case surely left behind at death; the other is a source of joy, peace and comfort here below, and above both stock and interest are safe for ever. Reader, which is your choice? On October 5th there were special farewell meetings, well attended, held in Orillia in connection with Bro. Faulknor's leaving, at 2 and at 7 P. M. These were addressed by Brethren D. Munro, of Toronto, A. Marshall, of Orillia, R. Telfer and others. We believe the meetings were *profitable for all concerned*.

Christian Convention, Chicago, Ill., U. S. A.

The seventh annual convention for conference of Christians gathered simply to the WORTHY NAME, will (D. V.) take place in the Gospel Rooms, cor. N. May and Ful-

ton streets (310 Fulton st.) on Thursday (Thanksgiving Day), and three following days, viz.: Nov. 25, 26, 27 and 28, 1886.

The rooms will be open on Wednesday the 24th, and every day thereafter during conference, from early morning till late at night, and there will be some one on hand constantly to give such information and direction to strangers as may be needed. Those from a distance, unacquainted with the locality, should take either Madison, Randolph or Lake street cars to May street, and then walk north on May to Fulton street.

Should any happen to come when the rooms are not open, Mr. Baker, who resides at 48 N. May street, in the immediate vicinity of the rooms, will be glad to have such call on him.

The hours of meeting will be 10:30 a. m., and 3 and 7:30 p. m., except on Lord's day, when the meetings *for the public* will be at 3 and 7:30 p. m. All these meetings will be for prayer and ministry of the word to saints and sinners, as the Lord may guide. A special meeting will be held in the same place on the evening of Wednesday, the 24th, at 7:30.

As heretofore, board for strangers will be provided at the rooms, and arrangements will be made with private families to furnish sleeping accommodation. This, of course, will not entail any outlay on visitors.

The offerings on that Lord's day morning, along with a local collection, will, as usual, be applied to defray all expenses.

It is anticipated that the same

arrangements that have been made heretofore with railroads, in regard to reduced fares, will be made this year.

A select assortment of bibles, books, tracts, etc., will be for sale at the rooms, at special rates.

We have remarked in our preliminary notice of these meetings that God had graciously vouchsafed His blessing on previous conventions, and we expect that He will do so this time. We hope to see several ministering brethren from a distance, but our eyes of expectation should be on God alone, and "Blessed are all they that wait for Him." To this end we would suggest to saints everywhere special seasons of prayer on behalf of these meetings.

An invitation to be present at all of them is hereby extended to the public. Our desire is to hear the voice of our God, and that you with us should hear it and obey it.

There are few, if any, saints living practising what they know; therefore, we need the "things new and old," in the power of the Holy Ghost, and if this be so at these forthcoming meetings, they will be permanently fruitful.

We know that Christians who have become "heady and high-minded" because they wandered out of the light of God, which always reveals enough to make and keep humble—care only for something new, that will tickle the ear and give work to the intellect in unfrequented theological fields of inquiry, but the truth of God that comes as His message, and in His power, will always be new, fresh and blessedly productive.

Two shoals upon which many a mariner has been wrecked are exposed in the 12th chapter of Luke. The light from Him, who while in the world was the light of the world, has shone on them, and we do well to heed the warning gleam. "BEWARE of the leaven of the Pharisees, which is hypocrisy," is one, and "BEWARE of covetousness" is the other.

Both of these things will Satan use to keep people away from these meetings. Hypocrisy would keep them away from the light and seek to avoid unpleasant discoveries. Many who would indignantly repudiate the broad charge of hypocrisy are, nevertheless, conscious of a shrinking from the plain, honest, unvarnished preaching in the power of the Holy Ghost. They are aware that it means for them much searching of heart and perhaps considerable amendment of life. And this is but one phase of "the leaven of the Pharisees."

Then covetousness, under the guise of "Mr. Prudent Thrifty," as John Bunyan named it, will represent the trifling cost of railroad fare as something that cannot be afforded. Alas, alas, it is enough to make one's heart ache to think of the numberless excuses one can frame to exempt himself from paying out money in these matters. It surely is passing strange if a child of God cannot spare a few dollars once a year, were it for nothing but to wait on God in holy, happy fellowship with his people. May God arouse us all to see our privileges in these things.

"Brethren, pray for us."

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Spiritual Power.

What is spiritual power, as connected with the service and ministry of the church of God? This is a question often and anxiously put, to which a variety of answers have been given, varying with the judgment and experience of those who have replied. To say that spiritual power is of God, is saying what every Christian knows. But to say that this great blessing is *closely relative to the believer's walk* is, I believe, what all do not apprehend. It is, however, at this very point we must begin to search for it, for we are individually, as well as collectively, *responsible for its presence*. It is not necessarily relative to *knowledge*, or *genius*, or *learning*. These may be present; but *it* stands independent of them. I know it is an established axiom among men that "*knowledge is power*," which, looking merely at the things of the earth, may be true, though not seldom even in that view it is a terrible instrument of mischief. As to this, however, there is no positive rule, for sometimes we find it in connection with

knowledge; sometimes again, descending as an inspiration upon men of ordinary capacity, but without knowledge in the common sense of the term. Nowhere, that I know, is knowledge spoken against in the Word. So far from this, in many places the Lord seems to intimate that its possession is desirable. "If ye know these things," etc. And again at the close of His teaching, "*Have ye understood all these things?*" And so of many other texts.

In connection, however, with our subject, *knowledge*, so far from being *power*, if it be found disassociated from its true connection, *is weakness*, or something worse than weakness. True knowledge, that which God will own, must ever stand in connection with self-judgment, that is, judgment of the flesh, for then alone will it be content to stoop and take the low place. It is at this very point, too, that God usually humbles His people's pride. The great difficulty is that knowledge gives *self-consciousness*, and this again has a strong tendency to pride and inflation. "Knowledge

puffeth up," etc., and it is observable that this warning is given by the man who possessed it in no ordinary degree. In his case, however, knowledge was yoked to self-judgment, and the gracious man was content it should be so. We see, then, that knowledge is not a *necessary evil*, as some ignorant people suppose, but rather a thing to be desired if the instructed saint is watchful and careful to walk up to the full measure of the light ministered. Knowledge is ever prone to be *on the stilts*—"is proud that HE has learned so much," while "wisdom is humble that SHE knows no more."

Again, spiritual power involves a perfect walk before God; and this, again, supposes self-judgment *in His presence*. For, let us ever remember, that without this there can be no possible *agreement*, and *two* cannot walk together without it. "Walk before ME, and be thou perfect," our God is saying to every one of us. How can this be? are any asking? The difficulty *here* lies not in obedience to the command (for this is not a question of *attainment*, as many suppose); it is the privilege of the weakest believer to walk before God in the spirit of the above text, that is, having a *perfect object* and a *single eye*, as well as the more advanced saint. Moreover, this should be regarded as an high privilege and honor rather than in the light of an injunction. It should be our highest joy *to walk with God*. AND THIS IS POWER, or would be so if saints were so walking.

But who at this day is *so walking*? For the path is narrow,

though exalted, and blessed *beyond expression*. Alas! it is greatly to be feared very few indeed are so walking. "All seek their own, not the things of Christ." The consequence is, not power, but *weakness* and failure everywhere. Nor is there the least mystery in this; for as both the Father and the Son are dishonored by the Church's self-seeking and worldliness, the Holy Ghost, who is ever the power for all true service, withholds it in consequence. It could not, indeed, be otherwise, seeing He is in full sympathy with the Father and the Son. Can we wonder that His quickening, healing, saving power is not put forth? "Be not deceived," etc. This word holds in both respects—individually and collectively—and should be well pondered.

Again, *character is power*—the character which is formed by a holy, self-denying walk. Show me a man that is self-denying, truthful, and strictly honest; one who is laying himself out for God, in the midst of all the evils around him in the Churches; one whose heart is true to Christ—"faithful among the faithless"—and I will show you a *man of power*. True power includes all this, *and more*. And remember, the character I speak of here is *not a creation*, but a *formation*—formed and built up, in the prosecution of a Godly walk, by the Spirit of God. People of the world have sharp eyes, and are quick to discover the inconsistencies of Christians. Say they: "It is all very well *to talk*; these Christians profess to have been delivered from the world, as they say, and yet, for anything we can see, they try very hard to

get as big a slice of it as possible. Tush! 'Physician, heal thyself!' When we see them in reality acting out their principles, and treading in the steps of Jesus Christ and His poor Apostles, THEN we shall begin to think there is something in religion." Thus the world reasons, and so far, justly. And here an awful consideration forces itself upon one's mind. It is possible the self-seeking and unfaithfulness of the church, and of individuals, of course, may be the means of final destruction of tens of thousands in the world. With unconverted men, words are of no avail and have no power. They want *character*, steady, unmistakable *character*. It was once said of a dear brother, a *bargeman*, by his employer, to one in fellowship—"I can answer that man's arguments, but I cannot answer HIS CHARACTER." Leo X. said one day to some of the court—"We cannot now say, 'silver and gold have I none.'" "No," replied the other, "nor can we now say, 'in the name of Jesus Christ rise up and walk.'" Tables laden with silver and gold were before them, but THE POWER was not there. And so to-day, the gold and silver is in possession, but THE POWER has fled the scene. Some few there are who are deeply conscious of this sad spiritual state generally, and who, on account of it, mourn and weep in secret. The sad truth is, the Holy Ghost, who is the true power, refuses to countenance this deep degeneracy of the church, and withholds his power, save that now and then we hear of a little reviving. Take a railroad as an illustration. Everything may be there—rails duly laid, the rolling

stock, the men duly appointed to wait on their several offices—the entire material is there. But if the impelling power be wanting, no progress can be made. Even so now, *the power is wanting*, and conversions are very rare. Once, conversions were the rule, and it was a very rare circumstance for a gospel service to pass without saving results. Brethren were often conscious, even while preaching, that there would be results. Said a beloved brother to his wife, after a hard day's work on the Lord's Day, as they were slowly wending their way home: "*We shall presently hear of results from this meeting.*" And so it came to pass. Several on that evening were born of the Spirit, each case distinctly marked as being the work of God.

What is the remedy for this sad evil? The remedy (for *God's principles are ever the same*) is ONE, and is clearly marked in the Word. When Israel, in their deep ingratitude, departed from the Lord, they were at once helpless in the presence of their enemies. Instead of ruling, they were ruled, and often with a strong hand. Conformity to the world never helped them in the least degree, but rather was *their ruin*. Nevertheless, so good and patient is "the God of all grace," as soon as they bethought them of their deep sin, and turned to Him in confession and prayer, they were delivered. Over and over again was this the case, showing out *the character of God*—that "He desires not the death of even one sinner." Showing His long suffering, *which men take advantage of to sin the more*, yea, even to

"*despise*" this lovely attribute. A real going down, then, in confession and humiliation before the Lord is, in this case, *the sure pathway to restoration and blessing*. We little understand how hateful to our God is this self-seeking and world-conformity. There is no lack of labor, and the Gospel services SEEM *full of energy*. So it was with Ephesus of old: they were a hard-working people. The services were continued *after they had LEFT HIM, and there remained yet a good degree of discernment*. But they could not prosper (*how could they?*), for the secret of all true success was wanting. The Holy Ghost, once so blessedly *free in their midst*, had now retired to His place, refused to put forth His power, and was carrying himself *as a grieved friend*. This Church, once so blessedly exalted in the Lord, had sunk from its true elevation, for they had "*LEFT THEIR FIRST LOVE*"—Him who had stood first in their affections, who were grateful to Him as the fragrance of early morning in the season of spring. But *they no longer savored of Him*. The "*ointment of the apothecary*" was no longer pleasant to Him, for the dead flies *decomposing them* was sending forth "*a stinking savor*." A brief twenty years, more or less, had cooled them down, and brought about a sad revolution in their spiritual state. Not many, perhaps, of the older brethren remained—those who had witnessed the days of *power and of blessing*, when *the word* was like a burning coal in their hearts—when it "*RAN and was multiplied*." But those days had now passed away, and to them for-

ever. They took no heed to the faithful warning to "*REPENT*," and the Epistle, read by saints in all the world, is no longer read in Ephesus, for *not one Christian is there to read it*. The "*candlestick*," the light of local testimony, has long since been removed, and Ephesus is a desolation.

The charge brought against this Church is one of the most grave and solemn that it is possible to bring against an assembly. "*Thou hast LEFT*"—LEFT, not *lost*—"thy first love." A voluntary act of their own. And most probably *at this very time* the younger portion of the assembly were seeking to *beautify the services*. For it is ever true that as real godliness, *which is true power*, declines in an assembly, or in the church generally, the ritual becomes *more impressive to the fleshly mind*. So it was with Israel of old. So also with the early church in the opening centuries of the era. And so to-day everywhere. And those few who seek to worship according to the old pattern are laughed to scorn. It makes one sad to write it, but this great sin of the Church of Ephesus, seems specially to mark the assemblies of God to-day. And this I judge to be the reason of the positive lack of blessing, turn where one will. *God is in earnest. Christ is in earnest. The Holy Ghost is in earnest.* But the assemblies—what? The Church has taken up with other lovers—*no matter WHAT or WHOM*—and is laboring in the fire, and *reaping the sad harvest she has sown*.

Of one thing I am quite certain, that God will not bless His

people in a remarkable manner till they are brought into a condition morally suited to that blessing. Revival services may be held and much gospel work done, but the Holy Ghost being grieved on account of the many disorders in the church, will refuse to *give edge and point* to the sword, which is His own, and which He alone can savingly wield. "The Father seeketh such to worship Him as worship in spirit and truth." Such worshipers are dear to Him. In the midst of all that is false on earth (I am not now speaking of open wickedness) the Father seeks out the true worshipers for His own special delight and service. And this worship is free and spontaneous, the overflowing of the living fountain within. To know and enjoy more of this blessed fellowship and communion should be the supreme desire of every newborn soul. When the heart is true and single, this will be the case.

But when an assembly is in disorder; when *habits are indulged* which are contrary to the spirit of the word, yea, to its express injunctions; when the Father and the Son are grieved; the Holy Ghost, which indwells every saint, and is now gathering out from Jew and Gentile a bride for the Lord Jesus—this blessed Third Person, who is now taking His own appointed share in the great work of redemption, cannot but be grieved at the manifest folly and perversity of His quickened people. The remark made above, that the church is held responsible for this power of the Spirit is, I believe, solemnly true. If believers individually, and

assemblies collectively, were walking in obedience, the power of the Spirit would not be wanting. The exercise of this power, which, free as the air of heaven, is also, in a sense, conditional, relatively, to the moral condition of the church. He works *when* and by *whom* He pleases; yet we may be sure of this, that there is ever the highest moral reason for His action. Various, too, does He work, not seldom taking up the most unlikely instruments to bring about the most striking results. In reading the Acts of the Apostles, what strikes one all through is the presence and mighty action of the Holy Ghost. But He refuses to put forth His power in the presence of unjudged evil. And that the Church of God is greatly sunk from her true and blessed position I have no doubt. The line is no longer distinctly drawn between that which is dear to him down here and that which is altogether vile. The truth of separation is indeed held, and much is professed as to being in the outside place with Christ; but this makes the matter, practically, all the more hopeless. No use seeking to show the proof to the contrary, "*the bleating of the sheep and the lowing of the oxen*;" the worldly habits and ways; the struggle to gather up *the world's good things*; the refusing to abide by the word, and the effort to explain it away when pressed home; the trading with God's holy truth unrighteously, professing to hold it, and yet knowing nothing of its separating power. *This* is the cause of the present prostration, the present want of success. I know how it is with my

own heart as to all this—how readily I incline to talk of subjects of which I know very little, that is, of their separating, exalting power, thus showing the deep deceit, depravity and hypocrisy which is still there. The world and the roaring lion have entangled our legs and gained a portion, at least, of our attention.—Amos iii., 12. May the Lord the Spirit awaken, and that soon, every one of His own, to this deep degeneracy, and by any means bring in recovery and blessing.

MNASON.

Approaching the Vortex.

PART SECOND.

In October BARLEY CAKE we tried to show that there is a steady progress making in the wrong direction within all the sects and everywhere else, and that as failure characterized all dispensations of the past from the very first, we have direct teaching in the word of God pointing to the same conclusion by increased ungodliness and corruption in the present age, and not to the conversion of the world through the preaching of the Gospel of God's grace through such machinery as we now see around us engaged in this work.

Among all the "live" Christians (not the backslidden ones, who may be self-satisfied) there is a universal groan, sorrowing over the death, self-will, fashionable parties, amusements, infidelity, flattery, corruption, worldliness and evil speaking actually within that which claims to be God's own church. There are also among the same class of people many complaints that a

young race of *doubtful* preaching Christians who displace the dear old saints are come to the front, whose only ministry is to show their own wonderful intellectual smartness, artificial religiousness and unreality; who preach not as had been done in olden times, "how to live Godly," but borrow from books, lectures and pamphlets, truth that never went through their own souls—never was theirs at all, and consequently has no grip whatever on the hearts and consciences of those who hear them. These cannot even bear to hear the blessed old truths themselves, and though they may admit that "Hell" should be in the creed, they don't like it in the discourse. Moreover, there is another class of professors now grown up who cannot endure sound, plain doctrine at all. Everything must be so polished and softened all round as not to offend the picnicing-worldly-fashionable-ears-polite of the unconverted ones, who never were bad enough, in their own judgment, as to deserve hell. The country is quite full of them.

In these sad circumstances one great comfort is that God is still the same, and Jesus Christ is the same yesterday, to-day, and forever. The question may be asked, are we warranted to expect a reaction for the better? Does Scripture teach that from all these things there is to be a deliverance? We answer, No; but it does teach that the present order of things will end in sad failure, not because the Gospel fails, but man, to whom its preaching is entrusted, is quite untrustworthy. In the sects, learning and

talking capacity, not godliness, are made the prerequisite for ministry, which, of course, results in all sorts of ungodly men being found preachers. Congregations will, of course, give a call to such as preach *no Hell, no judgment, no retribution, no new birth*, etc. This is pleasing to "nature."

God-made-and-given-preachers, of whom there are a few, are responsible for being filled with the Holy Spirit, but it is rare to hear any such. There is music, culture, man pleasing, acquaintanceship with heathen authors, steeples, bells, fashionable audiences, fairs and socials, and what not, to make "religion popular," but the Word of God in the power of the Holy Ghost, the only instrument to save souls, is scarcely known. Drums, flutes, and instrumental music, which seem to us the greatest *burlesque* of God's order we have ever seen, do not help but make things worse. In Acts xiv., 1, we read, "And it came to pass in Iconium that they went both together into the synagogue of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed." And in I Tim. iv., 16, we read, "Take heed unto thyself and unto the doctrine (or teaching); continue in them, for in doing this thou shalt both save thyself and them that hear thee." O, how few such!

Not a few simple souls are deceived with the nonsense they hear and read about the thousands on thousands converted, as reported by interested parties, who either advertise themselves thus as preachers or are thus brought before the public

by others on their behalf. For instance, we happened to be in Indianapolis, Ind., when certain very popular preachers were having a series of meetings in that city. It was reported that they left 1,000 converts behind when they left, and took \$1,000 away with them. We believe the report about the dollars to be correct enough, but we also believe that if there were any converts they took them away also, for certainly though we were there for months after they left, never did we meet with man, woman or child brought to Christ through them, although we were engaged in the Gospel tent work ourselves, and had coming around us fair audiences, besides speaking personally to thousands. At that time the said preachers did not preach the Gospel of God's grace to the people whatever they may now do, and to us it is doubtful if they could know a God-made convert did they happen to see such a person, and if they knew and preached God's Gospel their popularity should fail them right away, as Christ's own and Paul's did.

The blessed millenium, so called because the period is for a thousand years, is to be introduced by judgment through the personal presence, power, authority and might of the Son of God in resurrection and kingly glory. It will be His own immediate work, not by the Gospel.

We append a few Scriptures to show this, and here immediately we meet with the great difficulty of choosing, as the whole word of God seems so full of it:

In Matthew xiii. we have *seven* parables in two sets. In the first

set we have four, and three in the second set (as we have in Revelations, chapters ii. and iii., seven churches or assemblies; in vi., seven seals; in viii., seven trumpets; in xi., seven thunders; in xv., seven last plagues; and in xvi., seven vials of the wrath of God). The first four of the seven parables refer to the present ecclesiastical internal order of things, *coupled on to the sowing* of Christ, the Son of Man, and the last three of these referring to the period of the interval between the taking up of the church and Christ's coming with His Saints, and *linked on to the Sacrifice* of the Cross in the buying of the field and of the pearl, while the present time is thus overlooked,—like a bridge spanning over nearly 2,000 years. Such are God's ways of putting things.

In the first set of four parables we have, first, the failure in fruit, one soil only bringing forth satisfactorily. In the second we have a further stage: Men who ought to be watchful are sleeping, and the Devil sows the tares or darnel. These are His own children who are to be put into the fire. This parable is finished up with the present dispensation or age (see verses 38 and 39). In the third we have what calls itself God's tree a roostery and rookery for all the devils and foul spirits and bad doctrines. This also goes on to the end (see Revelation xviii., 2). When at the destruction of Babylon we have the angel's cry, "Babylon the great is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird."

And in the fourth parable of this first set we have this final period of the dispensation on which we are entered described as the meal—the people's spiritual food being so corrupted by the leaven of human inventions so as to be not fit to eat, and that which claims to be God's church (the woman) has done this partly to suit the people's taste, and partly because it would be inconvenient to speak truths that would condemn her own habits. Whatever way it is, one thing is well known, viz., that now it is next to impossible to get a good square meal of God's own precious word, excepting through a few non-descripts, who are nobodies in this world, but who shall yet share with Him His glory in the next. This leavening is in progress now and almost completed.

The last three parables, or the second set, as already stated, refer to quite a different line of things, but also end in judgment. It is not sowing we have here, but a drag net, a different mode of evangelizing from sowing the incorruptible seed of the word. In this drag net there is caught the good and gathered into vessels, but the bad also, which are cast away. "So," says Christ, "shall it be at the end of this age the angels shall come forth and sever the wicked (not saved) from among the just and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." The Lord at that period of time has His Treasure and His Pearl, the Church, with Him, and before the judgment of the nations, previous to millennial glory, this is their last call.

In Matthew xxv. we find when He (Christ) comes with His church the nations, instead of being converted, are gathered to Him in the Judgment, and receive their deserved doom, Everlasting Fire instead of Heaven. In Revelation xx. we have the binding of Satan and the millennial glory, but in the previous chapter the judgment of the great whore, Babylon the Great, that claimed to be Christ's bride, and converting the world, herself destroyed by judgment, because, instead of converting the world she corrupted the whole world, and became the greatest abomination in it, herself the mother of abominations and of all the harlots' daughters.

Time and space would fail us, but let it be said once for all, we are *approaching the vortex* by longer strides now than ever before, and the mass of professors seem to have nothing else in their heads but material prosperity—money-making, pleasure, earthly power and greatness.

The lust of the flesh, lust of the eye, and pride of life sums up all the majority go in for.

Now that we are nearing the whirlpool, doubtless many shall fall from their own steadfastness. True testimony will become increasingly flickering, intermittent and feeble; bad doctrine will, like the Canadian thistle, spread and take sad hold and be so plentiful as to become overwhelming, and cannot be got rid of till the Lord comes.

Reader, how is it with you? The only place of safety is the presence of God, or, as He expresses it Himself, "abide in me, and I in you," etc.

(To be continued.)

Peter and Judas.

There is a wonderful perversity in man, and whatever results in excusing or strengthening it, is most readily received and homologated. Arising out of that comes the great danger of contact with error, for "evil communications corrupt good manners." Every man has in himself that which is sure to respond to the evil, with one exception, the Son of Man. The Lord Jesus Christ alone was above contamination. He said, in John xvi., 30: "The prince of this world cometh, and hath nothing in me." None else in the body could say it.

Arising out of this moral and natural obliquity evidently comes the belief and assertion that Judas, the betrayer of the Lord Jesus, had been "converted, but fell away," and that Peter never was converted till after his denial of Christ. The Written Word, however, states the contrary. In John vi., 64, 71, we read, "Jesus knew from the beginning who they were that believed not and who should betray Him." "He spoke of Judas Iscariot, son of Simon, for he it was that should betray Him, being one of the twelve." An unbeliever he was all the time, and though not known as such to others the Lord knew him to be that, and said so. But in relation to Peter, though impetuous and unwise often, Christ says to him, after his testimony to Christ in these words, "Thou art the Christ, the Son of the living God," "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." In

addition to this direct testimony we repeatedly find that Peter, James and John were Christ's three trustiest followers, and in John i., 40-42, we read of Peter brought to Jesus and His first interview with him, and in all the lists given us of the Disciples, Peter's name is always placed first and Judas' last, with this terrible stigma attached, that he "betrayed our Lord." Among the disciples there were two Judases and two Jameses. Let us not confound them. Of Judas it is said he was an "unbeliever," "a devil," "a thief," and the "betrayer of our Lord." Surely if the Word of God speaks of him in these four characters, all willing to acknowledge their dependence on God's written word for guidance will bow their head to it in subjection, owning God's superior knowledge.

No doubt one of the causes of Peter's failure was his impetuosity. Such people as he, usually will be found in emergencies more than true, or else more than untrue, for as the pendulum of a clock goes off the perpendicular to the one side, so surely will it do so to the other. We cannot charge Peter with either cowardice or dishonesty in "talking loud," when he did not mean it.

Apart altogether from the seeming defects of his character and his readiness to say what he thought, it appears there was one thing he never understood well at that time, viz: that Christ's exaltation must be through or by way of death, and the church's glory through union with the rejected but now glorified One. Peter was a Jew, with strong Jewish proclivities, and fitted to be

the "Apostle of the circumcision;" and indeed his first epistle is written to the dispersed christian Jews. (I Peter i., 1-4.)

In Math. xvi., 21-23, and Mark viii., 31-33, when the Lord Jesus began to tell His followers his own rejection, death and consequent resurrection and glory, Peter began to rebuke Him. Then the Lord Jesus answers, "Get thee behind me, Satan, for thou savorest not of the things that be of God but of the things that be of men," referring, no doubt at all, to his Jewish and carnal apprehension of the Messiah's mission at his appearing. True enough, there are many christians in this year of our Lord 1886, who, after the testimonies of these many years, and of many saints now with the Lord, to this hour are no more scriptural in their impressions of the saint's path than Peter was as to his ideas of Christ's path. They think the christian's path is not to go down to unpopularity, rejection and death, but upwards through pandering to the flesh and the world, unto eminence, earthly greatness, honor and riches.

Joseph's upward course was down through the jealousy, rejection, slavery and worse than death, upward unto the position of saviour to be called by Pharaoh Zaphnathpaneah, which means in one language a "Revealer of Secrets," but in the Egyptian tongue "Saviour of the World," or "Prince of the Life of the Age."

Moses' course was downward also through exile and rejection, unto the prominence, publicity, confidence and power which characterized him as "Moses the man of God," the prophet, priest and king

in Jeshurun, and as type of the Lord Jesus, the Head of the Church.

David, the man after God's own heart, was not only at first opposed by Saül, the Benjaminite king, but his own son Absalom, who by flatteries so stole the heart of the people that he also had to flee—was rejected, but afterwards had his throne fully established and provided the material for Jehovah's house, the temple which afterwards Solomon built.

This was the Lord Jesus' own path—down through incarnation—born of a woman, a wanderer on the earth, a man of sorrows and acquainted with grief, down through the cursed and shameful death on the cross to hell itself, to be raised up by the Father and exalted by Him to His own right hand, till all His enemies be made His footstool. (See Phil. ii., 5-11.)

Such a course was to all the Jews a stumbling stone, and is so still, and in fact to nature everywhere. Many of God's saints even now stumble at it, and consequently are very unwilling to *identify themselves* with that which appears a losing or an unpopular cause. This doubtless accounts for the desire to be connected with a rising and a respectable meeting, and forgetting the words of the Lord Jesus, "That which is highly esteemed among men is an abomination in the sight of God."—Luke xvi., 15.

This mistake, natural to the Jews, is common even now to christians, who have mistaken the character of the dispensation as but parenthetical, heavenly, unpopular and sinking. In Peter it appears to us to show itself, first, in having such a

difficulty to follow the Nazarene, though asked to do so repeatedly, until Christ, by a miraculous draught of fishes, convinced him that though rejected and despised he could keep him and all his family in plenty. (See Luke v., 1-11, inclusive.) In the xxi. of John we have Peter repeating the very same conduct after Jesus' resurrection, and rebuked by the Lord Jesus in the very same manner as at first. After this, however, we never find Peter trying the fishing for a living any more. He only fished for men thenceforth, and caught three thousand of them on the day of Pentecost—a beautiful draught, surely.

Peter not understanding the downward, unpopular course of the cause, when the Lord Jesus told them (Matt. xxvi., 31-33) that all should forsake Him, he protested, saying, "Though all should be offended because of thee, yet will I never be offended," and "Though I should die with thee, yet will I not deny thee." Doubtless he meant to fight till the death, never dreaming Christ should be led away a prisoner like a felon, without even a protest from any one against such high-handed wickedness.

Next we find Jesus and His few followers in the garden Gethsemane, not sharpening swords, but at a prayer-meeting. The disciples, through weariness and heartlessness, are found sleeping, and Jesus says to Peter, "What! could ye not watch with me one hour?" (verse 40) and sure enough Peter's sympathy and prayers were as sleepy as himself. Alas, what is man!!

Afterwards, in next stage, we find Peter drawing his sword, striking

the high priest's servant, and smiting off his ear (verse 51). In John xviii., 11, we read Jesus' answer to this: "The cup which my Father hath given me to drink shall I not drink it." "Put up thy sword unto its sheath." "My kingdom is not of this world." Christ then touched the cut-off ear and healed the wounded man (Luke xxii., 51). No FIGHT. Jesus left all to the disposal of His Father, and we ought to leave our all to the disposer of our affairs, Jesus Christ our Lord. All this was quite opposed to Peter's Jewish ideas.

This last incident would seem to have stumbled Peter so much that when our Lord is taken prisoner, and led as a lamb to the slaughter, "he followed Him afar off." His heart was right, but his head wrong. He could not reconcile this at all with what he thought Christ's course as Messiah ought to be.

We next find Peter outside the high priest's hall, lingering around (John xviii., 16), seemingly afraid to go in, till John brought him. If there had been a regular pitched battle, doubtless he would have been foremost in the fray; but no, no, this he could not understand at all; no justice given Christ, and no effort by Him to deliver Himself. Passiveness in God's hand he could neither appreciate nor understand.

We next find Peter warming himself at the stove in the hall. Standing with the lawyers, strangers and all, hiding his sympathies with the cause which now seems lost altogether, as one witness after another give their false testimony about the Lord, and none heavenly or earthly interfering in His behalf.

A lost cause, surely, it seems to him.

Three successive times do we now find Peter deny the Lord, and the last time he did it with oaths and curses. Poor disappointed Peter, he had yet to learn that Christ's cause, as he understood it, must be a sinking one. Christ in resurrection he knew nothing of yet.

"Immediately the cock crew," as foretold (Matt. xxvi., 34), and the denier of Jesus in his trouble, in the hour and power of darkness, had a beam of light dawn on his soul, "he went out and wept bitterly." He now began to see his own treatment of God's Son—the Messiah, the Saviour of the world, who becomes so only through dying.

Hard to restore an erring one from the error of his ways. In the 20th of John we find that after all this humiliating experience of the unreliability of Peter and his thorough disgust with himself, God uses him specially for the work on the day of Pentecost, as also for the beginning of the work among the Gentiles, as recorded in Acts x. After that period Paul comes to the front as the apostle of the Gentiles, and Peter recedes out of sight largely in the apostleship of the circumcision.

Christian reader, have you been fighting against God in trying to retain or acquire popularity, instead of being willing to become more and more and still more vile? It is blessed to have no character to fight for or retain. Don't forget, reader, if you humble yourself to walk with thy God and follow the Lamb, He will exalt you in due time. Let us be hated of all men

for His sake, by all means, and count it all joy when this is so. Acts v., 41.

How is it with you, my reader?

The Lost Day.

That day is lost, in which I have not *learned something from the Word of God!* Every day I should open the sacred volume, and every time I open it I should seek to discover some treasure of knowledge which I never possessed before.

That day is lost in which I have not done some *act of benevolence!*

Where this can be done as a part of my regular calling, I ought to thank God for an employment which offers such occasions of serving God. I cannot live aright without continually looking forward to that solemn award, in 2 Cor. v., 10. Doing good to the soul is better than doing good to the body; but both may be attempted every day. "Pure religion," or pure religious service, as the word there means, consists largely in visiting "the fatherless and widows in their affliction."—(James i., 27.)

That day is lost, in which I have not gained some *victory over sin!* Our indwelling corruption is to be put to death by repeated strokes. The conquest of one habit marks any day with colors of joy. The sensible lessening of any evil temper, or the denying of any evil propensity, is better than all the gains of business. Every sin that is mortified is so much weight thrown off in the race.

That day is lost in which I have not enjoyed some *communion with*


God! This is the very life of the soul. He is not living aright, who does not seek this heavenly intercourse day by day.

That day is lost in which I have not sought *in prayer* some spiritual blessing for myself and others! Such prayers ought to be earnest and importunate, and we ought to remember them, and look for gracious answers.

That day is lost, in which I have allowed myself to remain *unreconciled* to a brother! The sun should not go down upon our wrath.

That day is lost, in which I have not made some *advance* on my way to heaven! The traveler justly regards it a day lost when he lies by, and does not go forward in his journey.

Alas, how many lost days are marked in the calendar of our past life! The time is short—Christ is coming. Shall I not begin this day to do some of the neglected work for which I was sent into the world?

 Christians in San Francisco, California, meet in Room 6, 640 Clay street, below Kearny. Bible readings every Tuesday evening, at 7:45 o'clock. Prayer meeting every Thursday evening, at 7:45 o'clock. Every Lord's Day morning at 11 o'clock, brethren will meet for worship and breaking of bread, recognizing no other name or centre but the Lord Jesus Christ. All who walk worthy of Him and who hold sound doctrine are welcome and invited.

Singing the Praises of God.

Old Thomas Fuller, who was as noted for his quaintness as for the aptness of his remarks, had a defective voice, but he did not refuse to praise the Lord on this account. "Lord," he said, "my voice by nature is harsh and untrainable, and it is vain to lavish any art to better it. Can my singing of psalms be pleasing to thine ears, which is unpleasant to my own? Yet, though I cannot chant with the nightingale or chirp with the blackbird, I had rather chatter with the swallow than be altogether silent. Now, what my music lacks in sweetness let it have in sense; yea, Lord, tune my heart to make therein melody, and I will be contented with my old voice until in due time, being admitted into the choir of heaven, I shall have another voice more harmonious bestowed upon me." Even so let it be. Amen.

YEARLY NOTES.

The BARLEY CAKE will (D. V.) be continued through 1887 at the old prices. It has not as yet received the support that warrants a lower rate than 5 cents per copy, or the 12 yearly numbers for 50 cents, or 5 copies per month for a year at \$2, payable in advance. As usual, it will be published on or about the 1st of each month.

The volume for 1886, bound in cloth, will shortly be ready; price, 75 cents. Previous volumes are sent free by mail at same price. A whole set, including the six volumes, will be sent free by mail for \$3.

Our subscription and pay list would surprise any one knowing business. All this, however, is known to God, and we are glad to publish the truth anyway and have it circulated for the NAME's sake. As yet the Lord has met the need in His own peculiar way, and surely He is equal to the occasion. We take this way of conveying our thanks to those having fellowship with us in its circulation.

It is very desirable that God's dear saints

should bear in mind the great need of unvarnished, plain articles, and make an earnest effort for extending the circulation of the little paper that the truth about things may be more widely known. While some publications sweeten up things and varnish over unpalatable facts, let us get at the true inwardness of ecclesiastical facts in particular. The end of 1886 and beginning of 1887 is a point of time that specially calls for the enlargement of our sphere of operations. And we simply state these facts that any christian who chooses may have fellowship with us in the spread of the truth.

We would take it very kindly if our readers should inform us at their earliest convenience whether they wish a continuance of the BARLEY CAKE or not, and send us a remittance as early as convenient. Sometimes we feel it a little hard after a subscriber receives it for months to send us word it is not wanted, or lets it lie in the postoffice uncalled for, till we get an official notice that it lies unclaimed. To obviate this to some extent we shall try, as far as possible, to eliminate from our lists those whose failure to pay evinces a desire to have it discontinued.

Another difficulty we have to contend against is that so many come from certain parts of the old country who, instead of going on with God in the "declared way," get into the current of worldliness and corrupt ecclesiastical systems of the country, and thus become a positive hindrance to the truth instead of being lights among their fellow-men over this immense continent.

We publish also the TESTIMONY (half the size of the BARLEY CAKE) a gospel monthly paper, on or about the first of every month, at 15 cents per copy for 12 months. Larger quantities at a reduction. Order it for your household and neighbors, and thus let God's gospel be spread abroad among those who need it.

The prayers of God's dear children are asked that these evangelical papers, the BARLEY CAKE for saints, and the TESTIMONY for all, may be more and more used and owned of God for His own glory.

In publishing these papers we do not aim at pleasing every reader; our desire is to please God. We cannot afford to grieve His Spirit, and as we do not publish for gain we can afford to print the truth. Probably there are few or any publications that go in for the plain square truth that pay expenses.

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